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CONTENTS—VOL. XLVIII.

JANUARY.

	PAGE
THE RESTATEMENT OF THEOLOGY IN AMERICA. V. STUDIES IN AMERICAN PHILOSOPHY	1
The Rev. J. B. Ceulemans, Ph.D., Moline, Illinois.	
THE CONTROL OF CHILDREN'S FIRST COMMUNIONS	21
The Rev. F. M. de Zulueta, S.J., Mount Saint Mary's, Chesterfield, Eng.	
RELIGIOUS SCULPTURE IN RELATION TO ARCHITECTURE (With Illustrations)	25
Bertram Grosvenor Goodhue, New York City.	
IS IT PRACTICABLE TO PREACH THE EPISTLES OF ST. PAUL?	42
The Rev. Hugh Pope, O.P., S.S.D., Collegio Angelico, Rome, Italy.	
HEREDITY AND THE MEDICAL TREATMENT OF ALCOHOLISM. III.	53
Austin O'Malley, M.D., Philadelphia, Pa.	
ANALECTA:	
S. CONGREGATIO RITUUM:	
De Oratione Dominica et aliis Officio Defunctorum praemittendis.	65
STUDIES AND CONFERENCES:	
Our Analecta—Roman Documents for the Month	67
Catholicizing Modern Sociology (<i>William H. Atherton, Ph.D., Secretary of the City Improvement League of Montreal</i>)	67
Catholic Social Work in France: The "Action Populaire" (<i>The Rev. Andrew V. Byrne, St. Bernard's Seminary, Rochester, New York</i>).	74
Metrical Translation of Psalms XXIII, XXVIII, XLIV (<i>E. C. Donnelly</i>)	80
Exaggerations in Devotional Terminology (<i>Apostolate</i>)	84
About Our Seminaries (<i>Pastor Fogy</i>)	86
The Title "Very Reverend"	88
Roman Gossip and Roman Decrees	88
Catholic Students at the University of California	90
The Prayer "Obsecro Te" after Mass	93
The "Three Days" of the Forty Hours' Devotion	94
May the Absolution be granted solemnly after a Low Requiem Mass?	95
ECCLESIASTICAL LIBRARY TABLE:	
RECENT BIBLE STUDY: 1. Old Testament Introduction; 2. Old Testament Commentary; 3. Anglicans and the Bible; 4. Cypriot Finds (<i>The Rev. Walter Drum, S.J., Woodstock College, Maryland</i>) ...	96
CRITICISMS AND NOTES:	
Burton: Life and Times of Bishop Challoner, 1691-1781	105
Ward: Dawn of the Catholic Revival in England, 1781-1803	105
Ward: The Eve of Catholic Emancipation	105
Burns: Growth and Development of the Catholic School System in the United States	108
Smith: Ecce Deus	110
Ash: Faith and Suggestion	112
Estrade-Girdlestone: Appearances of the Bl. Virgin Mary at Lourdes.	112
Gemelli: La Lotta contro Lourdes	112
Gemelli: Cio che Rispondono gli Avversari di Lourdes	112
Cuthbert: Life of St. Francis of Assisi	116
Egan: Everybody's Saint Francis	116
Brothers of Christian Schools: The Catechist's Manual	118
Brothers of Christian Schools: Worship	120
Kyle: Deciding Voice of the Monuments in Biblical Criticism	120
Prevel-Miquel: Theologiae Dogmaticae Elementa	122
LITERARY CHAT	122
BOOKS RECEIVED	125

FEBRUARY.

	PAGE
HYMNS OF THE PURIFICATION B. V. M.	129
The Rev. H. T. Henry, Litt.D., Overbrook Seminary, Pa.	
A RECENT "ARGUMENT" AGAINST VITALISM	136
The Rev. A. M. Schwitalla, S.J., St. Louis University, Mo.	
ECCLESIASTICAL VESTMENTS: THEIR MYSTIC MEANINGS AND COLORS	150
John R. Fryar, Canterbury, England.	
STUDIES IN CHRISTIAN ART. THE RENASCENCE. (With Illustrations)....	162
The Rev. Dr. Celso Costantini, Florence, Italy.	
STUDIES AND CONFERENCES:	
The Discussion about the Efficiency of Our Junior Clergy (Letters from Correspondents)	172
The Obligation of Offering the Parochial Mass "pro populo"	178
The Impediments of Fear and Clandestinity in Modern Canon Law. Illustrated by a Case of Conscience	181
Anent the Subject of Vasectomy	192
De Vasectomia Duplici (<i>The Rev. J. B. Ferreres, S.J., Tortosa, Spain</i>).	194
Animadversiones in Articulum P. Ioannis B. Ferreres de Vasectomia (<i>Austin O'Malley, M.D., Philadelphia, Penna.</i>)	213
The Celebration of Mass during Priests' Retreats (<i>The Rev. L. F. Schlathoelter, Troy, Mo.</i>).	217
Chammurapi-Amraphel (Gen. 14) (<i>The Rev. Albert M. Kleber, O.S.B., St. Meinrad Seminary, Indiana</i>)	218
Diocesan Bureaux for the Care of Italian, Slav, Ruthenian, and Asiatic Catholics in America	221
Judgment Against the Testimony of Astronomy	222
The System of Taxing Large Families for Parochial Support	224
ECCLESIASTICAL LIBRARY TABLE:	
RECENT BIBLE STUDY: 1. Papias on Mark; 2. Historical Worth of the Gospels; 3. The Consistorial Congregation and the Bible (<i>The Rev. Walter Drum, S.J., Woodstock College, Maryland</i>)	225
CRITICISMS AND NOTES:	
Batiffol-Baylay: History of the Roman Breviary	235
Bjerregaard: The Inner Life and the Tao-Teh-King	237
St. John of the Cross: The Living Flame of Love	242
Warren: The Characteristics of St. Alphonsus	245
Terry: The Westminster Hymnal	246
Walsh: Modern Progress and its History	249
Barrett: Up in Ardmuirland	250
Bacuez: Minor Orders	251
LITERARY CHAT	251
BOOKS RECEIVED	254

MARCH.

	PAGE
PASTORAL CARE OF ITALIAN CHILDREN IN AMERICA. SOME PLAIN FACTS	
ABOUT THE CONDITION OF OUR ITALIAN CHILDREN	257
The Rev. W. H. Agnew, S.J., St. Louis University, Missouri.	
THE CHURCH AND THE ITALIAN CHILD. THE SITUATION IN NEW YORK.	268
The Rev. Joseph McSorley, C.S.P., New York City.	
THE ORGANIZATION OF CHOIRS OF MEN IN OUR CHURCHES	283
Joseph Otten, Choirmaster of St. Paul's Cathedral, Pittsburgh, Pa.	
ANOTHER TOLERANCE. AN APOLOGY FOR NON-COMMITTAL CATHOLIC	
WRITERS	290
The Right Rev. Mgr. F. B. D. Bickerstaff-Drew (John Ayscough).	
HEREDITY AND THE MEDICAL TREATMENT OF ALCOHOLISM. IV. IDIOCY,	
IMBECILITY, AND ALCOHOLISM	299
Austin O'Malley, M.D., Philadelphia, Pa.	
ANALECTA:	
S. CONGREGATIO S. OFFICII (SECTIO DE INDULGENTIIS):	
Conceduntur Indulgentiae pro Piiis Exercitiis in honorem S. Annae..	316
S. CONGREGATIO CONSISTORIALIS:	
Decretum circa Actiones Scenicas in Ecclesiis	317
S. CONGREGATIO RITUUM:	
I. Decretum Adprobationis Antiphonalis Diurni Romani	318
II. Dubia	318
S. CONGREGATIO PRO NEGOTIIS ECCLESIASTICIS EXTRAORDINARIIS:	
Declaratio circa Indultum de Abstinencia et Ieiunio pro America	
Latina	320
S. CONGREGATIO INDICIS:	
I. Decretum	321
II. Aloysius Izsóf, Th. de Cauzons, et Valerianus Ferracci se sub-	
iecerunt	322
STUDIES AND CONFERENCES:	
Pio X Pont. Max.: In Festum Ejus Nominale S. Josephi (<i>The Rev.</i>	
<i>Francis X. Reuss, C.S.S.R., Rome, Italy</i>)	323
The Right to Bless and Invest with the Brown Scapulars	325
The Reform of the Breviary for Private Recitation	326
What Proof is there for the Obligation of the Divine Office?	328
An Old Latin Poem in honor of St. Edmond of Canterbury	337
The Traditional Idea of Sacerdotal Vocation (<i>The Rev. I. Brouwer,</i>	
<i>Rentachintala, Madras, British India</i>)	342
Does the Privilege of Requiem Masses, granted by Indult, cease by reason	
of the New Rubrics?	344
The Direction of Seminaries by the Secular Clergy (<i>Vindex</i>)	349
Khammurabi and Amraphel (<i>A Reply by the Rev. Walter Drum, S.J.</i>)..	351
The Suffragium Sanctorum and Oratio pro Antistite in New Office..	353
The Mental Process in Inspiration (<i>The Rev. Thomas à K. Reilly, O.P.</i>)..	354
Inverting the Order of Meals in Lent	355
ECCLESIASTICAL LIBRARY TABLE:	
RECENT BIBLE STUDY: 1. The Baptist Version of the Bible; 2. The	
Vulgate Revision; 3. Chronology (<i>The Rev. Walter Drum, S.J.</i>)..	357
CRITICISMS AND NOTES:	
Trilhe: La Constitution "Divino Afflatu"	365
Wiener: Pentateuchal Studies	365
Lessius-Campbell: The Names of God	367
Jones: Celtic Britain and the Pilgrim Movement	369
Dwight: The King's Table	374
O'Rourke: The Fountains of the Saviour	374
Donnelly: The Heart of Revelation	374
Blunt: Songs for Sinners	375
Blakey: The Sale of Liquor in the South	376
Leahy: Columbanus the Celt	378
LITERARY CHAT	379
BOOKS RECEIVED	382

APRIL.

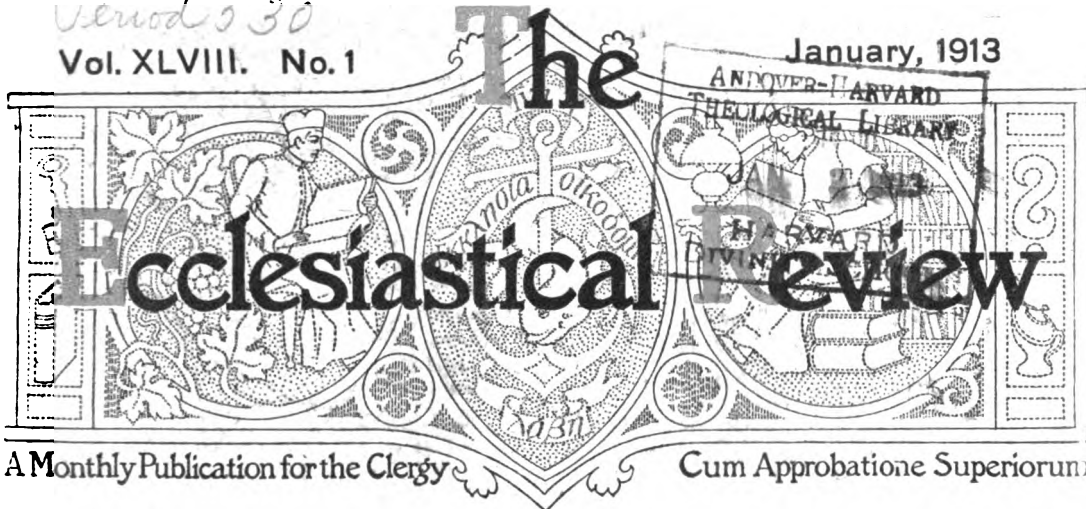
	PAGE
WHO WERE THE FIRST BISHOPS AND ARCHBISHOPS IN THE NEW WORLD? AND WHERE WERE THE FIRST SEES ESTABLISHED?	385
A. H. Solis.	
THE SELECTION AND ADMISSION TO THE SEMINARY OF CANDIDATES FOR THE PRIESTHOOD	392
THE ARCHITECTURE AND SCULPTURE OF THE FIFTEENTH CENTURY. X. Studies in Christian Art for the Clergy. (With Illustrations)	404
The Rev. Dr. Celso Costantini, Florence, Italy.	
THE FIRST JESUIT CARDINAL	411
The Rev. Henry J. Swift, S.J., Las Vegas, New Mexico.	
THE CURE OF INTEMPERANCE. The Physical Treatment of Alcoholism. ..	418
Austin O'Malley, M.D., Philadelphia, Pa.	
ANALECTA:	
S. CONGREGATIO CONCILII: Bismarckien. et Aliarum: Incardinationis	432
S. CONGREGATIO RITUUM: Decretum seu Declaratio circa Rubricas tit. X, num. 2 et 5 de Missis Votis et "de Requite"	439
STUDIES AND CONFERENCES:	
Once more the Right to invest with the Scapulars	441
Moving-Picture Entertainments	443
The Motion-Picture and the Church	445
On Poet-Priests (<i>The Rev. Charles L. O'Donnell, C.S.C., Ph.D., Uni- versity of Notre Dame, Indiana</i>)	448
A Grievance? (<i>Amicus</i>)	451
Misdirected Zeal in Liturgical Reform (<i>Canadiensis</i>)	454
Two Breviary Hymns Translated (<i>The Rev. Michael Joseph Watson, S.J., Melbourne, Australia</i>)	457
The Wrong Advice (<i>The Right Rev. E. M. Dunne, Peoria, Illinois</i>). ..	458
Carrying the Oilstocks habitually for Convenience	459
The Attitude of the Clergy toward the Suffragette Movement	461
The Right of the Bishop to appoint to the Office of Vicars, Consultors, and Synodal Examiners, Priests who are not Members of the Diocese. ..	463
Valid Incardination in the Light of Recent Legislation (<i>The Rev. A. B. Meehan, D.D., J.U.D., St. Bernard's Seminary, Rochester, N. Y.</i>) ..	464
The "Oratio pro Defunctis" and the Privileged Altar	468
Special Votive Masses and the New Rubrics	469
Chammurapi and Amraphel (<i>A Rejoinder by the Rev. Albert Kleber, O.S.B., St. Meinrad, Indiana</i>)	469
Requiem Masses on the Third, Seventh, Thirtieth, and Anniversary Days of Death or Burial	472
Anticipating Matins and Lauds	473
The Keeping of Baptismal Registers (With Specimen Pages)	474
The Collect for the Dead in Ferial Masses	476
A Society of Catholic Mechanics	476
"Pastor Fogy" (<i>Caritas</i>)	477
CRITICISMS AND NOTES:	
Baudot: Le Missel Romain	479
Fortesque: The Mass	479
Cagin: L'Eucharistia	479
Hagen: Lexicon Biblicum	491
Zorelli: Novi Testamenti Lexicon Graecum	491
D'Ales et al.: Dictionnaire Apologétique	493
Vaughan: Socialism and Christianity	495
Coler: Two and Two make Four	495
Kane: God or Chaos	499
Lanslots: Reasonable Service	499
Tissot-Mitchell: The Interior Life Simplified	499
Nist-Girardey: The Practical Catechist	501
Benson: Come Rack! Come Rope!	503
LITERARY CHAT	507
BOOKS RECEIVED	511

MAY.

	PAGE
THE FORMAL ESSENCE OF THE HOLY SACRIFICE OF THE MASS	513
The Very Rev. M. J. Gallagher, V.G., Grand Rapids, Mich.	
THE SONNET OF SAINT FRANCIS XAVIER	530
The Rev. William Furlong, S.J., Woodstock College, Maryland.	
THE PRIEST AND SUMMER CAMPS FOR BOYS	540
The Rev. Daniel J. Connor, S.T.L., Scranton, Penna.	
A BACKWARD GLIMPSE OVER THE ARTICLES ON VASECTOMY	553
The Rev. T. Labouré, O.M.I., Theological Seminary, San Antonio, Texas.	
JONAS OF BOBBIO, THE BIOGRAPHER OF ST. COLUMBANUS	563
George Metlake, Cologne, Germany.	
THE CURE OF INTemperance. VII. The Passions and the Natural Control of them	574
Austin O'Malley, M.D., Philadelphia, Pa.	
ANALECTA:	
ACTA PII PP. X:	
Litterae Apostolicae: Indicitur Universale Iubilaeum in Memoriam Pacis a Constantino Magno Imperatore Ecclesiae datae ..	
S. CONGREGATIO CONSISTORIALIS:	590
Erectionis Dioecesis	595
S. CONGREGATIO CONCILII:	595
Decretum de Privilegio Officii Divini juxta Veterum Psalterii Ordinem recitandi	595
S. CONGREGATIO DE RELIGIOSIS:	596
Decretum de Monialium et Sororum Confessionibus	596
ROMAN CURIA:	599
List of Pontifical Appointments	599
STUDIES AND CONFERENCES:	
Our Analecta—Roman Documents for the Month	608
How Father Naginalf cured a Social Evil in his Parish (<i>Mark J. Faber</i>)	600
The Traditional Idea of Sacerdotal Vocation (<i>The Rev. Edmund J. Wirth, D.D., St. Bernard's Seminary, Rochester, New York</i>)	607
Obligation of the Religious Vow of Poverty. A Case of Conscience (<i>Stanislaus</i>)	611
Does the Ordinary of the Diocese say the "Oratio pro Antistite" in the Preces of the Office?	619
The Privileged Altar and the Ferial Mass when the Rubrics permit a Requiem Mass	620
Function of the Diocesan Censor of Books	621
Do We Really Need Mitigation of the Eucharistic Fast? (<i>P. West</i>)	623
The Indulgence of the Universal Jubilee	626
Eugenics and Sex Hygiene	627
Woman Suffrage and the Clergy	630
ECCLESIASTICAL LIBRARY TABLE:	
SACRED SCRIPTURE: 1. Archeology; 2. The Bible and Theology; 3. The Gospel according to Prisca; 4. New Testament Commentary (<i>The Rev. Walter Drum, S.J., Woodstock College, Maryland</i>)	
632	
CRITICISMS AND NOTES:	
—: Official Catholic Directory for 1913 (United States, etc.)	641
—: Catholic Directory, Ecclesiastical Register and Almanac for 1913 (Great Britain)	641
—: Irish Catholic Directory and Almanac for 1913	641
—: The Catholic Directory of India, 1913	641
—: Annuario Pontificio per l'Anno 1913	641
Frank: The Theory of Evolution in the Light of Facts	644
Windle: Facts and Theories	644
Nesbitt: Our Lady in the Church and Other Essays	647
Duval: Les Livres qui s'imposent	648
LITERARY CHAT	650
BOOKS RECEIVED	654

JUNE.

	PAGE
THE BUILDING OF A THEOLOGICAL SEMINARY	657
THE DESIGN AND EQUIPMENT OF THE NEW KENRICK SEMINARY (With Illustrations)	662
THE CATHOLIC CHARITIES OF A CITY	677
The Rev. William J. Kerby, S.T.L., Ph.D., Catholic University of America.	
THE CATHOLIC PRESS: TWO DUTIES	696
Mgr. F. B. D. Bickerstaff-Drew (John Ayscough), Salisbury, England.	
MATRIMONIAL DISPENSATIONS AND CAUTIONS	702
The Rev. James D. O'Neill, D.D., Chicago, Illinois.	
ANALECTA:	
SUPREMA S. CONGREGATIO S. OFFICII:	
Decretum seu Declaratio circa Formulam Orationis "Obsecro Te," post Missam recitandae	710
S. CONGREGATIO CONSISTORIALIS:	
Monitum	711
S. CONGREGATIO RITUUM:	
I. De Missis Votivis B. Mariæ Virginis ex privilegio recitandis.	711
II. Dubia de Caeremoniis quibusdam servandis coram Augustissimo Sacramento, adsistente vel celebrante Episcopo	712
III. Rubricæ inserendæ Rituali et Breviario Romano in Officio Defunctorum	713
IV. Instructio seu Declaratio super Calendariis Propriis reformandis	714
ROMAN CURIA:	
List of Recent Pontifical Appointments	715
STUDIES AND CONFERENCES:	
Our Analecta—Roman Documents for the Month	716
Chaplains and Rituals of Secular Societies at Catholic Funerals	716
The Complaint of having Secular Rituals at Catholic Funerals	720
The Cultus of the Sacred Heart	723
The Distinction between Public and Private Devotions	725
Was it "Wrong Advice"? (<i>The Very Rev. Francis C. Kelley, D.D., Chicago, Illinois</i>)	726
Refusing Absolution to a Catholic who is a Member of the Socialist Party. A Case of Conscience by Fr. Stanislaus, O.F.M.	728
Translation of the Hymns of the Office of the Pillar of the Scourging (<i>The Rev. H. T. Henry, Litt.D., Overbrook Seminary, Penna.</i>) ..	737
Cardinal Toledo (<i>A Criticism by the Rev. J. H. Pollen, S.J., London, England</i>)	744
What a Tried Missionary Thinks of Mitigating the Eucharistic Fast (<i>The Rev. J. J. Loughran, Ulysses, Nebraska</i>)	748
New Light on Newman's Preaching (<i>The Rev. Francis P. Donnelly, S.J., Poughkeepsie, New York</i>)	752
ECCLESIASTICAL LIBRARY TABLE:	
The Parables and Other Gospel Studies (<i>The Rev. Walter Drum, S.J., Woodstock College, Maryland</i>)	757
CRITICISMS AND NOTES:	
Esser-Mausbach: Religion, Christentum, Kirche	766
Benson: Confessions of a Convert	768
—: Sermon Notes of John Henry Cardinal Newman, 1849-1878	770
Noldin-Telch: Epitome Theologiae Moralis Universae	771
Gennari-Boudhinon: Questions de Morale, de Droit Canonique, et de Liturgie	772
Martin: The Roman Curia as it now exists	773
Devas: The Dominican Revival in the Nineteenth Century	774
McDonnell: The Litany of the Sacred Heart	775
Eschbach: Disputationes Physiologico-Theologicae	775
Gemelli-Badii: De Scrupulis	777
Le Camus: La Vocation Ecclesiastique	778
LITERARY CHAT	780
BOOKS RECEIVED	783



CONTENTS

THE RESTATEMENT OF THEOLOGY IN AMERICA. V. STUDIES IN AMERICAN PHILOSOPHY	1
The Rev. J. B. CEULEMANS, Ph.D., Moline, Illinois.	
THE CONTROL OF CHILDREN'S FIRST COMMUNIONS	21
The Rev. F. M. de EULUETA, S.J., Mount Saint Mary's, Chesterfield, England.	
RELIGIOUS SCULPTURE IN RELATION TO ARCHITECTURE (With Illustrations)	25
BERTRAM GROSVENOR GOODHUE, New York City.	
IS IT PRACTICABLE TO PREACH THE EPISTLES OF ST. PAUL?	42
The Rev. HUGH POPE, O.P., S.S.D., Collegio Angelico, Rome, Italy.	
HEREDITY AND THE MEDICAL TREATMENT OF ALCOHOLISM. III.	53
AUSTIN O'MALLEY, M.D., Philadelphia, Pa.	
CATHOLICIZING MODERN SOCIOLOGY	67
WILLIAM H. ATHERTON, Ph.D., Montreal, Canada.	
CATHOLIC SOCIAL WORK IN FRANCE	74
The Rev. ANDREW V. BYRNE, S.T.B., St. Bernard's Seminary, Rochester, New York.	
METRICAL TRANSLATION OF PSALMS XXIII, XXVIII, XLIV	80
E. C. DONNELLY.	
EXAGGERATIONS IN DEVOTIONAL TERMINOLOGY	84
ABOUT OUR SEMINARIES	86
ROMAN GOSSIP AND ROMAN DECREES	88
CATHOLIC STUDENTS AT THE UNIVERSITY OF CALIFORNIA	90
RECENT BIBLE STUDY:	
1. Old Testament Introduction	96
2. Old Testament Commentary	96
3. Anglicans and the Bible	101
4. Cypriot Fide	103
The Rev. WALTER DRUM, S. J., Woodstock College, Maryland.	

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VIII.—(XLVIII).—JANUARY, 1913.—No. 1.

THE RESTATEMENT OF THEOLOGY IN AMERICA.

Studies in American Philosophy.—V.¹

I.

AMERICAN philosophy, in the first stages of its development, was intimately bound up with religion; as it grew and expanded into various systems, it kept up, in the main, an offensive and defensive alliance with it; and to this day the great majority of its representatives, with convincing sincerity, urge the claim that they are in perfect accord with religion. Time and again atheism and its teachings are pointed out as irrational, unjustified, fundamentally wrong and dangerous. "The belief in God is indispensable to the rational and healthful working of the mind."²

Does this mean that these latter-day philosophers are at one with Cotton Mather, Jonathan Edwards, Samuel Johnson, the whole Scotch realistic school, in upholding the fundamental tenets of Christianity as they are generally understood and expounded in the Bible? Do they believe in One, personal God, and His only-begotten Son, Jesus Christ? Do they believe in a divine revelation and all that it teaches with regard to the fall of man, the atonement by a Redeemer, and the individual salvation of each believer?

The answers to these questions are of far-reaching importance because of their theoretical and practical conse-

¹ See *ECCL. REVIEW* for July and October, 1911, and for August and September, 1912.

² J. Fiske, *The Idea of God*, p. 36.

quences. "Everybody's life is controlled by some kind of philosophy, however haphazard and inconsistent and fragmentary it may be, and every true philosophy aims finally to reach the conviction of the masses. If serious, thorough thought has distilled some truth, it will be distributed quickly enough through thousands of popular channels." *

The country took alarm some years ago because a habile magazine writer had cleverly pinned together a few epigrammatic sayings from lectures on philosophy delivered to the students at our great universities. Were these much-criticized utterings merely isolated and harmless remarks, culled purposely from their context to create an unfavorable impression and rouse antagonism? Or were they the deliberately and tersely stated conclusions of a well-thought-out system, including an account of our origin, nature, destiny, and the means to attain it? If so, are these systems but subjective speculations set forth tentatively by their authors; or are they intended to influence the masses beyond the walls of the lecture room and to shape their daily lives? If they were not thus intended, who would have the courage to propound them, to prove them, to defend them? The chief result of philosophical speculation, more particularly during the last half of the nineteenth century, was a general and persistent demand for a restatement of theology in terms of modern science and modern thought. This demand was reinforced by the tacit belief that there existed an unreasonable opposition between religion and science.

What connexion then is there between these modern philosophical answers to the problems of life and those offered to us by Christianity, even as understood and interpreted by Mather, Edwards, Johnson, and their contemporaries?

John Fiske, in beginning his study on *The Idea of God as affected by Modern Science*, recalls the teaching of Goethe on the subject; and modern philosophy in general is fond of extolling him as the great exponent of all its cardinal doctrines, and finds in his poetic utterances the closest approximation to the answer we can hope to obtain concerning ultimate questions.

* Hugo Münsterberg, *The Eternal Values*, Houghton Mifflin & Co., 1909, p. ix.

Faust describes God as the Great Being that comprises all, sustains all, that is all happiness and love, and to whom our hearts must go out, while our minds are forever unable to frame an adequate concept of his overwhelming vastness.⁴

Margarete. Versprich mir, Heinrich!

Faust. Was ich kann!

Margarete. Nun sag', wie hast du's mit der Religion?

Du bist ein herzlich guter Mann,
Allein, ich glaub', du hältst nicht viel davon.

Faust. Lass das, mein Kind! Du fühlst, ich bin dir gut;
Für meine Lieben liess ich Leib und Blut,
Will niemand sein Gefühl und seine Kirche rauben.

Margarete. Das ist nicht recht, man muss dran glauben!

Faust. Muss 'man?

Margarete. Ach, wenn ich etwas auf dich könnte!
Du ehrst auch nicht die heil'gen Sakramente.

Faust. Ich ehre sie.

Margarete. Doch ohne Verlangen.
Zur Messe, zur Beichte bist du lange nicht gegangen.
Glaubst du an Gott?

Faust. Mein Liebchen, wer darf sagen:
Ich glaub' an Gott?
Magst Priester oder Weise fragen,
Und ihre Antwort scheint nur Spott
Ueber den Frager zu sein.

Margarete. So glaubst du nicht?

Faust. Misshör mich nicht, du holdes Angesicht!
Wer darf ihn nennen?

Und wer bekennen:

Ich glaub' ihn.

Wer empfinden

Und sich unterwinden

Zu sagen: ich glaub' ihn nicht?

Der Allumfasser,

Der Allerhalter,

Fasst und erhält er nicht

Dich, mich, sich selbst?

Wölbt sich der Himmel nicht dadoben?

Liegt die Erde nicht hierunten fest?

Und steigen freundlich blickend

⁴ The passage is worth quoting in full. It is taken from the scene in *Faust*, part I, entitled "Marthen's Garten".

Ewige Sterne nicht herauf?
 Schau ich nicht Aug'in's Auge dir,
 Und drängt nicht alles nach Haupt und Herzen mir,
 Und webt in ewigem Geheimniss
 Unsichtbar sichtbar neben dir?
 Erfüll' davon dein Herz so gross es ist,
 Und wenn du ganz in dem Gefühle selig bist,
 Nenn' es dann, wie du willst,
 Nenn's Glück! Herz! Liebe! Gott!
 Ich habe keinen Namen
 Dafür! Gefühl ist alles;
 Name is Schall und Rauch,
 Umnebelnd Himmelsglut.

Margarete. Das ist alles recht schön und gut;
 Ungefähr sagt das der Pfarrer auch;
 Nur mit ein bischen andern Worten.

Faust. Es sagen's aller Orten
 Alle Herzen unter dem himmlischen Tage,
 Jedes in seiner Sprache;
 Warum nicht ich in der meinen?

Margarete. Wenn man's so hört, möcht's leidlich scheinen,
 Steht aber doch immer schief darum;
 Denn du hast kein Christentum.

And Fiske comments: the great scholar and subtle thinker, who has delved in the deepest mines of philosophy and come forth weary and heavy-laden with their boasted treasures, has framed a very different conception of God from that entertained by the priest at the confessional (sic) or at the altar; and how is he (Faust) to make this intelligible to the simple-minded girl that walks by his side.⁵ The two conceptions are indeed so dissimilar that Goethe, who grasped perfectly the full import of his own teaching, after Faust's eloquent tirade, puts on the lips of the somewhat bewildered Margaret this trenchant conclusion: all that has no longer anything in common with Christianity. And indeed it has not, although most of our philosophers do not care to state the truth so tersely and frankly. Their expressions are generally respectful when referring to religion; they profess reverence for it, or at least for the religious feeling, the great religious drift, which is as

⁵ Ibid., p. 36.

blunt a physical phenomenon as any other fact in the visible universe.

Consequently they address themselves again and again to the agonizing problems of God, the soul, the hereafter. And their studied efforts at stolid indifference toward the antiquated solutions offered by Christianity fail to hide completely the unrest of their hearts. They may say with Nathanael S. Shaler: "Men began to realize that nature is their own, that they live in their Father's house, that there are no longer two realms, one of the flesh and the devil, the other of celestial purity; science is casting out the devils from the material universe, giving the world to man in all its beauty and perfect friendliness."⁶ The obsession of the supernatural remains; it clings to the mind so tenaciously that it must be explained away over and over again.

Modern philosophy however does not attack revelation; it ignores it as a supernatural agency, and substitutes for it the revelations which the human mind has brought about through science in this visible world. The pursuit of science and philosophy is religion. And evolutionism has done more than any other system to popularize this belief, because evolutionism offers the most plausible explanation of the origin of religious phenomena and religious dogmas, and by inference establishes their value as provisional truths only, that are bound to undergo further changes.

Hence, although scientific dogmas are universally admitted as apodictic truths by evolutionists, they are, by a strange inconsistency, made use of to prove that there is not and cannot be anything stable in religion, outside the general feeling that every man must have one of some kind.

Theology thereby is reduced to philosophy. The leaders of Protestant thought in this country have resolutely given up all claim to a distinct science of religion and have adapted their theology to the philosophical theories of the hour. The Rev. Lyman Abbott has made himself the spokesman and champion of this tendency. He defines "religion" as the life of God in the soul of man. Thus understood, religion precedes creeds, worship, and churches, just as life precedes

⁶ N. S. Shaler, *The Individual*, D. Appleton & Co., 1901, p. 324.

man's thoughts about life, man's organizations formed to promote life. "Theology" is the science of religion; it is the result of an attempt made by man to state in an orderly and systematic manner the facts respecting the life of God in the soul of man. There is a new astronomy, though the stars are old; a new botany, though vegetable life is unchanged; a new chemistry, though the constituent elements of the universe are the same. So there is a new theology, though not a new religion.⁷

But is not this declaration sounding the death knell of all revealed religion, which from its very nature ought to be a complexus of unchangeable truths? No, we are assured, there is as little danger of undermining religion by new definitions of theology, as there is of blotting out the stars from the heavens by a new astronomy.

What then will be the contents of this new theology, in opposition to the old? The current theology is Roman in its origin. It assumes as an axiom a God apart from the universe and ruling over it, as the Roman emperor was apart from the Roman empire and ruled over it. It conceives of his government as a series of successive interventions, by revelation, miracles, etc.

But the great mass of scientific thinkers in our day see more and more reason to believe that all forces in the universe are one force; that events formerly attributed to the intervention of an apparently arbitrary will are really due to the operations of this one force, which is God. Hence God has but one way of doing things, and His way may be described in one word as the way of growth and development or evolution. He resides in the world of nature and in the world of man; there are no laws of nature which are not the laws of God's own being; there are no forces of nature; there is only one divine infinite force, always proceeding from, always subject to, the will of God. There are not occasional or exceptional theophanies, but all nature, all life is one great theophany.⁸ Hence the new concept of inspiration and revelation; they are no longer to be considered as special interventions of God in the

⁷ Lyman Abbott, *The Theology of an Evolutionist*, Houghton Mifflin & Co., 1897, p. 3.

⁸ *Ibid.*, p. 9.

life of man, for it is impossible to separate the natural from the revealed; both come from God.

Starting from this basic point, there follows an entirely new conception of the Christian beliefs. What is sin? The Bible opens with an account of its origin. Yet, if we found the story of the Garden and the temptation and fall as there recorded, in Greek, or Roman, or Norse, or Hindu mythology, we should say: That is a beautiful fable. What truth can we find in it? And I do not see any reason why, finding it in Hebrew literature, we should not say: That is a beautiful fable. What truth is there in that fable? For surely neither the author of Genesis, nor anyone in the Bible for him claims that his account of the Creation was revealed to him.⁹ The truth in the fable therefore is this: sin is the yielding to temptation; it is the falling-back into the lower state from which we emerged.

What place shall we ascribe to Christ? If God desired to reveal Himself to the human race, He could make that revelation only in the terms of human experience. God is always manifesting Himself. The divinity of Christ differs only in degree from the divinity of man. The divinity in man is not different in kind from the divinity in Christ, because it is not different in kind from the divinity in God.¹⁰ The consummation of this long process of divine manifestations will not be until the whole human race becomes what Christ was—an incarnation of the divine, the infinite and all-loving spirit. The consummation of evolution is the consummation of redemption; the one term is scientific, the other is theological.

As for the immortality of the soul, it does not seem capable of demonstration. Yet, one cannot be a consistent evolutionist and think that death ends all.¹¹ Creation has always been looking forward to something higher and better. This is the earnest expectation of the creation which Paul interprets; the earnest expectation of the creature waiteth for the manifestation of the Sons of God. Consequently, if immortality is not a demonstrated fact, it is a necessary anticipation; without it all evolution would be meaningless.¹²

⁹ Ibid., p. 43.

¹¹ Ibid., p. 161.

¹⁰ Ibid., p. 73.

¹² Ibid., p. 173.

Christian morality ceases to have any meaning, since the dogmas on which it is founded and from which it derives its vitality and its sanction, have crumbled to pieces. The evolutionary doctrine of morality implies that man is what his ancestry has made him, and abrogates our belief in the freedom of the will. A moral law is but the formulation by intelligence of the social practices instinctively followed by the more or less intelligent ancestors of man; these practices themselves having crystallized into habits from the primitive chaos of random acts. Conscience is nothing but the social instinct illuminated by intelligence. The sense of duty, of obligation, which every human being recognizes in presence of the moral law, and which Kant so clearly expressed in his "categorical imperative," is but a sentiment produced by the terrors of ancient law, religion, and politics, scaring the recalcitrant being into doing those acts which were beneficial to the existence of the clan and demanded as useful means for social survival.

But this sense of duty is transitory and so is conscience. For conscience is but the social instinct, and the scientific spirit is the great enemy of blind instincts; it illuminates them and in the floodtide of light dissolves them. What habit has made, reflexion unmakes. Nothing can save our present morality when conscience has met the doom of every instinct. What the nature of its successor will be it is impossible to predict.

This would be a most astounding creed, revolutionary and anarchical; but fortunately the words of these teachers are worse than their deeds. And forsooth they proclaim on the housetops that they are not the enemies of religion, of the existing social order: they are merely men of science, fearless in their speculations, endeavoring to present the truth as they see it. For the rest, however, they are content to let the world run its accustomed course.

If such a creed satisfies them, the intellectual élite, what about the struggling masses that make up the human race? Who shall foresee the consequences if the great public should listen to these teachings, poured forth from the professorial chairs of every great university in the land, and be impressed by them sufficiently to attempt to put them into practice?

For, after all, evolutionism solves the problem of evil by evasion. It is content to describe its origin and to prophesy its gradual disappearance, as humanity develops toward greater perfection according to the inherent, fatal laws of nature.

But the most powerful argument against this contention is that man has always recognized in nature a power so far unfriendly as to be sometimes a source of temptation and oppression. "I see not how any man who ever kept a garden can rest under the illusion that nature is altogether his friend. She will grow his cabbages and his strawberries, it is true, if a sufficiently masterful hand is exerted to extort from her this boon. But she never suffers man to forget that she would infinitely prefer to grow something else, and that generally something in which he takes no kind of interest. She will bend all her energies to the production of what are, for human purposes, useless weeds, and she will choke every seed that the gardener plants if she can. I take this to be, in a general way, typical of our relations with the visible world around us."¹² And all great naturalists understand perfectly that nature is a non-moral realm; never therefore was attempt more vain than to convert naturalism into a religion. Between our spirits and the ways of nature there is everlasting war. Instead of expecting the whole process of deliverance to be wrought out by means of natural law, man has always endeavored to secure help from spiritual sources in this combat with an unfriendly world. Nothing can alter this fact of human experience.

Equally with evolutionism, pantheistic idealism must face the problem, and try to solve it. God and his world are one. This unity is not a dead natural fact: it is the unity of a conscious life, in which, in the course of infinite time, a divine plan, an endlessly complex and yet perfectly definite spiritual idea gets expressed in the lives of countless finite beings; and yet with the unity of a single universal life. But why then, if the world is the divine life embodied, is there so much evil in it, so much darkness, ignorance, misery, disappointment, warfare, hatred, disease, death? Perhaps all these gloomy

¹² *Harvard Theol. Review*, Vol. II, No. 4, p. 472.

facts are but illusions, bad dreams of our finite existence, facts unknown to the very God who is and who knows all truth? No, that cannot be, for then the question would recur: Why are these our endlessly tragic illusions permitted?

For monists of this type the spiritual and moral side of human nature is apparently not a matter of indifference, and the problem must be solved. But how? By learning the value of suffering, and living accordingly. "The value of suffering, the good that is at the heart of evil, lies in the spiritual triumphs that the endurance and the overcoming of evil can bring to those who learn the hard, the deep but glorious lesson of life. And of all the spiritual triumphs that the presence of evil makes possible, the noblest is that which is won when a man is ready, not merely to bear the ills of fortune tranquilly if they come, as the stoic moralists required their followers to do, but when one is willing to suffer vicariously, freely, devotedly, ills that he might have avoided, but that the cause to which he is loyal, and the errors and sins that he himself did not commit, call upon him to suffer in order that the world may be brought nearer to its destined union with the divine. Perfect through suffering—is a law that holds for God and for man. God himself endures evil and triumphs over it, and lifts it out of himself, and wins it over to the service of the good."¹⁴

In this mystical submission to the fatal law of growth toward indeterminate perfection do science, philosophy, and religion become reconciled. Prof. Royce from an idealistic and Dr. Abbott from an evolutionistic standpoint arrive at the same conclusions, infinitely removed from those of Christianity. Setting out from premises they held to be scientifically unassailable, they are finally led to assume undemonstrable answers to ultimate questions baffling all scientific inquiry and philosophical speculation, and which revealed religion only answers with sublimely tranquil certainty. The restatement of theology in terms of modern science has ended in wiping out all theology, since not a vestige of supernatural revelation is left to base it on. Glancing back from our present position to the origins of American philosophy, the retort

¹⁴ J. Royce, *Harvard Theol. Review*, Vol. II, No. 4, pp. 440-442.

which Goethe puts on Margaret's lips recurs to mind with overwhelming cogency: "Denn du hast kein Christentum."

II.

While modern philosophy was swaying the majority of influential thinkers and undermining Christianity in the name of science, the monopoly of which it arrogated to itself, Neo-Scholastic philosophy, in America as elsewhere, entered the field with a very different and none the less modern conception of the cosmos, and slowly forged to the front.

The "restatement" of theology, in the mind of those idealists and evolutionists who attempted the task, meant that no doctrines of the old religion were left or could be left to convey their old-time meaning and do duty for the modern mind. The word Neo-Scholastic would seem at first sight to imply the same meaning; but in fact it designates a revival of the old doctrines to compare them with the new, and after due and thorough examination to keep what may be kept, and to reject what in the light of new discoveries must be rejected.

This revival had been attempted in different quarters in Europe. To these zealous but scattered efforts the Encyclical *Aeterni Patris* issued 4 August, 1879, gave an authoritative direction, and bespoke for the movement adherents and a recognition which in the ordinary course of events could have been gained only, if at all, by long laborious work.

With us also the influence of this revival was felt to a large extent. It seemed to have been generally taken for granted that in a new country everything would turn out for the best. Whither the newest phases of American thought were leading, was a question not generally grasped by intellectual leaders, whether within or without the Church. Consequently, here as elsewhere there were found those who thought that faithfulness to older traditions must mean complete rejection of all that was new, methods as well as doctrines. In their mistaken zeal they set about ridiculing and condemning promiscuously everything that did not happen to have been known or taught in the thirteenth century, little realizing that their prejudiced unfairness in so far impaired their own chances of obtaining a fair hearing. "Let it be understood from the outset that we deny the title of Philosopher to the founders of

schools of error . . . The man who as a general rule blunders in the art he professes to follow, is not called a tradesman, but a botcher; why then call meaningless scribblers philosophers? They are literary fungi."¹⁵ And who are these? "Philosophic quacks such as Hegel, Kant, Darwin and *id genus omne*."¹⁶ "Spinoza, who gave such a proof of mental aberration that a schoolboy who would be guilty of similar contradictions, would surely be doomed to lose his first holiday and obliged to write 500 times: '*idem non potest simul esse et non esse*.'"¹⁷ "The disciples of the transcendental German school who, lulled into a semi-somniferous state by lager beer and strong cigars, talk misty things which they call transcendental."¹⁸

Dismissing problems with a sneer saves one the mental effort required to understand them. Yet, beyond the display of a certain homely humor, little is to be gained by such methods. And that this perfervid zeal is not in accordance with the best scholastic traditions, St. Thomas himself bears witness. In dealing with his pantheistic contemporaries,¹⁹ of whom there were not a few, he would expose their doctrines fully, then criticize and refute them in an impartial spirit, opposing argument to argument and reason to reason; but he never allowed himself to ridicule or abuse his adversaries. If the breach between science and religion is to be healed, the first requisite would seem to be a calm dispassionate understanding of the claims and arguments put forward on either side.

Catholics above all others can afford to face the question in this spirit, for they realize that this opposition, which is made so much of, is more on the surface than at the heart of things. Science and philosophy are independent of theology; they have their own principles and methods of research and demonstration, and in these matters the argument from au-

¹⁵ Cornelius O'Brien, Archbishop of Halifax, (1843-1906): *Philosophy of the Bible Vindicated*, 1873, pp. 56-57.

¹⁶ *Ibid.*, p. 84.

¹⁷ *Ibid.*, p. 42.

¹⁸ *Ibid.*, p. 19. Quoted in *The Revival of Scholastic Philosophy in the 19th Century*, by J. L. Perier, The Columbia University Press, New York, 1909, pp. 246-247.

¹⁹ S. Theol., I, Q. 3, art. 8; Contra Gentes, I, 17, et passim.

thority is the weakest of all: "Locus ab auctoritate quae fundatur super ratione humana est infirmissimus".²⁰ If they are "negatively" dependent on theology, so is every branch of human knowledge dependent on every other, inasmuch as scientifically demonstrated truths cannot contradict one another and be yet equally true.

"True, in certain circles there is current a preconceived idea that a Catholic scientist is but a soldier in the service of his faith; that science in his hands is but a weapon with which to defend his creed. To many it seems that the Catholic scientist is ever in danger of being excommunicated; that he is shackled by dogmas he would fain disown; that in order to remain faithful to his religion, he must renounce all disinterested culture of science. The best answer we can make to this baseless prejudice is to cultivate science for itself, without directly seeking any apologetical interest in it. The profession of Christianity need not be an impediment to generous initiatives or to the legitimate independence of the scientist. Error may sometimes be the precursor of truth, and is often found in its company. And in order to wrest some small parcel of truth from the unknown, the human mind is often obliged to tramp long and arduous byways, where at first sight it might seem we are going astray."²¹

And Cardinal Newman, with a singular clearness of vision, answers the objection thus: "In spite of the testimony of history the other way, Protestants think that the Church has no other method of putting down error than the arm of force or the prohibition of inquiry. Yet science need not be determined to be edifying, or to be ever answering heretics and unbelievers. But therefore it is a matter of primary importance in the cultivation of those sciences in which truth is discoverable by the human intellect, that the investigator should be free, independent, unshackled in his movements; that he should be allowed and enabled, without impediment, to fix his mind intently, nay, exclusively, on his special object, without the risk of being distracted every other minute in the process and progress of his inquiry by charges of temerariousness,

²⁰ S. Theol., Q. 1, art. 8, ad 2.

²¹ Cardinal Mercier, *Rapport sur les études supérieures de philosophie*, Louvain, 1891, p. 9.

or by warnings against extravagance or scandal. The passenger should not have embarked at all if he did not reckon on the chances of a rough sea, of currents, of wind and tide, of rocks and shoals; and we should act more wisely in discountenancing altogether the exercise of reason than in being alarmed and impatient under the suspense, delay and anxiety which, from the nature of the case, may be found to attach to it. Let us eschew secular history, and science, and philosophy for good and all, if we are not allowed to be sure that the altercations and perplexities of human opinion cannot really or eventually injure its authority. That is no intellectual triumph of any truth of religion which has not been preceded by a full statement of what can be said against it." ²²

It was this fearless spirit that characterized the writings of Orestes A. Brownson (1803-1876) after his conversion to the Church in 1844. He was accused in various quarters, denounced to the ecclesiastical authorities; but when the case was carried to Rome, Cardinal Franzelin refused to condemn him in any way.²³ Brownson however was not a defender or expounder of scholastic philosophy, the revival of which was then in an inchoate state. He was largely guided in his speculations by the eclectic philosophy of Cousin and the Ontologism of Gioberti, as were other leading Catholics of his day, some of whom, in European centres of learning, the Church was forced to condemn outright. But as a free lance he wielded a strong influence in defence of the Church of his choice, and his brilliant, many-sided mind was a constant stimulant to Catholic thought and more vigorous intellectual life.

In how far scholastic philosophy proper was taught in Catholic establishments of higher learning in this country seems not easy to determine. "We may say that, up to 1873 there was not, strictly speaking, even in the colleges, a Catholic Philosophy properly so-called, at least of the scholastic type, in the whole United States. The first institutions of higher learning established in this country, such as Georgetown University and Mt. St. Mary's, Emmitsburg, Md., made no pro-

²² *The Idea of a University*, pp. 466-475.

²³ Van Becelaere, op. cit., p. 177.

vision for the organization of a regular course of philosophy. The Jesuits first of all made a definite start in this direction, when in 1873 they organized a course of scholastic philosophy in English at the University of St. Louis."²⁴

Some years before this, however, Louis Jouin, S.J., (1818-1899) professor in St. John's College, now Fordham University, had published the first works written in defense of scholastic principles in this country: *Elementa Philosophiae Moralis*, (1865); *Compendium Logicae et Metaphysicae* (1869). He also wrote a shorter manual in English: *Logic and Metaphysics*. That these first treatises became popular to the extent that numerous editions were called for showed both the great need and the intrinsic value of them.

But with the publications of Father Hill, S.J., (1822-1907) of St. Louis University, that institution came boldly to the front as an exponent of scholastic philosophy in the vernacular, and it has kept in the vanguard ever since. He realized no doubt that if scholastic philosophy was to exercise any influence whatever among modern thinkers, it must first of all speak to them the language of the day—a fact that some well-meaning, ardent, but short-sighted defenders of the Neo-Scholasticism have for a long time sadly overlooked²⁵—just as it spoke the Latin language when everybody understood the same. But since this has been superseded by various modern languages, there is no good reason why Neo-Scholastic philosophy should not follow suit, especially in works destined for the general reader and the average student. The ecclesiastical student is no longer the only one to whom philosophy should appeal or to whom it should be made accessible. Now more than ever philosophy is not merely the foundation of theology, but it fashions and frames conceptions of life that react on the individual and on society. "In truth, the decisive battles of Theology are fought beyond its frontiers. It is not over purely religious controversies that the cause of

²⁴ Van Becelaere, op. cit., p. 176.

²⁵ It is gratifying to note in this regard the following rule in the recent letter addressed by the Consistorial Congregation to the Bishops of Italy concerning the organization of the courses of study in their seminaries: "13. Cureranno gli Ordinari che l'insegnamento della teologia sì dommatica che morale e, per quanto sarà possibile, anche quello della filosofia, almeno in generale, sia impartito in latino." This slight deviation from the former iron-bound practice cannot but produce good results.

Religion is lost or won. The judgments we shall form upon its special problems are commonly settled for us by our general mode of looking at the universe; and this again, in so far as it is determined by arguments at all, is determined by arguments of so wide a scope that they can seldom be claimed as more nearly concerned with Theology than with the philosophy of Science or Ethics."²⁶ A solid grounding therefore of the layman who pursues higher studies in the fundamental principles of a world-view both sane and scientific, a return to those "dark ages" when philosophy was part and parcel of a general education, is not only advantageous but is fast becoming a pressing necessity.

Father W. Hill published his *Elements of Philosophy* in 1873, and his *Ethics or Moral Philosophy* in 1878. And it is worthy of note that the works of both these St. Louis writers antedate the publication of the Encyclical *Aeterni Patris*. Father Poland, S.J., also of St. Louis University, published, in 1896, *Truth of Thought*, an excellent text-book on criteriology. To Father Coppens we owe *A Brief Text-Book of Logic and Mental Philosophy* (1892), *A Brief Text-Book of Moral Philosophy* (1896), *Moral Principles and Medical Practice* (1897). Father John J. Ming, S.J., gave us a thorough disquisition upon the subject in *The Data of Modern Ethics Examined* (3rd ed. 1894). The criteriological problem, so insistently recurring since Kant's time, was re-examined in detail by Father Al. Rother, S.J., in *Certitude. A Study in Philosophy* (1910), and the fundamental problem of metaphysics restated in modern language in his small treatise on *Being* (1912). Father Hubert Gruender, S.J., wrote: *Free Will the Greatest of the Seven World Riddles* (1911), *De Qualitatibus Sensibilibus* (1911), *Psychology Without a Soul* (1911), the latter a thorough inquiry into the theories of modern psychologists. Both writers are of St. Louis University.

Whilst these books in the vernacular gave plain evidence of a deepening interest in philosophical problems, other au-

²⁶ A. Balfour, *The Foundations of Belief*, Longmans, Green & Co., 1896, pp. 2-3. It need scarcely be remarked at this late day that "Modernism" is but the concrete embodiment of this assertion. Wipe out the idealism of Kant and the evolutionism of Spencer, and "Modernism" crumbles of itself for lack of support.

thors continued to write in Latin their works destined for ecclesiastical students. Thus Father Biagio A. Schiffini, S.J., while professor at the Woodstock (Md.) house of studies of the Society, published his *Logicae Generalis Institutiones* (1873). Father Nicholas Russo (1845-1902), professor at Georgetown University, published his *Summa Philosophica* in 1885 and his *De Philosophia Morali* in 1890.

In other quarters also we find encouraging signs of a healthy growth along the speculative lines of the Neo-Scholastic program. The *Essays Philosophical* of Brother Azarias (1847-1893) give evidence of a bright mind with a clear grasp of principles and fully alive to the needs of the hour. Brother Chrysostom (1863) wrote an *Elementary Course of Christian Philosophy*, which was used as a textbook at McGill University, Montreal, and also *Elementa Philosophiae Scholasticae* (1897). The Rev. Gennaro Luigi Vincenzo de Concilio, for some time professor at Seton Hall, South Orange, N.J., wrote: *Catholicity and Pantheism* (1874) and *Elements of Intellectual Philosophy* (1878). The Rev. John Gmeiner, professor at St. Francis Seminary, Milwaukee, and at St. Thomas College, St. Paul, wrote *Medieval and Modern Cosmology* (1891). Among the more recent works are those of Father J. T. Driscoll: *A Treatise on the Human Soul* (1898) and *God* (1890); and those of Prof. Turner: *History of Philosophy* (1903), *Logic* (1911).

If from this mere catalog of authors and their works it appears that²⁷ the exponents of Neo-Scholasticism are not as numerous, nor perhaps as aggressive, as in other countries, the reason is easily found in the fact that until quite recently the lack of institutions of higher learning under Catholic auspices did not create a need for such works, neither was there provided a means for training those who would devote themselves to such undertakings. As those institutions came to spring up and multiply, interest in neo-scholastic philosophy grew apace and works of real worth came quickly from the press.

²⁷ A great number of able magazine articles which it is impossible to take into account in this necessarily limited study—a complete list of them can be found in J. L. Perier, *Revival of Scholastic Philosophy*—have nevertheless contributed their large share to the diffusion and understanding of neo-scholastic theories.

Some captious critic may object that these works contain nothing strikingly new or original in their statements of doctrine. But as "originality" only too often stands for weirdly disjointed and intensely subjective views, the lack of this dubious quality is at least an earnest of sane solid objectiveness, deeply rooted in that *perennis philosophia* which has stood the test of ages. American Catholic scholars have taken a decided stand in the ranks of neo-scholastic thinkers, and are buoyed up by bright hopes with regard to the future of their doctrines, as they have witnessed the aloofness and blind opposition of other schools of thought make place for a sympathetic examination of their position and their tenets. If our Catholic institutions of higher learning can create and foster that inquisitive attitude of mind and broad interest in matters philosophical which our secular universities have cultivated to such a great extent, they will have rendered the greatest possible service to the cause of truth.

While hitherto efforts have been largely confined to the writing of text-books, these, however necessary and serviceable they may be, are already so numerous that new ones can but repeat what others have already expounded. Attention of Neo-Scholastics will henceforth be diverted more and more to specialized investigation. In the domain of history, of biology, of physics, and their cognate branches fruitful results will reward the patient toiler. The speculative genius of our people, often checked but never crushed by the heavy pressure of material needs to be provided for, stands on the threshold of a new era of fertile progress and free expansion. The large tolerance of adverse opinions exhibited on all sides by men of widely divergent tendencies, leaves open every avenue for a fearless exposition and defence of our own position. Where it formerly would have met with abusive rejection, without receiving even the test of a superficial examination, it can now count on unbiased study and scientific criticism. The Catholic world-view has thus far played a small part in the intellectual development of the country. The extent to which its influence shall be felt in the future, and shall go to mould and shape the life and ideals of our people, depends upon its protagonists. Professor Royce no doubt voices the attitude of mind of many members of his

profession when he writes: "I speak as one who takes a decided interest in that effort to arrive at a mutual understanding between thinkers of different schools. In times not far distant it was not customary for our own representative students of philosophy in America to pay much attention to scholastic philosophy. But it was also certainly not very customary in those same times for a scholastic theologian to take much interest in our development."²⁸

As a decided change has come in this regard, is it too much to hope that we may still find a common meeting-ground in the field of religion, when, having run the gamut of inconsistency, representative thinkers shall come to see that this branch of human knowledge has its own methods and principles of investigation as well as any other science, must be treated accordingly, and not forcibly tied down to alien methods? Strange as this query may seem at a time when man-made "Religion of Humanity" stands in placid but determined opposition to the revealed religion of Christ, the hopeful fact on which it is based is thus stated by the above philosopher: "The most natural characterization of American thought, as it has developed in various schools, in various grades of culture, and in various stages of our history, would be: Religious Idealism, tempered by a strongly individualistic tendency, and in recent times greatly modified by the influence of foreign study and by the general tendencies present in the recent thought of the world."²⁹

Yet, this hope of a deeper insight, as the harbinger of a more thorough understanding among thinking men, should not make us forget that Thomistic philosophy, as a well-balanced system of thought, also offers a consistent explanation of the visible cosmos and all the facts of its wonderful composition brought to light by minute, unwearying modern research. The words of Huxley are as true now as when they were penned some years ago: "The scholastic philosophy is a wonderful monument of the patience and ingenuity with which the human mind toiled to build up a logically consistent theory of the universe out of such materials. And that philosophy is by no means dead and buried, as many vainly sup-

²⁸ Van Becelaere, *op. cit.*, p. ix.

²⁹ *Op. cit.*, p. xv.

pose. On the contrary, numbers of men of no mean learning and accomplishment and sometimes great power and subtlety of thought hold by it as the best theory of things which has as yet been stated. And what is still more remarkable, men who speak the language of modern philosophy, nevertheless think the thoughts of the schoolmen."²⁰

The integration of human knowledge demands a constant application to the minutiae of the visible universe. Bit by bit hitherto unknown forces and phenomena are laid bare; each discovery goes to make up the sum-total of our knowledge, while serving as the touchstone of already accepted theories. Hence the paramount importance for the Neo-Thomistic scholar to be in the vanguard of specialized scientific work, which is the indispensable foundation of a solid, complete, and permanent philosophical superstructure.

And this is sufficient answer to those who put forth the specious plea: Of what use is all this minute research work? Has not our *philosophia perennis* withstood the shock of all other systems? The decline it underwent from the sixteenth to the nineteenth century was largely due to this retrograde spirit, blindly refusing to seize upon what was of real value in the new discoveries. A body of doctrines is a living unit, that cannot, under pain of atrophy, afford to remain out of touch with its surroundings; it must draw thence its principles of sustenance, equally with any other living organism. Man as a material being is ever facing new conditions, and as a spiritual being he is ever facing new problems. And this is true, not only in the study of the material universe and the individual man, but it is true also in the study of that complex aggregation of men called society.

Economic and social problems are pressing upon us with increasing rapidity; new moral and juridical relations are brought about by the ceaseless readjustments of social units. The history of thought shows what havoc has been wrought by Utopian theories spread broadcast and championed under the guise of scientifically sound systems. What a broad field for constructive work, and how crying a need for the diffusion of rationally solid and time-tested principles!

²⁰ T. F. Huxley, *Science and Culture and Other Essays*, D. Appleton & Co., 1882, p. 49.

The "bankruptcy of science" as cure-all for social ills and violent outbursts of popular discontent has been heralded before this. Only a few dreamers, ensconced with snug complacency within their pet theories of a bygone generation still assure us that "the new humanism, with the new scientific view of the universe, chilling though it be, must come in. We shall write less poetry, but we ought to live saner lives. We shall tremble and worship less but we shall be more at home in the universe. War must go; the zymotic diseases must go; hide-bound creeds must go and a wider charity and sympathy come in . . . Science puts the same tools in all hands, the same views in all minds; we are no longer divided by false aims or by religions founded upon half-views or false views . . . Distrust gives place to confidence; jealousies give place to fellowship . . . Science has cured us of many delusions, and it has made us the poorer by dispelling certain illusions; but it has surely made the earth a much more habitable place than it was in the prescientific ages."⁸¹

This senile view jars too obviously with the facts of everyday life to found a well-grounded hope for the solution of our social problems. The light must come from other quarters. And if we be convinced that our theories can grapple with the manifold, singularly intricate questions of the day—religious, scientific, social—it seems but just that we apply ourselves assiduously and courageously to the task, that we do it without fatal delay.

J. B. CEULEMANS.

Moline, Ills.

THE CONTROL OF CHILDREN'S FIRST COMMUNIONS.

THE Papal Decree *Quam Singulari* of 8 August, 1910, "On the age for admission to First Communion" has thrown a clear light upon the position of priests with regard to the First Communion of children.

BEFORE THE DECREE.

Previously, First Communion, that important step in the religious life of a child, seems to have been very commonly

⁸¹ John Burroughs, *Atlantic Monthly*, Sept., 1912, p. 331.

regarded as falling of right under the exclusive control of those charged with the parochial care of souls. This impression, at variance with the Roman Catechism, was no doubt confirmed in great measure by the prevalence of arbitrary standards as to the age when children ought first to approach the Holy Table. Children of various ages—say, from nine to fourteen—were apt to be held back and saved up for imposing First Communion celebrations, regardless of the fact, now placed beyond cavil by the Decree, that most, if not all, of them had long been fit, and therefore obliged, to receive the Bread of Life. And since the external arrangements for these parish functions rightly fall to those responsible for the parish church, the internal details of the children's preparation and admission to Communion also came to be attributed to the same hands. Thus, to an external control of fact, there was added insensibly an internal one, which many mistook for an *exclusive right* of general control.

Few parents would have dreamed of admitting their offspring to Communion without first seeking the consent of the parochial clergy, or even have contemplated a preparation apart from their supervision, or active coöperation. Not that this was universally the case. A good many children, chiefly of more prosperous families, were prepared by priest-friends of their parents, and admitted privately to First Communion without the intervention of the parish clergy. And this method now stands fully justified by the Papal Decree, for rich and poor alike.

AFTER THE DECREE.

The bearing of the papal rules upon the position of priests in respect of First Communion may be summed up as follows:

1. The *parish priest*, as such, has no monopoly in the First Communions of children belonging to his parish. Hence he has no *exclusive* right to admit them to, or to prepare them for, that sacred act. This is evident from Rule 4 of the Decree. It distinguishes between those upon whom the child's fulfilment of his obligation "in a special manner" depends—namely, "parents, the confessor, teachers, and parish priest"—and those to whom it belongs to admit a child to First Communion—namely, "the father (or him who holds his

place) and the confessor". The parish priest appears among the first set of persons, because it belongs to him to see that his parishioners do not neglect the laws of the Church. But he is named last, because his intervention is only needed in default of the other persons mentioned as being "in charge" of the child. On the other hand, the proper persons for preparing and admitting the child are declared to be its parents (or their representatives) and its confessor.

Père Jules Besson,¹ in his "L'Age de la Première Communion", points out that the reception of Communion appertains to the inner court of conscience. Consequently it does not belong to the province of the parish priest as such, but only if he be also the child's confessor. Nor would he, of course, force himself upon the child in this capacity, since each one is free to make confession to any approved priest.² At the same time the said writer naturally recognizes that, in practice, parochial clergy will have most to do with First Communion. Bearing, as they do, the main burden of pastoral care in the Church, they are often the only priests in spiritual contact with the people. Such is especially the case in smaller Catholic centres, where there are no other priests having access to the faithful. In these circumstances the parish priest will possess an accidental monopoly *in fact*, but not *of right*. Thus the rector of a mission would exceed his powers in objecting to a child's being admitted to First Communion without reference to him—whether by his curate, or by another priest, secular or regular, who may have been applied to by the child's parents.

2. The *instructor* for First Communion, even though a lay person, does not need the parish priest's sanction for his, or her task. Since the duty of instructing the children lies primarily upon their parents, the latter are free either to fulfil the task themselves, or to commit it to a suitable person of their choice. Thus it is open to them to engage the services of nuns, or other catechists. But the parish priest will have to attend to the matter when parents are negligent.

¹ Editor of the *Nouvelle Revue Théologique*.

² *Ibid.*, p. 37. Parents, educators, or others, by using pressure upon the young as to choice of confessors, would not merely be acting most imprudently, but would violate the Catholic freedom of children.

Supposing due regard to be paid to the rulings of the Decree, the children candidates for First Communion will nowadays be very young; and in the case of very small children, individual talks are more satisfactory for purposes of instruction than formal class teaching. Priests will clearly be unable to meet the demand, and therefore non-priest teachers will have to be multiplied. Perhaps it was this consideration that moved the Holy See to approve and enrich with indulgences the Pious Union for First Communion. The members of this recently founded association, which is open to the laity, help according to their opportunities to prepare children early for First Communion in accordance with the Decree.³

3. The *giving* of First Communion to children is not an exclusive right of the parish priest. First communicants, like the rest of the faithful, are at liberty to receive the Eucharist from any priest, and in any church or chapel legitimately available for Holy Mass. The reception of the Easter Communion, however, forms an exception to this rule of freedom as to place; that is, in regions where the ordinary law of receiving the Paschal Communion in the parish church is in full force.

The faculty to distribute Holy Communion is, by present custom, understood as included in the faculty to say Mass, either in churches, or in semi-public chapels (such as those of religious communities). Further, although theological opinion is divided on the point, it seems practically lawful for a priest, legitimately celebrating in a private oratory erected by Apostolic indult, also to distribute Communion without obtaining any special leave for this,⁴ unless it has been expressly forbidden by the bishop.

4. Though obviously desirable, it is not essential that parents and confessor should act together in admitting a child to First Communion. For, while in Rule 4 the words of the Decree are "the father . . . and the confessor," Rule 5 speaks alternatively of "parents or confessor" as approving the child's admission. So it would seem that either side has a

³ For enrollment in this Union apply to 160 Via del Pozzetto, Roma, Italy, or to 205 Chaussée de Wavre, Brussels, or to any house of the Fathers of the Blessed Sacrament.

⁴ Genicot, Vol. II, *De Euchar.*, cap. 2, No. III (1898): Gennari, *Consulta Liturgica*, 45.

complete right to admit. And this point might, in certain cases, prove important for the child's spiritual interest.

5. Strictly speaking, as the canonist Vermeersch⁵ notes, "it is sufficient, in order that a child may duly present himself for Communion, that any discreet person knowing him to be properly disposed, should tell him of his right and duty to receive It." The reason is that the Decree "On Daily Communion" allows all the faithful to approach the Holy Table, if in the state of grace and possessed of a right intention; and though they are recommended (in Rule 5) to seek the confessor's *counsel*, they do not need his *permission*.⁶

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RELIGIOUS SCULPTURE IN RELATION TO ARCHITECTURE.

ALL sculpture may be divided roughly into two categories: the first, that which forms an integral part of its architectural setting, bone of its bone, and flesh of its flesh; the second, that which bears no relation whatsoever to its surroundings, indeed is, from its very nature, quite independent of them. In far too much modern work the sculptor seems to possess no very clear idea of this difference, and we see on every side figures of heroic size occupying monumentally designed pedestals or niches, whose general character would make them more suitable, if sufficiently reduced and refined, for the crowning of some trifle of an inkstand or epergne. The wonderful series of figures in the Porches at Chartres¹ are so completely part and parcel of their architectural setting that one cannot conceive the portals at all without them; Cellini's Perseus, magnificent as it is, is perhaps as good an example as can be cited of the second, and lower, sort.

All sculpture of the first category must be subordinate to the architecture of which it forms an integral part. This principle has always been accepted whenever in the past art has burgeoned. The greater the period, the greater this re-

⁵ *Periodica*, 1 September, 1910, p. 176.

⁶ *L'Action Eucharistique*, October, 1912, p. 93.

¹ See illustration.

cognition; so that in Egypt, in Greece, and in fourteenth-century France, religious sculpture became almost structural.

It is not my purpose here to deal with sculpture upon its technical side. To discuss such matters is not within my province or my ability. Nor shall I do more than touch upon carving as such in its relation to figures, these being what is usually connoted by the word sculpture.

The main difference between religious and secular art is one of subject-matter chiefly, which in the former is, or should be, of high seriousness, though not necessarily sombre. One has but to call to mind the naive, sometimes almost rollicking, little figures so commonly employed during the Middle Ages, to recognize that seriousness of intent on the artist's part need not necessarily mean that the result of his labor must pull a long face.

In the very best sense of the word all religious art should be conventional. Certain traditions must govern the artist; certain mental attributes there are that should rightly be represented, certain dicta of the Church that it would be the height of unwisdom to disregard. The sculptor must pursue a path midway between dry and utterly meaningless convention and wildly individualistic license. It is not an easy path and not always a clearly-defined one. The dangers that beset the artist are as great on one hand as on the other; but if the *via media* be adhered to it will be found, I fancy, broad enough to allow him all the latitude he can possibly demand for his artistic conscience, while satisfying at the same time the just needs of the Church.

CHRISTIAN SCULPTURE IN THE PAST.

Art is almost as ancient as Faith itself and its noblest manifestations have ever been those produced for the honor and glory of Religion. And what was true of the pagan world was, and still should be, infinitely truer of our own faith. With the advent of Christianity a wholly new spirit became manifest. It is *customary* to say that, when the Church was born, art was at a very low ebb indeed, and this would be the truth if, with so many students and critics, we hold classic art to be the highest art, but not at all true if we accept the Christian principle that it is only the unattainable that is worth

struggling for, that the best we can do, or be, here on earth is as nothing, save for the fact that we, unlike the heathen, rely not only upon infinite justice but also upon infinite mercy and pity. This is the great quality of the Christian faith, the one that more than aught else marks it off and sets it above all other beliefs.

This hopeful quality of faith began to manifest itself in art almost immediately, so that in even the poor rude beginnings, "primordia" as Venturi calls them, we may catch unmistakable glimpses of a something hitherto unknown, because unknowable; and side by side with the expression of the deepest sadness we find, in some crude carving of the catacombs it may be, the calmly radiant face of the Good Shepherd. This quality of hope it is that makes Christian religious art so great, and all other art by comparison so ignoble.²

Of course, during the earlier years of the Church's existence much of its art was, of necessity, no more than dully ignorant imitation of the past, and so, quite naturally, certain parallels like that between the Orpheus legend and our Lord's descent into Limbo were eagerly seized upon and attributes used for the former taken bodily for the latter.

With the coming of the barbarians, and the rise of Byzantium and the Christian East, came new elements of vigor and sincerity. The new leaven is strikingly apparent in the carved ivories and sarcophagi of the period. It swept over the then civilized world, sweetening and exalting much that to the uninitiated looks like purely pagan work. From the fourth century onward this spirit, the very soul of Christian art, laid its gentle touch upon all work of a religious character. Nothing was too mean, nothing too mighty to escape benefiting from its influence. From the first it was the expression of hope rather than despair, and the power and beneficence of our Lord are shown forth rather than His sufferings.³

But with the dispute about images that occurred about the middle of the eighth century, a chill wind seems to have blown over the field of all Byzantine art. It is known that the rules then promulgated by the Eastern Church resulted in almost destroying an impetus that contained the germ of becoming

² See illustration: Figure of Christ, from Stroganoff Collection.

³ See illustration: Evangelarium cover, from National Library, Paris.

perhaps the greatest decorative art in the world's history. And these rules were unfortunately far-reaching; all the art of the Greek and Russian Churches is still suffering from the blight laid upon it long ago in Byzantium, and every pitiful little icon wrought to-day in Russia must conform to the strictest and most heart-breaking canons as to attitude, attributes, and coloring.

In Italy both sculpture and painting fared better. There was little disposition and less need to calmly bear the fardel of rules laid down by such ecclesiastical formalism. Art may be scotched, not killed. Even in Russia the curious traveler may find old icons and crosses of cast metal of much beauty, in spite of the regulations governing their design.

THE BARBARIAN INFLUENCE.

The revolt against convention of which Giotto is the recognized champion, was in reality brewing long before his coming. All through the years when the barbarians (already partly christianized, it should be remembered) were pouring into Italy, a tradition of art that was not wholly conventional was maintained and to this the Goth undoubtedly contributed. It is interesting to ponder on what has been the influence of strongly-intrenched Christianity upon the barbarian artist. It was certainly great. But I like to think that there was, as well, a strong counter-influence emanating from the barbarian himself. We know he had a considerable measure of inherent artistic ability; his now corroded and time-worn fibulæ and sword hilts and belts prove this; and I do not believe that without his aid Western art would or could ever have become what it did, or that we should ever have had that marvellous impetus that later gave the world its most priceless jewels, the medieval cathedrals. I think the connexion, though subtle, is clear between the Viking spirit of the North, the sea winds that whistle through the sagas, the romance of enchanted forests on the one hand, and on the other the soaring aspiration and mystery of the Gothic style, the baffled but unconquerable spirit that conceived the system of medieval architecture; a spirit that contented itself with no mean, constructive, little expedient, like the placing of a flat piece of stone across two upright ones, as did the Egyptians and

Greeks, but strove to build up slowly and laboriously; though at the same time joyously, stone by stone, something that should express what no temple ever yet had expressed, what in fact no building built by hands could express, and that, knowing itself striving to attain the unattainable, foredoomed to failure, it still struggled on. This spirit, I like to believe, may well be called Gothic; and I hope we may, here and now, for ourselves still claim something of it, no matter how altered and distorted.

We have enough of barbarian art to study. The museums are full of examples; the books, of pictures. The meeting and merging of the two influences, classic tradition and Northern vigor, is apparent in the rude and almost childish figure sculpture produced at this time. Such works as that from the main portal of Cremona Cathedral,⁴ or the Blessed Virgin from Alatri⁵ shadow forth the marvellous time that was to come; the age that produced Donatello's Saint George and Our Lady of Paris, that supreme example of medieval sculpture.

During the great age of Christian art, from 1250 to 1450 that is, when all the arts flowered together, sculpture changed wholly in character. At first closely following the often admirably conceived and cut figures of the Romanesque period, in a few short years we find, in the still somewhat stiff but at the same time wonderfully life-like series of personages that adorn the western portals of Chartres Cathedral, a something that no Romanesque carver had ever attempted, much less achieved; majestic stone men and women that seem to have been conferring together in whispers about momentarily secret matters until your appearance around the street corner necessitated sudden silence—and yet so motionless, so part and parcel of the great church they protect, as to make its very existence unconceivable without them.

Great medieval sculpture was by no means confined to the north of France, though there it came to its noblest fulfilment. Each land, often each little bit of countryside, gave expression to its own thoughts and moods. The Gothic flame never burned very brightly south of the Apennines; the old classic tradition was too strong. Yet we find in the work of Niccola

⁴ See illustration.

⁵ See illustration.

Pisano and Arnolfo di Gambio a quality till then unknown; not classical, nor Byzantine, nor yet Romanesque.⁶ We may be sure Di Gambia felt certain within himself that he had made no mere copy of some ancient and outworn thing when he cut upon his finished figure the proudly simple "*Hoc fecit Arnulphus.*" Later, in Donatello's religious sculpture we discern the beginning of that untrammelled individualism that in lesser men may lead to utter wreck. Donatello it was who first broke with religious convention both good and bad, and though beneath his hand marble and bronze never failed to possess dignity, fitness, and beauty, it is, I fear, to his initiative that may be ascribed the horrors of much sculptural "*Modernism*."⁷

In Germany, Gothic, though slow to gain the upper hand, finally displaced a powerful Romanesque tradition, and many wholly admirable sculptors lived and thrived. The Nürnberg Madonna,⁸ though late, is one of the greatest figures of the Gothic style; and such names as Adam Kraft, Peter Visscher, and Veit Stoss give to the period's end a sunset brilliance.

We find no such display of sheer ability in England as on the Continent. Rather, after the solid English fashion equally manifest in all their works, at any rate until very recently, there seems no intention of making an effect, no desire to startle, but simply to make landscape, building, and all ornament fuse into one perfect whole. This wholly admirable aim, always carried out, produced sculpture, lacking, it may be, the highest qualities, but perfectly and logically fitted to its setting. Not one among the great galleries of placid figures at Norwich or Exeter can be pointed out as the best or the worst; all, if a trifle stolid, a trifle undistinguished, are equally good, equally appropriate, both in conception and execution.

THE BEST CHRISTIAN SCULPTURE.

But if the whole of Europe responded to the "*urge and tide-drift*" of the medieval spirit, it was in France that it

⁶ See illustration of Annunciation figure of Blessed Virgin from Pisa Museum.

⁷ See illustration of Archangel Gabriel, Lyons Museum.

⁸ See illustration of same.

reached its highest flood. It is certain that, as in architecture, so in sculpture, the world may claim but two supremely great styles and epochs, the Greek and the Gothic. The figures on St. Gilles⁹ and St. Trophime,¹⁰ as well as those of the western doorways of Chartres, were produced during the latter half of the twelfth century; those in the various portals of Paris, Amiens, and Rheims, the north and south porches of Chartres, during the first half of the thirteenth. Within these hundred years religious sculpture touched *a level it had never before attained and which it will never again equal*, unless under some new and undreamed-of social dispensation. *Without any qualifying adjective whatsoever all the very greatest masterpieces of sculpture since the ending of Hellenic civilisation belong to these hundred short years.* Such statues, I mean, as Our Lady of Paris and Our Lady of Amiens and the august multitude that throng the niches of the western front of Rheims.¹¹

Though the two following centuries produced nothing of equal value, and the fever of creative impetus seems to have somewhat cooled, yet religious sculpture remained of a very high order indeed. During the fourteenth century a tendency toward over-elaboration manifested itself, degenerating in the fifteenth into frank, though often wholly charming, artificiality. The great age had ended before 1350, but we need not quarrel with later work because of this. Until the Renaissance finally gave the coup-de-grâce to the Middle Ages, the level of sculpture remained very excellent indeed; less exalted in concept, less majestic in effect than that of the preceding period, it is true, but technically far more "knowing". To the very end there was no dearth of genuinely great masters, as witness the names of Michel Colomb, Antoine le Moiturier, Juan de la Huerta, and Claus Sluter whose series of mourning figures, "weepers" as they are called, from the tomb of Philip the Bold at Dijon, is known to all.¹² Then, too, there was great work by unknown men, like the Burial of Christ at Solesmes, or the charming sandstone "Edu-

⁹ See illustration of St. Gilles.

¹⁰ See illustration of St. Trophime.

¹¹ See illustration of Statue of Our Lady, Notre Dame, Paris.

¹² See two illustrations of these figures.

cation of the Virgin" now in the Metropolitan Museum of New York and credited merely to the "School of Touraine".

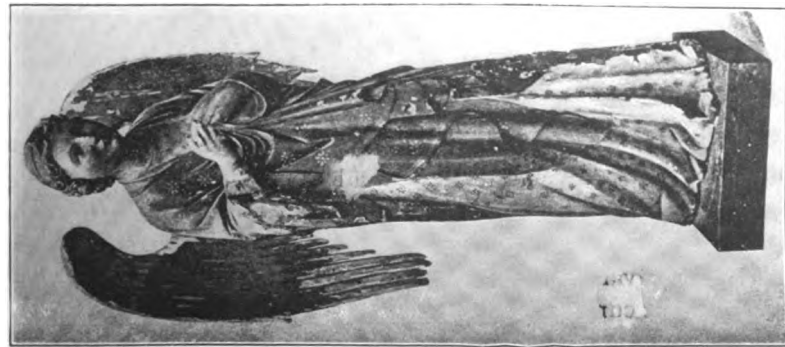
Even the coming of the Renaissance could not wholly destroy the Gothic tradition. It lingered on, especially in parts of Germany and England, for a full century or more and in certain out-of-the-way corners of the world until surprisingly recent times. I have in my possession a little wooden figure, of Dalmatian origin, of the Madonna holding the Holy Child, in very Gothic fashion, indeed. Though scarcely earlier than 1750, it is quite simple and no doubt quite blindly traditional, both in idea and execution, though none the less delightful.

The Renaissance, whatever its virtues, and that they were many cannot be denied, was an evil influence for the arts, for it marked for the first time in history a conscious turning to the past. At first this harking backward produced really great things. But for it we should never have possessed the *Divine Comedy* of Dante or the sculpture of Donatello. But it soon fell to relying upon the remote past for *all* the inspiration it felt it needed, and as the monuments of the classic periods were more studied, though not better understood, it became a positive fashion to cast all things in antique mould; so Racine is the logical consequence of Dante; Bernini, of Donatello. The still living arts and crafts of the Middle Ages fell into disrepute and shortly thereafter perished, while more or less successful imitation of the products of Greece and Rome took their place.

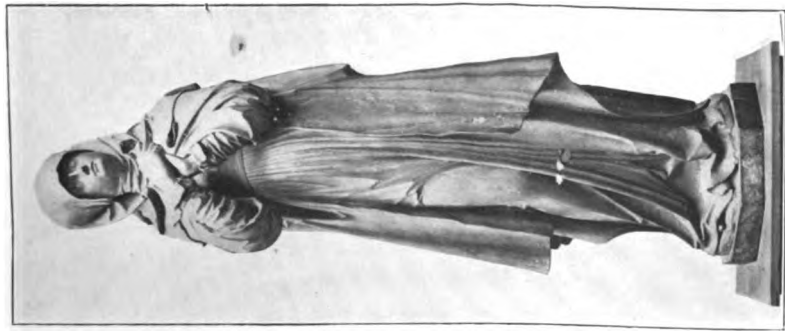
THE GOTHIC REVIVAL AND ITS EFFECTS.

Religious sculpture thus went from bad to worse until the early years of the last century in England. The Gothic revival is, if you will, merely another self-conscious return to the past, but with this difference;—it had at least much ethnic justification and brought to the faith the clear knowledge that its artistic birthright had been sold for a mess of pottage.

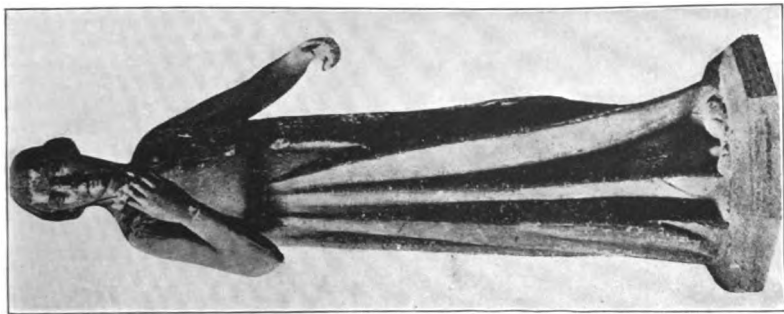
With the Gothic revival in the middle of the last century came a revival of artistry in all the arts and crafts of the Church that seriously enough seems to have progressed, and is *still* progressing in quite reverse order to a similar movement



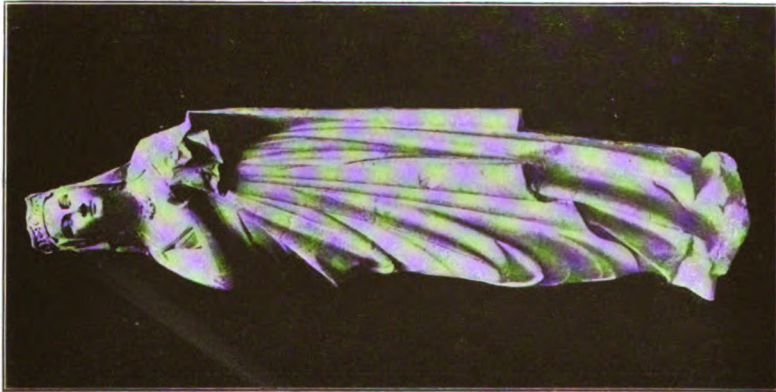
ARCHANGEL GABRIEL
Annunciation Figure in Wood. Lyons Museum.



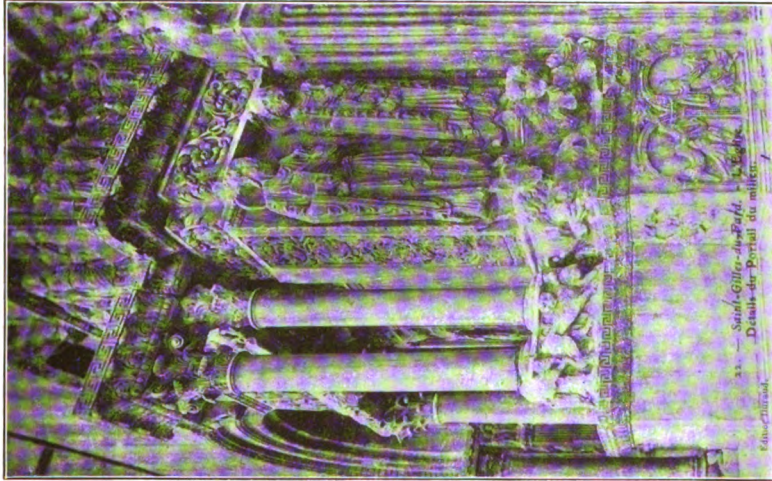
THE NUERNBERG MADONNA



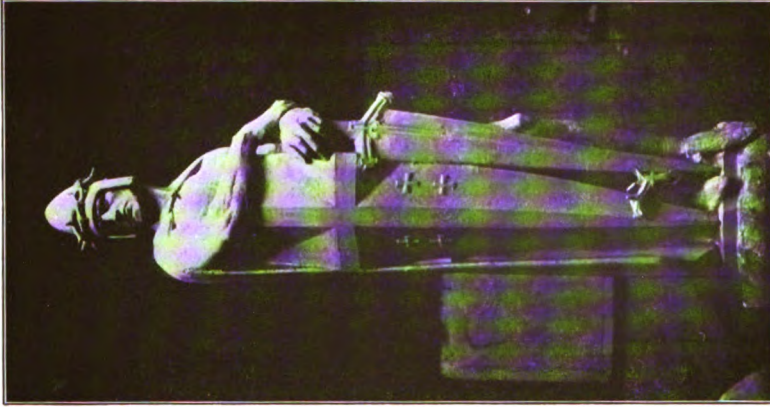
BLESSED VIRGIN
Annunciation Figure in Wood. Pisa Museum.



BLESSED VIRGIN
North Transept Door, Notre Dame, Paris.



DETAIL OF MAIN ENTRANCE
Church of St. Gilles, Gard, France.

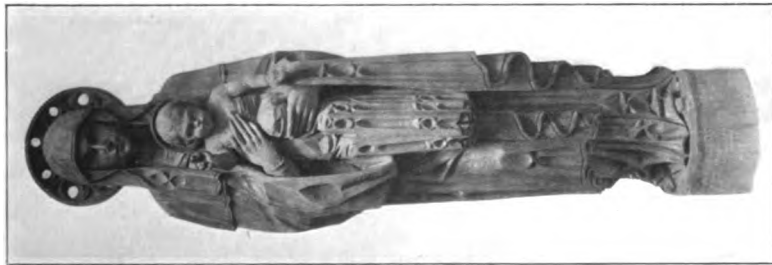


GODFREY DE BOUILLON
Post Headquarters, West Point, N. Y.
(By Lee O. Lawrie)



ST. JOSEPH

Carved in oak, Geneva, New York



BLESSED VIRGIN

Carved in oak, Geneva, New York



**BLESSED VIRGIN AND THE BOY
CHRIST**

By Bertram McKennal
(See illustration of Madonna of
Alatri, over page.)

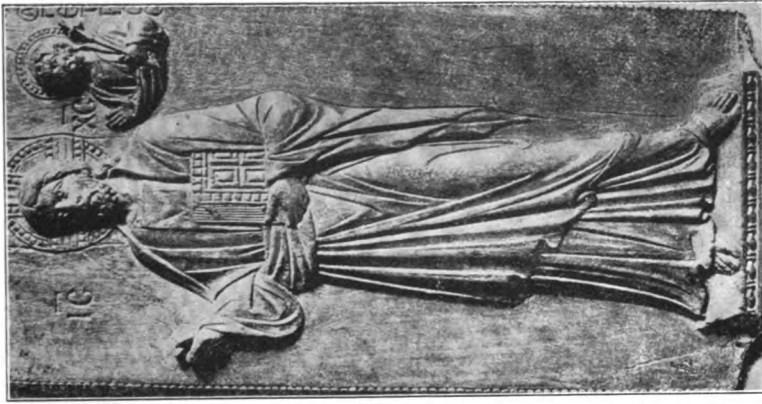
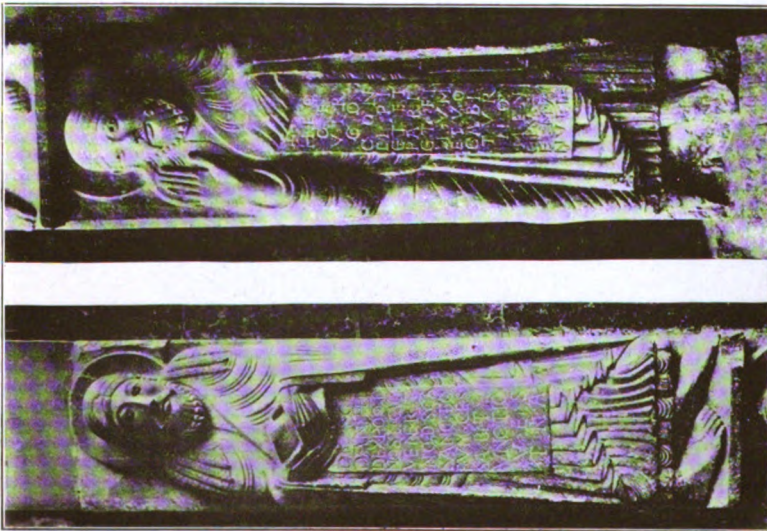
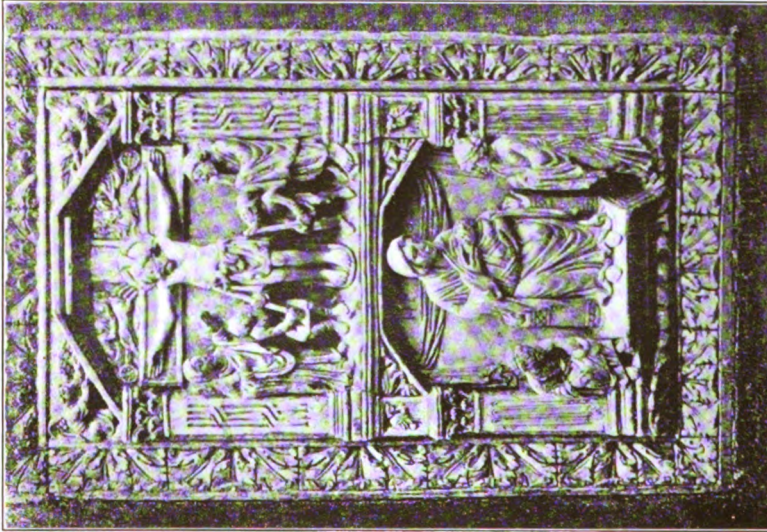


FIGURE OF CHRIST

Low relief in ivory.
Stroganoff Collection.



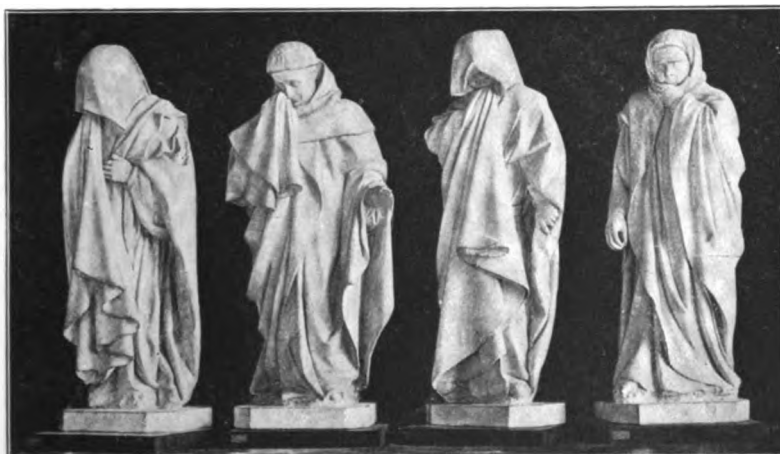
FIGURES FROM MAIN PORTAL
Cremona Cathedral



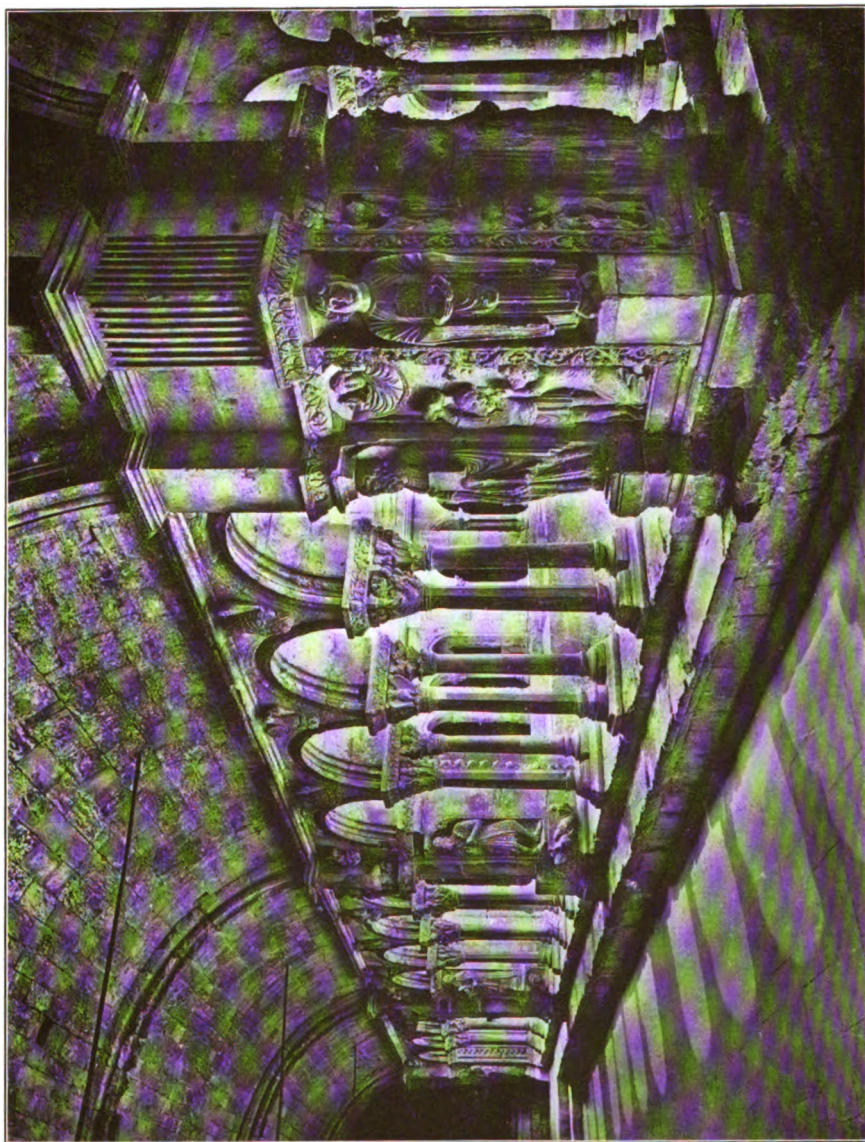
EVANGELARIUM COVER IN IVORY
National Library, Paris.



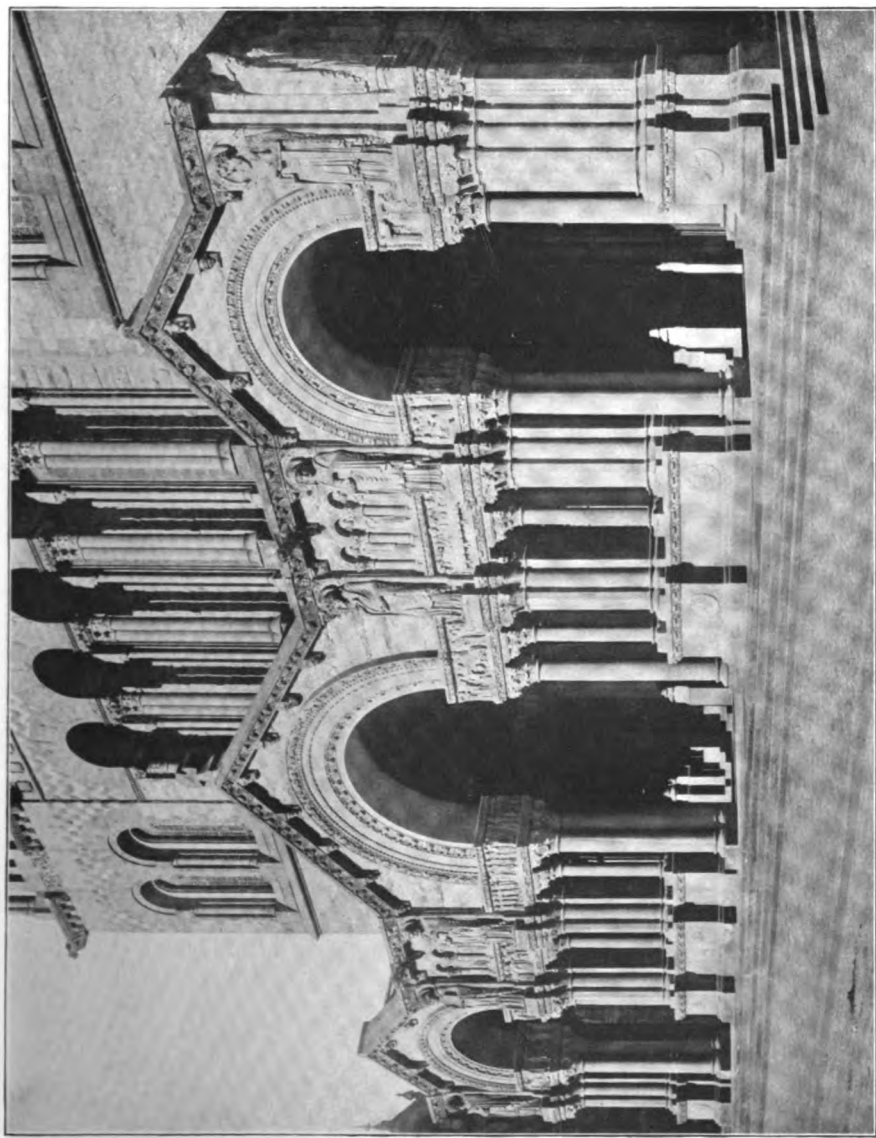
MADONNA AND CHILD
Alatri
(See illustration of Blessed Virgin and the Boy Christ by Bertram McKennal, over page.)



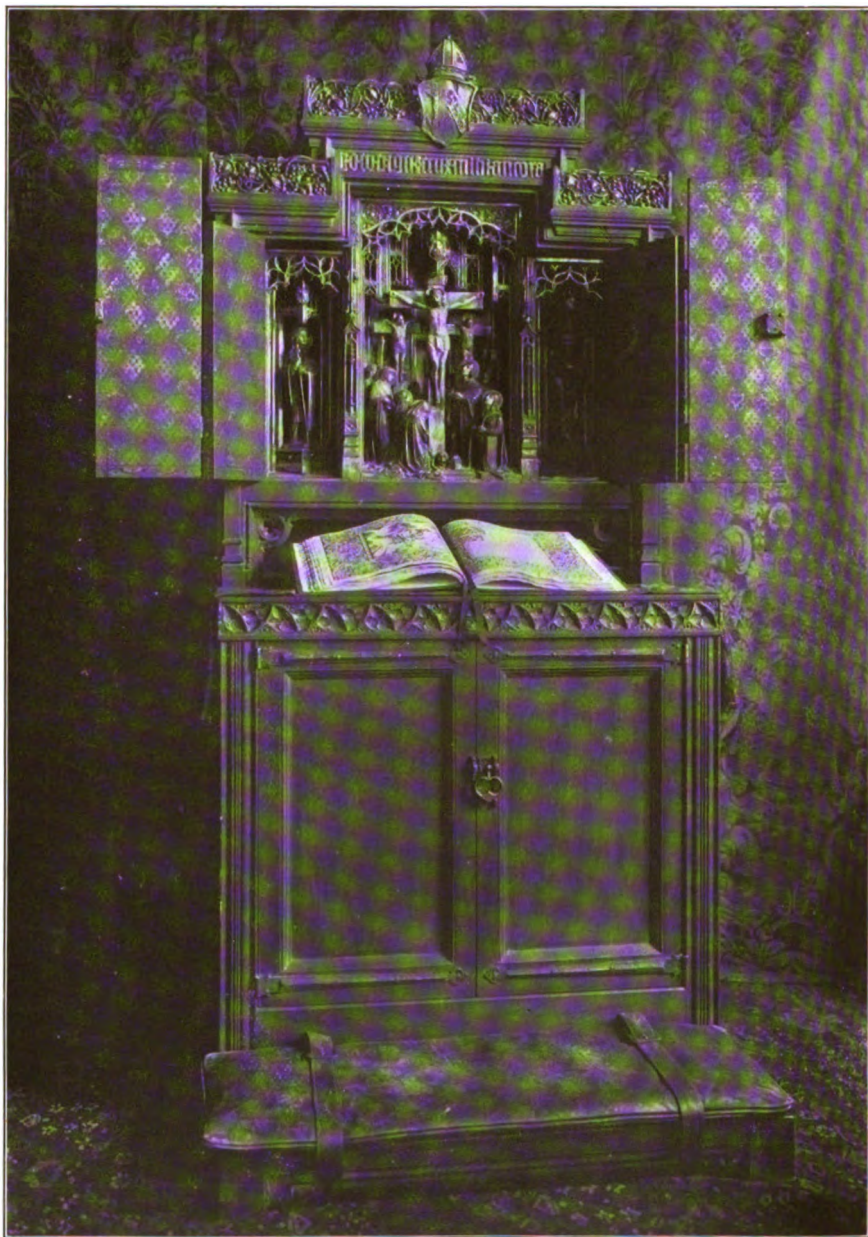
WEEPERS, DIJON
Tomb of Jean sans Peur (XV. Cent.)



CLOISTERS, ST. TROPHIME, ARLES (XI Cent.)



WEST PORCH, TRINITY CHURCH, BOSTON, MASS.
(Figures by Domingo Mora and Hugh Cairns)



OAK PRIE-DIEU WITH CARVED, COLORED, AND GILT TRIPTYCH.

during the Renaissance. Then, men loved the past and at first worked with little comprehension, yet made lovely things. It was only when the character and function of each ancient factor was quite generally understood that the pathetic beauty of the "Early" Renaissance turned into the bombast and bathos of the late or "High" Renaissance.

The earliest of the Gothic revivalists strove and preached, sketched and measured, to the end that a sort of "High" Renaissance of *Medievalism* should at once set in. The later men (and those of the present are even wiser in their day and generation) *knew* that with the true spirit of Medievalism, which perished at the coming of the Renaissance, perished also the manifold forms that were the natural manifestations thereof. Often discouraged by the general apathy toward their work, often in the face of very active opposition to the introduction of any form that can be suspected of novelty, no matter how logical nor how desperately needed, and often in defiance of all their own earlier and mistaken training, these genuine artists, whose work is devoted to the service of the Church, have striven, until now the Church can command the services of a very considerable and very able body of men indeed, architects, sculptors, painters, glass-stainers, enamellers, smiths, and master craftsmen of all sorts. Not all of these artists are hard-and-fast Gothicists by any means; but they are producing, in response to the urgent needs of the Church, works of art infinitely nobler than any that have been produced since the closing years of the sixteenth century. Their work is still a trifle "precious", a trifle self-conscious perhaps; but enough good work has been done in recent years to convince us that the hope that one hears voiced so often, that a new age of Faith is at hand, may not, in art at any rate, be altogether vain.

As the Gothic revival, that led at last to a very real revival of all the arts of the Church, had its origin in England, it is to the English, I think, that we must look for the best in all such matters from architecture down to, say, embroidery. Modern Continental work is, with some honorable exceptions, either insanely radical or blindly traditional. But there are, living and working in England, a whole school of sculptors producing worthy work; several men of very great ability in-

deed, like Sir George Frampton and Bertram McKennal,¹³ to name but two, and at least one very great genius in the person of Henry Wilson, who seems in the wonderful capacity and technical knowledge of each succeeding branch of artistic endeavor, to prove himself almost a reincarnation of the giants of olden times.¹⁴

SCULPTURE IN GERMANY.

It is perhaps not altogether just to condemn sweepingly all work produced on the Continent. I do feel that England to-day leads in art as in many other matters; but the spirit that is at work does not confine its abilities to Great Britain. Modern Germany is producing excellent, if not divinely inspired, religious sculpture, in the same workmanlike fashion that she produces synthetic dies and efficient machinery.

There is a magazine published monthly in Munich called *Die Christliche Kunst* which presents, from time to time, work of the present generation of sculptors. From the pages of this magazine are reproduced here three things¹⁵ that impress me as very worthy, though of course I have not been privileged to study the actual works themselves. The first is a crucifixion by George Grasseger evidently intended for exterior use. It is quite free from any trammeling influences of the past, intensely Teutonic, intensely modern with a great deal of inherent dignity and nobility, though the sculptor, it seems to me, has in his striving for the naive come dangerously near giving a grotesque quality to the one subject which perhaps above all others should be free from any such suggestion. The recumbent figure of Cardinal Hergenroether, by Balthasar Schmitt, is by no means so conventional as it appears at first sight, and like its somewhat Romanesque architectural surroundings is refreshingly free from dependence upon the past. It would be well indeed if we might make the memorials we set up to our dead prelates as good as this, or the one to Canon Tinling by Henry Wilson, also illustrated. The twelfth Station of the Cross by George Busch in St. Paul's Church, Munich, is so good that it makes one long to see the

¹³ See illustration of figure by Bertram McKennal.

¹⁴ See illustration of Tinling Monument.

¹⁵ See the three illustrations by Grasseger, Schmitt, and Busch.

others. Less novel in treatment than either the crucifixion or the dead Cardinal, it follows respectfully, though not at all slavishly, the German tradition and conforms closely in character to its late Gothic frame. To judge from the reproduction, the wood carving has been treated polychromatically in the good old way; and one head, at least, seems quite frankly a portrait, thus following another common medieval custom.

With all that the Germans are doing in other artistic fields, the technical journals are full of items of great interest, if not always great good taste. It would be well worth while, could we see such works as Grasseger's, Schmitt's, and Busch's in their actual setting.

SCULPTURE IN AMERICA.

One would expect, remembering the devotion to material things and the marvellous progress made therein in America, and especially in these United States of ours, to find our religious art lagging behind that of other lands. But, excepting England, this scarcely seems to be the case. We have no reason to be ashamed of our own artists, nor of what they are doing for the honor and glory of Mother Church. In the wood carving of J. Kirchmayer¹⁶ we have much of the naive sincerity and vigor of Suabian work of the best period, and produced in the same honest fashion, cut directly in the wood, without a thought of anything like a clay model. His work is always thoughtful and always Gothic in sentiment, even when its form and general expression is of another style. Domingo Mora, a transplanted Catalan, but withal very much of an American, brought to his work much of those qualities that made Spanish Gothic sculpture glorious, though he always transformed, modernized, and made them his own. His handiwork¹⁷ it is that makes the Portals of the Trinity Church in Boston almost as instinct with life and power as the great originals from which they are derived. To Lee Lawrie,¹⁸ at his best, we may look, without fear of disappointment, for original and sincere work of all sorts and not unworthy of a place with the greatest of medieval monuments; for in every-

¹⁶ See illustration of his Figures of Our Lady and St. Joseph.

¹⁷ See illustration of West Portal of Trinity Church, Boston.

¹⁸ See illustration of Godfrey de Bouillon.

thing he produces, from the slightest bit of detail in the way of boss or corbel to the mightiest and most commanding of figures, are always found the same high spirit of humility and breadth of culture.

And these are but three names amid a veritable host, all working worthily to the same end. In the beautiful portal of St. Bartholomew's Church ¹⁹ in New York, we find, not quite perfectly harmonized, it is true, the product of several hands and brains. I cannot help feeling that here the less well-known men have succeeded perhaps more admirably than those whose names are more familiar. But the whole is so satisfactory an entity as to give the beholder something of the sensation he feels standing before some historic exemplar abroad, and makes one rejoice that such things can be produced in our time and country.

Everywhere, in even the most unlikely eddies and backwaters of American civilization, the arts of the Church seem to be coming into their own, and assuredly the Faith thereby into greater honor. It cannot be predicated that another great age of art is upon us; but there is manifest everywhere a spirit of great artistic endeavor; often bad, often blindly reproductive, even more often precious and self-conscious, but still containing, let us hope, the germ and promise of far greater things to come.

THE USE AND ABUSE OF RELIGIOUS SCULPTURE.

Having touched upon the history of sculpture devoted to the service of the Church, I feel that this article would not be complete without making a few definite statements concerning the uses of statuary and the sources of its modern supply. It is, however, not a very easy thing to do, because sculpture, in American churches at least, has descended down to the level of an ordinary, every-day, commercial transaction between the priest and the agent. With Catholics sculpture is a vital necessity. By the Protestant denominations sculpture, when it is not frowned upon as idolatrous, can be regarded as no more than a pleasant decorative adjunct. It is incumbent upon us therefore to see that those statues that are used be as

¹⁹ See folded illustration of same.

good as circumstances justify; which means, of course, that nothing inferior should be used at all. It is quality and not quantity that counts, and the church which possesses only a few really good images that are absolutely needed, is infinitely more impressive, more compelling of reverential thought than one cluttered up with the tawdry and bedizened dolls one sees on every hand. There are churches which have scattered throughout their interior numerous figures of the cheapest and most brummagen description. The effect of such interiors is far more that of an ecclesiastical art furnisher's shop than of the house of God. There is evidently no lack of purchasable statues. The difficulty is to make a judicious selection from such a great variety. One reason why better statues are not seen in our churches is because the clergyman too frequently lets his architectural pilot go, when the contract for the building of his church is terminated. It must be reiterated again and again that the services of the architect should be retained until every detail of the building has been carefully attended to by him, for his hand is essential to assist the pastor in the problem of decoration and furnishing, and to save him from the insistent pressure brought to bear on him by the agents of commercial church furnishing houses who, as a rule, know nothing of art and are only bent on selling their goods.

Unity and harmony can only be obtained by one master mind guiding the entire building, just as harmony can only be obtained by one conductor directing an orchestra; for the allied arts are just so many instruments in the grand architectural orchestra. Where means are at hand, it is of course preferable for the architect to commission a sculptor to produce original works, thus forbidding replicas. If the funds at hand do not permit bespeaking original work, then the architect should be authorized to select the best available "stock" figures and be permitted to use his own discretion in toning down and abating by means of lacquering and by "antiqueing" the exceeding garishness of those "stock" figures that, in the manner of modeling alone, seem passable. It is the author's conviction that unless very good statues could be had it would be far better to have none at all. If, however, the parish can afford to purchase only a few necessary figures

from the cheapest of cheap dealers, and cannot even afford to lacquer them as I have suggested, then its only salvation is to cover up their paint with a single sober tint, which shall not imitate stone or marble, but one which is sufficiently dull, and which shall harmonize with its surroundings. The architect often knows of sculptors from whom surprisingly good work can be had; not necessarily men of eminence, for the charges of these are beyond the ordinary parish, but struggling young men who are in need of an opportunity to show what they can do, and whose services can be had for a very reasonable amount indeed. Some of these men are quite expert in the use of all the infinite varieties of material at the sculptor's command, such as marble, stone, wood, terra cotta, bronze, and the like.

I have not specially mentioned the use of sculpture for the open air, such as for cemeteries, the grounds of colleges, academies, etc. I would only suggest that here too the highest professional skill should be sought, as at these places the statues have a special and decided educational influence on the minds of the students.

COLOR AND GILDING.

Color is exceedingly valuable when applied by a "knowing" hand. Many well-modeled figures have been ruined by its use and many a badly-conceived and badly-executed one has been saved by a judicious use of color. It must be stated that there is little or no comprehension of the true nature and function of religious sculpture; what it was, and what it may again be. Even many who class themselves among the *cognoscenti* are ignorant of the great extent to which color was employed for the heightening of its effect and adornment. Yet during the medieval period, indeed in all past periods, color was universally regarded as the valued, almost inevitable adjunct of both architect and sculptor. It is now known that the Egyptians, Greeks, and medieval artists alike, were wont to cover their buildings, ashlar and ornament both, with a thin wash usually of ochre or white. Not only was this of the greatest value in protecting the actual stone beneath, but it was almost invariably regarded as the ground for an elaborate scheme of painted decoration. Often of the purest colors, yet

(thanks to the unerring artistic instinct which seems to have been the universal possession of those times) colors so well chosen and placed that the result, however strange to our way of thinking, had been very satisfactory.

Then, no sculptor working in either stone or wood expected to have his work left "in the white", or would have regarded it as finished in such a state. One has but to make a superficial examination of almost any bit of old work to discover hidden away even now in its folds and crannies traces of the color and gold with which it was once adorned.²⁰ Remember the antique world had no scruples against the use of color; the Parthenon was covered with it. Inspect any museum where genuinely original examples, and not casts only, form the exhibit; the Hoentschel collection in the New York Metropolitan Museum of Art will serve admirably, and you can verify the fact for yourselves. Why then should we regard the cold bluish-white of Carrara or Vermont marble as the *summum bonum* of material? The only reason that I can conceive is that it is very liable to be so considered in Rome itself. The origin of this idea is apparent enough. The fragments of antiquity exhumed or salved during the Renaissance had very naturally lost or nearly lost the colored surfaces they once possessed—a few centuries in the damp earth beneath the city, or in the Tiber's slime, would see to that—and laymen and artisans alike supposed that thus cold and bare their treasure-trove had always been from the very beginning. To-day, however, we know that both antique and medieval worlds were veritable seas of color and now we have lost all incentive for its use.

THE IMPERATIVE NECESSITY OF CAREFUL SELECTION.

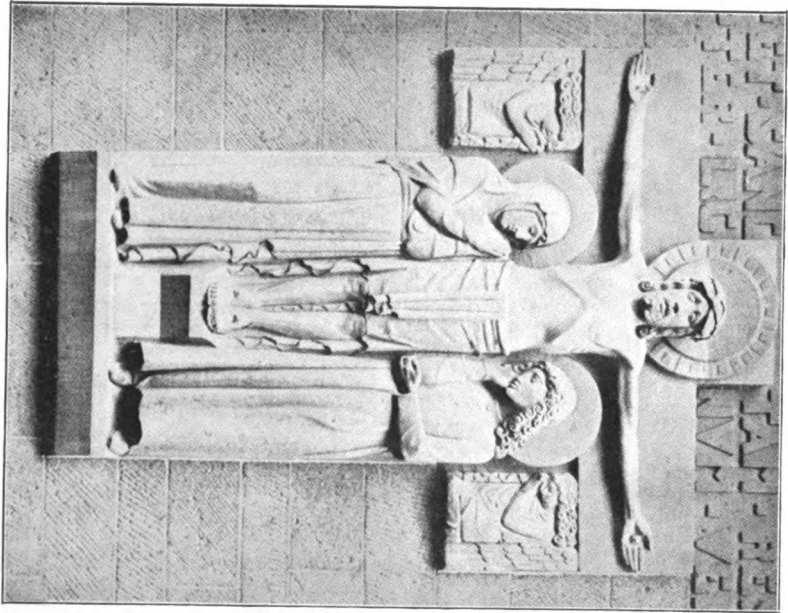
Perhaps it is as well, however, for a time, to keep to naked stone and marble until the use of color is better understood, for the cheaply and naturalistically painted images of the ecclesiastical haberdashers are assuredly far more terrible than they could ever have been found "in the white". Of course such figures are artistic horrors, viewed from every point of view, save that of the simplest faith. They are almost

²⁰ See illustration of oak prie-Dieu.

without exception naturalistic and therefore inartistic; to the last degree their attitudinizing is, for all its affectation of grace, the merest convention, as set and as formal as ever were those that destroyed the art of the Eastern Empire. They are almost as often quite improperly vested and, being bought solely for the sake of the attribution (the dealers, by the way, are not always above rechristening their images to suit the purchaser), are, as a rule, either too small or too large, at any rate disproportioned in some way to the place they occupy.

That such images should be wonderfully and fearfully clothed in purple and red and sky-blue, with glittering "Dutch metal" bordering and diapering, and should possess surprisingly unnatural brown and yellow hair and black or blue eyes, is only to be expected, but surely adds the last touch to an already overful catalogue of defects. The derivation of the word "image" is honorable enough; but with such things in mind the word itself has come to possess a rather disagreeable connotation. One thinks at once of the multitude of such "images" one sees over-crowding small and ill-built churches, which might have been larger and more honestly constructed, had the money, wasted on such things, been added to the building fund.

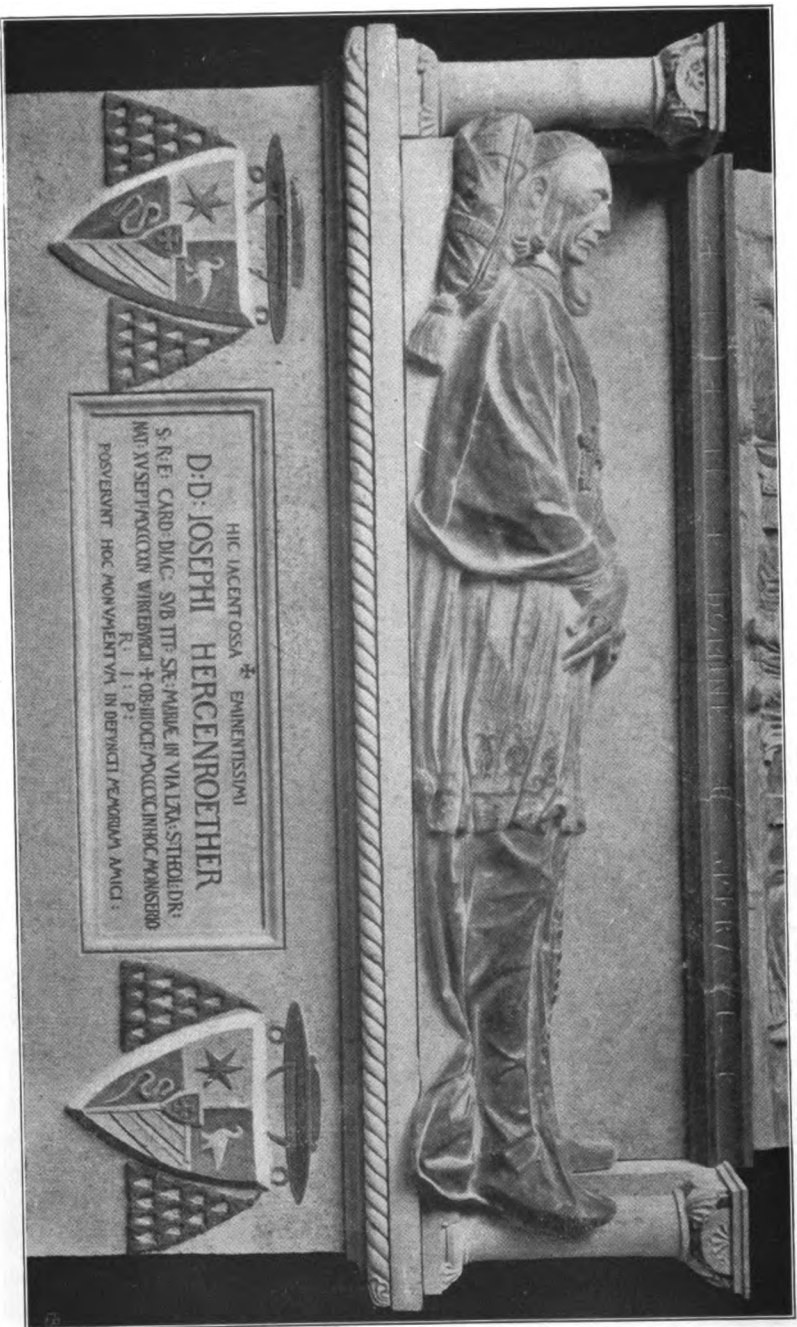
The catalog of the modern dealer is designed to entrap the unwary. To such an extent is this commercializing of art pursued that periodicals are issued which claim to deal authentically in matters of art, but which however are simply designed to obtain business. The semblance of authority and dignity is given by having a writer of some note contribute what purports to be a critical article on some noted and genuine art-work of the past, and right on the heel of this follows the usual commercial talk and illustrations of statues in "any size" and "any price", "rich or extra rich", "exact copies from the originals"; *ad infinitum, ad nauseam*. No wonder that the honest, independent, and conscientious sculptor who values his art, does not succeed in the face of such a persistent and systematized propaganda for hack-work. There is a great power in words. "Carrara Marble" and "Italy" is the open sesame that unlocks the coffers of the American faithful. Many have the impression that every statue coming from



CRUCIFIXION GROUP
 Art Museum in Cologne.
 (By George Grasseger)



XII STATION OF THE CROSS
 St. Paul's Church, Munich.
 (By George Busch)

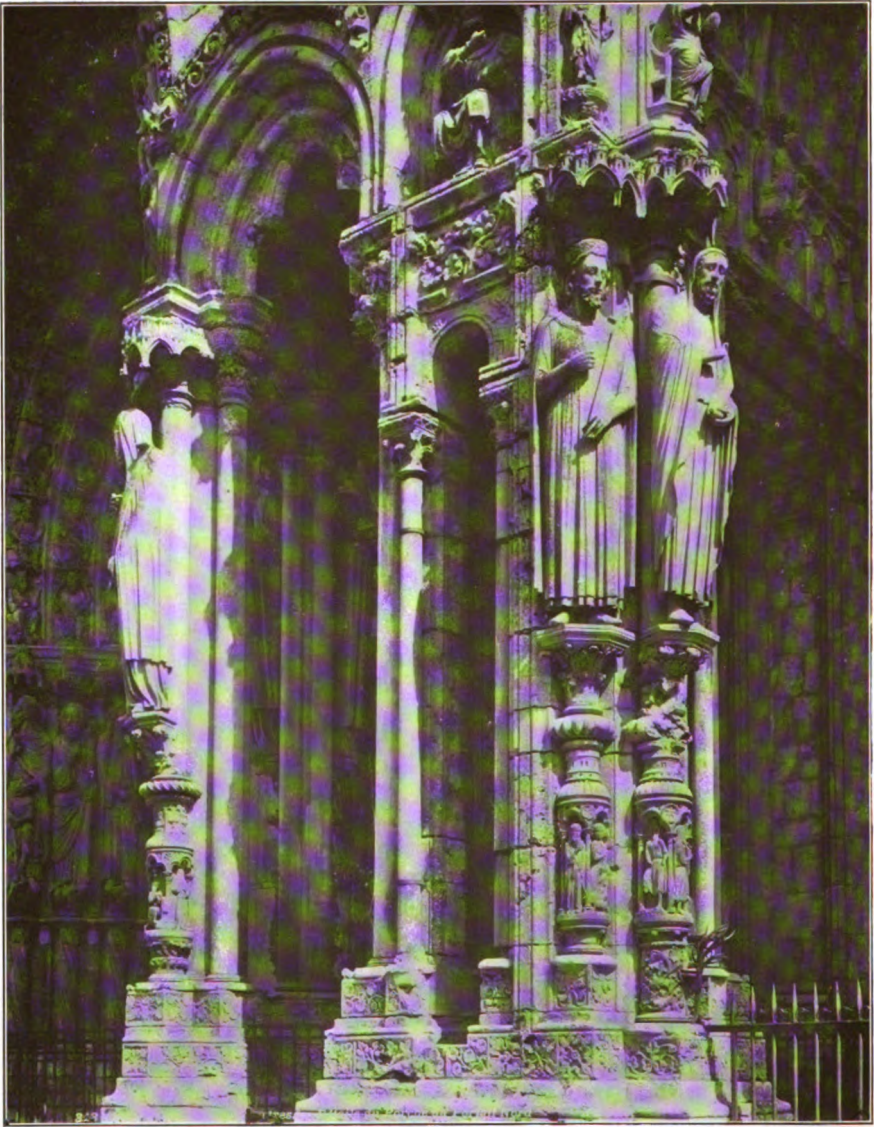


HIC IACENT OSSA ✠ EMINENTISSIMI
D: D: JOSEPHI HERCENBROETHER
 S. R. E. CARD. DIAC. SUB TIT. S. E. PALMÆ IN VIA LATA. S. THEOL. DR.
 M. D. JOSEPHI/SCOTI WINTERFELT + OB. II OCT. MDCCCXIII HOC MONUMENTO
 R. I. P.
 POSUERUNT HOC MONUMENTVM IN DEFUNCTI PERGRINA AMICI :

TOMB OF CARDINAL HERCENBROETHER
 Monastery Chapel, Mehrerau.
 (By Balthasar Schmitt)



MONUMENT TO CANON TINLING
Gloucester Cathedral.
(By Henry Wilson)



NORTH PORCH, CHARTRES CATHEDRAL.

Italy must naturally be a work of art, because the Italian character is supposed to imbibe with his mother's milk a true knowledge of art. If these productions are to be considered religious sculpture, then we had best re-interpret the First Commandment, as did the Semites and Puritans, and make to ourselves no graven image whatsoever.

No artist, of course, regards such things as either "religious" or sculptural, except by the merest courtesy. But a sense of better appreciation is already apparent and, no doubt, in a few years the trade catalog of figures and "figurines" will go, as Rossini's and similar music went, at the command of the Holy Father, it being recognized how such work must perforce detract from the devotion of every man, woman, and child of culture, without making any more forceful direct appeal than perhaps do better and more artistic figures, to the less educated and those of humbler station.

MODERN NEEDS AND DANGERS.

Though a trend toward better things has evidently set in, much remains to be done, like the restoration of the Holy Rood, either in the form of a screen or a beam, or, as has been done in the new Cathedral at Westminster, hanging in majesty from the storied vault above.

There should also be better provision made for good sets of Stations of the Cross, not necessarily elaborate. The church that can justly afford to do so, can now commission able sculptors to make such as shall rival the best known historic examples. But simpler sets that will honorably fulfill their function and be at the same time in harmony with their simpler surroundings, can be had at moderate cost. Good taste will also forbid the use of statues of every sort, as mere furniture, set about in the most impossible places, sometimes even cornerwise, as is done with pianos and chairs and rugs in the dwellings of the poorer classes.

There remains but one element of danger and that is not so easily exorcized. In all art, indeed in all life to-day, we suffer from an excess of self-consciousness. Taking here the form of priggishness, there of bravado; here of vice, there of virtue, it is the disease of the age; but until it be cured (and what the remedy may be no man seems to know), the highest

art, which means unconscious art, cannot thrive. One of the causes of this is no doubt our too diffuse knowledge. It is impossible to work intently with a single mind when one is familiar with all that men have done in the past by way of solving similar problems; difficult to design well and fittingly even the smallest trifle when one has but to take down a portfolio of photographs from the shelf beside him to see what the accumulated wisdom of the ages had to say on the same subject.

It is to the universal possession of this knowledge, not wisdom; to this training, not ability, that the failure of all modern art must be laid. As Ruskin says: "In old times men used their powers of painting to show the objects of faith; in later times they used the objects of faith that they might show their powers of painting." Until conditions are radically changed, perhaps even to the extent of actually laying an axe at the very roots of much that we now regard as of the fundamental order of things, we may not expect a new great age of art. Much work may be produced that shall possess charm, vigor, beauty, fitness; but until such a change comes, the essential qualities of *inevitability* and *wonder* will perforce be lacking.

New York City.

BERTRAM GROSVENOR GOODHUE.

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IS IT PRACTICABLE TO PREACH THE EPISTLES OF ST. PAUL?

For all their wants they wisely did provide,
 And preaching by epistles was supplied:
 So great physicians cannot all attend,
 But some they visit, and to some they send.
 Yet all those letters were not writ to all,
 Nor first intended, but occasional,
 Their absent sermons.

DRYDEN: *The Hind and the Panther*, II, 334-340.

IF the pastor of souls will honestly take himself to task, he will, we fancy, have to acknowledge that he rarely, if ever, preaches on the Epistles which are appointed to be read

on Sundays. It is humiliating to have to make such an avowal, yet is it not true that when we begin to cast up the sermon for the following Sunday we somehow instinctively turn to the Gospel rather than to the Epistle?

There are certain patent reasons for this. In the first place a choice is offered us and it is always easier to "make a sermon" out of the Sunday's Gospel than out of the fragment of an Epistle which is provided for us. In saying this we are not denying that there are many Sunday Gospels upon which it is by no means easy to preach; who, for instance, cares to preach on the parable of the unjust steward? It is notoriously a difficult subject and has, we believe, been provocative of more spoiling of good ink and paper than perhaps any other portion of the New Testament. Still the exception proves the rule, and though in the course of the ecclesiastical year eleven portions from the Epistle to the Romans, nine from I Corinthians, three from II Corinthians, four from Galatians, six from Ephesians, four from Philippians, two from Colossians, one each from I Thessalonians and Hebrews, two from I John, and three from I Peter, are offered to us—a large and varied selection for the Sundays only—we yet tend instinctively toward the Gospels. And the reason? Well, we have heard them from our childhood; we have had instruction in them in the seminary; we have often taken them for our morning meditation; and lastly, prones on the Sunday Gospels are easy to lay hands on! Moreover, there is a certain definiteness about the Gospel lessons which is somehow lacking in the Epistles; the nineteen miracles and the nine parables afford us a practical theme. And of course the people are never weary of hearing our expositions of them!

It must be confessed too that it is by no means easy to preach from the Epistles. In the first place, there is no one clear line of thought put before us. Take, for example, the Epistle for the twelfth Sunday after Pentecost (II Cor. 3:4-9). How appallingly difficult it is to find out what precisely the Apostle wants to say. Again, his thoughts are often so disconnected and his constructions so involved. Look, for instance, at II Cor. 10:1-9. It is somewhat of a comfort to find that even St. Irenæus himself was perplexed by St. Paul's involved style: "He frequently uses a transposed order in his

sentences. This is due to the rapidity of his discourses, and the impetus of the Spirit which is in him."¹ Further, the native incoherence—if we may be pardoned the expression—of St. Paul's style is undoubtedly accentuated in our very halting Rheims version. We have, too, a sneaking sort of notion—a justifiable one too—that it is hard to understand St. Paul unless we read him in Greek or at least with continual reference to the Greek text—but perhaps we have forgotten all our Greek! Thus when we find that it is the fifteenth Sunday after Pentecost and that we have set before us Gal. 5: 25-6: 11, we feel we should much like to look up in the Greek text the apparently contradictory verses "bear ye one another's burdens" and "for every one shall bear his own burden"²—but somehow our Greek Testament has been mislaid. Then, again, apart from all questions about the precise meaning of the Greek, some of the Epistles are so full of recondite allusions that it is hard to even read them intelligibly; who has not felt a desire to hurry on as fast as he could when he had to stand up before the people and read out on the fourth Sunday of Lent that extraordinary allegory of St. Paul's in Gal. 4: 22-31? Once more, while the Gospel parables are comparatively plain sailing and we know there are no pitfalls for the unwary, we never know where we are when reading the Epistles. The thought is plain for a verse or two and then all of a sudden we find ourselves landed in the profundities of theological speculation. Look, for example, at the Epistle for Palm Sunday (Phil. 2: 5-11): if we preached on it we should have to talk about the Kenosis. Or that for Trinity Sunday (Rom. 11: 33-36), or for the fourth Sunday after Pentecost (Rom. 8: 18-22), on "the expectation of the crea-

¹ See the whole passage in *Adv. Haer.* III, vii.

² Only those who have made actual experiment of it can imagine the illumination afforded by the dry and laborious consultation of a concordance. Often tedious in the extreme, often singularly barren in results, it yet exercises a fascination which only increases with use. Many expressions of St. Paul can only be grasped in their expressive fullness by comparing his varying use of them. We might instance at haphazard his use of the word *katarein*, "to make void". The key to the third chapter of II Cor., perhaps the hardest chapter in the New Testament, is furnished by a study of St. Paul's handling of this word. Again, the expression "the testimony of Christ" (I Cor. 1: 6) is very puzzling until we look up such parallels as (I Cor. 2: 1, II Tim. 1: 8), while, to give one last instance, there is hardly a more instructive word than "Paraclete" in the New Testament.

ture", or a still greater nightmare (Gal. 3:16-22): "Now a mediator is not of one: but God is one"; it is the Epistle for the thirteenth Sunday after Pentecost.

On the other hand many of the Epistles appointed to be read on Sundays are little more than strings of moral precepts which are only slightly connected together. This is especially the case in those taken from Ephesians, for example, that for the twentieth Sunday after Pentecost (Ephes. 5:15-21), "be not drunk with wine". It will be evident that such Epistles rather serve as pegs on which to hang moral discourses than as themes which can be developed. But even when the moral theme is most clearly expressed and the beauty of the imagery most striking, as in Ephesians 6:10-17, twenty-first Sunday after Pentecost, the thought constantly evades us, and to preach on this wondrously beautiful passage demands an amount of laborious preparation which very few priests feel themselves capable of giving to the matter. Another most beautiful passage occurs in the Epistle for the twenty-third Sunday after Pentecost (Phil. 3:17-21); but it suddenly drops us into a theological abyss.

With all these drawbacks and difficulties, however, we cannot read the Epistles ever so perfunctorily without yearning to preach them. Sometimes when already in the pulpit and prepared to preach on the Gospel, the beauty of the Epistle which we have to read previous to preaching appeals so forcibly to us that we are tempted to change our minds and preach on the Epistle instead. Perhaps it is as well that this temptation is one which it is generally easy to resist, for a haphazard sermon on one of the Epistles would probably be a lame affair. The gems of thought strike us, but if we try to develop them without minute preparation we find ourselves at a loss. It was undoubtedly these very gems which made St. Augustine say that one of his three great desires was to have seen "Paulum tonantem in cathedra". His other two desires were to have seen the Lord in the flesh and the Roman Empire in its glory. A strange combination of wishes. But these gems of thought from the Epistles! Like "the word of God" they are "living and effectual, and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirit, a discernor of the thoughts and intents of

the heart.”^{*} Thus, on the fifth Sunday after the Epiphany (Col. 3:13), “Even as the Lord has forgiven you, so you also”; on the twenty-third Sunday after Pentecost (Phil. 3:20), “But our conversation is in heaven; whence also we look for the Saviour, Our Lord Jesus Christ”; on the fourth Sunday after the Epiphany (Rom. 13:8), “Owe no man anything, save to love one another”; on the first Sunday of Advent (Rom. 13:14), “But put ye on the Lord Jesus Christ”; again, on the second Sunday of Advent (Rom. 15:5), “Now the God of patience and of comfort,” and again verse 13, “Now the God of hope. . . .” We feel, as we read out the glorious words, that we could preach an eloquent sermon on the titles of God; but how we should have to prepare! When we peruse St. Chrysostom’s Homilies on the Epistles, those especially to the Romans and the Corinthians, we marvel at the minute and laborious preparation he must evidently have bestowed on them. And perhaps we marvel still more at the audiences he apparently had. How *could* they have followed him? He seems to presuppose a full knowledge of the text on the part of his hearers. It is almost a comfort to read that once, after one of his most eloquent and luminous expositions of Romans, an old woman in the porch said to him as he came out: “Ah! It is very wonderful and the people applaud, but we poor folk cannot understand.”

So far our reflexions have been somewhat discouraging. We can imagine the priest who takes the trouble to read them saying to himself: “Well! I thought he was at least going to help me to put together a sermon for next Sunday! Instead of that he has only confirmed me in my old notion that it was

^{*} We should surely be able to endorse from our own experience the avowal made by St. Paul’s enemies: “His Epistles indeed are weighty and strong” (II Cor. 10:10). “Of a truth”, says St. Augustine, “if we would adduce examples of the Apostle’s eloquence we should have to take them from his Epistles, for even they who cavilled at him and made out that his speech was contemptible, even they acknowledged that his Epistles were weighty and strong.” (*De Doct. Christ.* IV, vii, 15.) And this in spite of the uncomplimentary description of the Apostle’s personal appearance furnished us by the author of the Apocryphal *Acts of Paul and Thecla* (1:5-7). “Titus had given them a description of Paul’s personage . . . They went into the king’s highway to Lystra, and stood there waiting for him, comparing all who passed by with that description which Titus had given them. At length they saw a man coming, namely Paul, of low stature, bald on the head, crooked thighs, handsome legs, hollow-eyed; he had a crooked nose, but was full of grace; for sometimes he appeared as a man, sometimes he had the countenance of an angel.”

next to impossible to preach on the Epistles." We plead guilty. It is true that we have dwelt much on the difficulties of the Epistles. Not to have done so would have laid us open to the charge of special pleading. But we have enlarged upon these difficulties because we think that there is another difficulty which lies yet deeper and the removing of which may help us to disregard those already mentioned as being only accidental. The real basic difficulty in the way of effective preaching on the Epistles lies, we fancy, in our fundamental misunderstanding of their real character. Dryden, in the words quoted at the head of these pages, has perfectly expressed that feature of the Epistles which, once grasped, must alter our ideas of them and thus, perhaps incidentally, compel us to regard them from a different standpoint when it becomes question of preaching upon them. For by some strange fatality we are always inclined to look upon the New Testament as a collection of first century *literature*.⁴ We forget that the Gospels, at least the Synoptics, are but a preacher's notes, reminiscences of catechetical instructions, homely simple presentations of the "the good news" as it fell from the Master's lips. Its very artlessness is its purest

⁴ The great pioneer in the use of the papyri as a means of arriving at an adequate knowledge of the Epistles is Deissmann. He was the first to point out the non-literary character of the Epistles and he was led to grasp this distinction by his patient study of the letters unearthed from the Egyptian rubbish-heaps. From the same source he has thrown a flood of light on the vocabulary and syntax of the New Testament and the Septuagint version. His *Bibelstudien* and *Neue Bibelstudien* (1895 and 1897) are simply invaluable and both of them are accessible in English as *Bible Studies* and *New Bible Studies* (T. & T. Clark, Edinburgh); they constitute fascinating reading even for those whose Greek is weak. His latest work, *Licht von Osten* (1908; third edition, 1909), is also accessible in English, *Fresh Light from the Ancient East*. The application of the following words, taken from the last-named work (Engl. Tr. p. 419), will be evident: "There is a painful side to the learned work of the scholar—a risk that amid the chaos of paper-slips he may lose his own self, while the age he lives in calls for men who can do more than decipher old handwriting, excerpt words on paper-slips, and read proof-sheets. In the midst of his learned labors comes the question: Is not more accomplished by the men who hoe the vineyard, who descend the mine, repair the steamer's screw, help a degenerate back to the right path, exhaust themselves as teachers, leaders, and evangelists among the masses—do they not all do more work for God's cause than the man who proposes to write a new book . . . ? It is always the New Testament itself that calls the man of research back from his wandering thoughts to work on the New Testament again. Daily it bears witness to him of its own veriest nature: the little Book is not one of the paralyzing and enslaving forces of the past, but it is full of eternal strength to make strong and to make free."

charm and in our eyes constitutes its peculiar claim to a high place in the world's literature: this, of course, from the purely material and human point of view. It is the same with the Epistles. They are no literary product; they are not the finished work of a scholar who sought ever for the most perfect forms of expression and who ever and anon corrected the written page. On the contrary, they are the outpourings of a fervid pen, of a heart in love with the human race and that for love of Him who had but just redeemed it. And, above all, the Epistles are "letters", not "epistles" in the strict sense of the word. When we talk of "epistles" we do not generally, unless we are very stilted folk, mean ordinary, commonplace, every-day "letters" such as we write to our friends and which we throw off without premeditation and without effort; we mean by the term "epistle" those somewhat artificial emanations of intellectual minds writing for effect and for posterity; we think of the "Letters" or rather the "Epistles" of Cicero or Pliny, or—to come to more recent days—of such folk as Lady Mary Wortley Montague. But surely St. Paul would have been hurt if we had told him that his Epistles were classical productions, or that he wrote for effect. And equally would he have been offended if we had told him that we regarded his Epistles as written with a view to posterity.

Now we know all this; we have often heard it before in one form or another; even Dryden could point to the fact that

. . . all those letters were not writ to all,
Nor first intended, but occasional.

But it is one thing to know a principle in a vague sort of way, and quite another to know it so as to be able to apply it quite unconsciously. Yet if we wish to enter into the spirit of the Epistles in any practical way we must throw overboard all ideas of them as literature in the strict sense of the word; we must cease to think of the Epistle to the Romans as a treatise on grace, of the Epistle to the Corinthians as a set answer to questions put to him by his old converts; no, we must look upon these Epistles much as we should regard a letter which we picked up in the street and which, precisely because we were not acquainted with either the writer or the addressee,

was practicably unintelligible to us. We must expect to find in them allusions which escape us, lines of thought which are strange to us, ideas which are out of our ordinary ruck, and so on. And why? Precisely because these Epistles are, as Dryden expresses it, "occasional".

Now this necessary view of the true character of the Epistles has been brought home to us with renewed force during the last few years by the wonderful series of discoveries in the rubbish-heaps, as we may call them, of Egypt, especially at Oxyrrynchus in the Fayoum of Northern Egypt. The excavations there have yielded priceless material in the shape of scraps of papyrus on which were written much of the Iliad of Homer as well as the Odyssey, fragments of many of the famous Greek classics, for example, the orations of Demosthenes and Isocrates, a lost treatise by Aristotle, namely, the *Politics of the Athenians*, etc., etc. And, of even greater interest than these to the Biblical student, there have been recovered portions of the apocryphal Gospel of Peter, as well as of the so-called Apocalypse of Peter, a Greek text of the Book of Enoch, a vellum fragment of the Protevangelion, scraps from the Prophecies of Ezechiel—a Hexaplar text with Origen's obeli, large portions of the Ascension of Isaias, and fragments of the Shepherd of Hermas including a part of which the Greek text has hitherto been wanting. These constitute what we may term the "classical" finds; but there are others which to the New Testament student have proved of far greater importance for the elucidation of the New Testament than even these startling discoveries. For from these rubbish-heaps there have emerged a vast quantity of bills of exchange, receipts, contracts, notes of invitation, petitions, letters on daily trifles; in a word, the contents of the waste-paper baskets of antiquity. These scraps had done their work and had been thrown aside. Now they have unexpectedly come to light and they have shown us, not how Plutarch and Arrian, not how Josephus and Philo wrote Greek in the time of our Lord, but how the common people wrote it and spoke it. For in these scraps we have the Greek which passed current among people of all nationalities, people whose native tongue was Aramaic or Egyptian or Latin and who yet spoke and wrote with facility a Greek which, while far from being

classical, was yet the *lingua franca* of those days. Nor should it be supposed that because these discoveries were for the most part made in Egypt, this colloquial Greek was confined to that country. The Greek of these scrap-heaps is substantially that borne witness to by the inscriptions of Asia Minor and the Levant in general. And what, we may be asked, is the value of these scraps to us? Simply this, that they have put us in possession of the familiar thought, and the familiar expression of it, current in the times of our Lord and His Apostles. They have shown what was the common form of the non-literary writing of the Greek-speaking peoples and especially of the lower and middle classes among them.

When, then, we have once grasped the fact that the large bulk of the New Testament writings are non-literary and that they are the product of these same lower and middle classes, of those early Christians of whom St. Paul could say that there were "not many wise according to the flesh, not many mighty, not many noble"; when, too, we have realized that St. Paul's Epistles are really not "Epistles" in the strict sense of the word, but rather non-literary letters; when, above all, we realize that a letter of this type is at best but a conversation halved⁵ and that to interpret it we have to read between the lines—and that exegesis is but a psychological reconstruction; then we can understand the immense importance of these discoveries if we would interpret the Epistles of St. Paul.

One thing will be abundantly clear, namely, that we cannot really enter into the spirit of the Epistles unless we read them as a whole. We could not expect to understand a letter unless we read it all and it must be the same with St. Paul's letters. We have to get into the spirit of them, the ring of the language; the flow of the words must enter into our souls, if we would so possess them as to preach them with effect. The Epistles for the Sundays are not meant to serve merely as isolated pegs on which to hang sermons which are always in

⁵ The expression "a letter is the half of a conversation" is referred to Artemon, the editor of Aristotle's Letters. It actually occurs in a Latin letter on papyrus dating from the second century, A. D. The writer, one Aurelius Archelaus, says at the close of his letter to Julius Domitius, military tribune of the legion, "hanc epistulam ant' oculos habeto, Domine, putato me tecum loqui." Cf. Deissmann, *Fresh Light*, pp. 184, 218, note, Engl. Tr.

danger of slipping off the peg. And the more "occasional" are the Letters the more necessary it is to absorb them as a whole. Take, for instance, the Epistle to the Galatians; it was written at a white heat; it must be read at a white heat if we would appreciate it. Indeed we have no hesitation in saying that no one fully enters into the spirit of one of St. Paul's letters unless he sits down and reads it at a sitting. And if he can do this in the Greek text so much the more will he enter into it, though this is by no means necessary. When we have read an Epistle in this way and have treated it as we should treat a letter we received in the morning, we shall find that many things which had hitherto made the reading of the Epistles so hard and unpalatable have disappeared. We shall no longer be dismayed at the way in which the Apostle flies off at a tangent; we shall not be disconcerted at the way he strings his ideas together without apparent connexion; we shall not be thrown off our balance by the presence of unsuspected allusions, for we shall treat them as such and be prepared for them. And then, too, we shall see how we can—with the full knowledge of them that we now have and the sympathetic insight which only familiarity can give—utilize them in the pulpit. We shall understand how the Church was guided in isolating passages for our Sunday reading. Just because we possess the key to the passages, from our reading them as a whole, we shall, paradoxical though it sound, not need that context in our efforts to expand these passages in a practical manner.

Thus, to take some of the Sunday Epistles, we shall see that, in spite of the disclaimer we entered a short time back, we can legitimately use many of these Epistles as pegs on which to hang sermons that are in no danger of slipping off. For example, the Epistle on the seventh Sunday after Pentecost (Rom. 6: 19-23), "the wages of sin is death"; on the twentieth Sunday after Pentecost (Ephes. 5: 15-21), "be not drunk with wine"; on the twenty-third Sunday after Pentecost (Phil. 3: 17-21), "but our conversation is in heaven," i. e., on worldliness; on the second Sunday after the Epiphany (Rom. 12: 6-16), "instant in prayer", etc., etc. Many of the Epistles for Sundays afford us a wonderful insight into St. Paul's manner of prayer, e. g. on the eighteenth Sunday after

Pentecost (I Cor. 1: 4-9); on the sixteenth Sunday (Ephes. 3: 13-21), on the twenty-fourth (Col. 1: 9-14), on the twenty-second (Phil. 1: 6-11), etc., etc. In many, again, a very definite subject is set before us, e. g., on the fourteenth Sunday after Pentecost (Gal. 5: 16-24), the gifts of the Holy Spirit; the seventeenth (Ephes. 4: 1-6), unity of faith; the nineteenth (Ephes. 4: 23-28), the Decalogue, "he that stole, let him now steal no more"; on Septuagesima (I Cor. 9: 24-10: 5), the metaphor of the races in the great games; on Quinquagesima (I Cor. 13: 1-13), we all of course preach on divine charity, though we must perforce feel that any words of ours are but tinkling cymbals after the glorious sentences we have been reading; on the third Sunday of Lent (Ephes. 5: 1-9), on holy purity. As for the dogma of the incarnation a whole series of sermons on the subject is provided for us in the Epistles for the three Masses on Christmas day, Passion Sunday, and Palm Sunday.

We can imagine some one saying: But who is to find the time for this assiduous reading of the Epistles? We have not got the leisure to root about among papyri; we cannot always have a Greek concordance in our hands when we prepare our sermons. It is true, too true! But what about our spiritual reading? Why not read the Epistles? And why, oh why, do we not use them for meditation? After all, if we want to preach with effect and to win souls, we have to be attuned to divine things. "The more tightly a string is stretched," says St. Augustine, "the more shrilly it sounds. What did the Apostle Paul that his Psalter might sound the more shrilly? He stretched himself out (Phil. 3: 13), Christ touched him, and the sweet sounds of truth rang out." * And again: "These things rent my soul in twain in wondrous fashion as I read the words of 'the least' of Thine Apostles; I thought upon Thy works, and I trembled." *Conf.* VII, xxi, 27. And once more: "Itaque titubans, properans, haesitans accipio Apostolum Paulum . . . perlegi totum intensissime atque cautissime". This was when he was perplexed by the philosophical speculations so rife and so subtle in his day—as in ours.†

Rome, Italy.

HUGH POPE, O.P.

* *Enarr. in Ps. cxlix.* 3.

† *Contra Academicos*, II, ii, 5.

HEREDITY AND THE MEDICAL TREATMENT OF ALCOHOLISM.

II. ALCOHOLISM AND HEREDITY.

ONE of the chief causes of all forms of insanity is an hereditary predisposition, and this is true particularly of alcoholic insanity. In the Prussian lunatic asylums records are kept of the patient's heredity as regards insanity in general, and in the following table¹ the percentage of heredity for the years between 1884 and 1897, both included, is given as far as this heredity could be learned. These percentages are of ascertained or proved heredity; actually the heredity must be higher.

PERCENTAGE OF HEREDITARILY PREDISPOSED.			
	Males.	Females.	Both Sexes.
1. <i>Simple insanity:</i>			
Patients in general.....	30.61	32.56	31.7
Patients whose parents were consanguineous	71.30	66.87	69.0
2. <i>Paralytic Insanity:</i>			
Patients in general.....	18.06	15.86	17.6
Patients whose parents were consanguineous	48.24	40.00	45.3
3. <i>Insanity with Epilepsy:</i>			
Patients in general.....	25.18	26.23	25.6
Patients whose parents were consanguineous	44.44	64.71	53.2
4. <i>Imbecility and Idiocy:</i>			
Patients in general.....	29.02	28.25	28.7
Patients whose parents were consanguineous	47.06	37.62	43.0
5. <i>The four forms above combined:</i>			
Patients in general.....	25.71	25.72	25.9
Patients whose parents were consanguineous	52.76	52.25	52.62

These percentages are derived from 155,516 cases of insanity, of which 83,606 were males and 71,910 females. In these totals, of those that had simple insanity 47,379 were males and 54,718 females; paralytic insanity, 18,233 males and 4,703 females; insanity with epilepsy, 8,170 males, 5,897 females; imbecility and idiocy, 9,824 males and 6,592 females. The percentages for this group of 155,516 cases of insanity

¹ *Marriage and Disease*, Senator and Kaminer; New York, 1909.

show that heredity is an element in 25.9 per cent of insanity in general in patients whose parents are not consanguineously related, and it is an element in 52.62 per cent of those whose parents are akin: consanguinity doubles the heredity. In special forms of insanity the element of heredity far exceeds 25 and 52 per cent, as is evident from the table. In simple insanity heredity is a factor in at least 69 per cent of the cases.

Heredity in insanity apparently follows the Mendelian laws, but the entire subject is by no means settled beyond even grave doubt. As Dr. A. B. Macallum says,² many scientists deeply interested in this phase of investigation assume that heredity can be modified by accidental influences much more easily than is believed possible by most biologists. They neglect absolutely the influence of morality, and especially of grace, upon an evil heredity to turn it into what is often harmless. There are innumerable excellent citizens that are the sons or daughters of drunkards, despite the laws of heredity; but this is not so true where there is downright insanity in the parents; a tendency to insanity is more physical than moral; a tendency to drunkenness is more moral than physical, and the latter is more amenable to control. The mass of fact proving an indubitable Mendelian heredity in many forms of disease is growing constantly. Such heredity has been observed in Friedrich's Ataxia, Progressive Muscular Dystrophy, Amaurotic Family Idiocy, Huntington's Chorea, Stationary Night Blindness, Retinitis Pigmentosa, and other diseases. Pick and Hirschfeld have made a recent study³ in Germany of the Mendelian laws of heredity in human families, and they showed a number of instances in which the working of these laws was strikingly apparent. These hereditary recurrences relate to purely physical qualities; when a moral element is introduced the laws are liable to interruption.

There is always a grave danger of overestimating the force of heredity in conditions that involve a moral element. Heredity a few years ago was the source of the drama and the novel; the vogue is changing. The force of environment, the alcoholism of our ancestors, had usurped the whole territory of the old-fashioned will, character, and morality. It is

² *Canadian Medical Journal*, 1911, I, 1.

³ *Deutsche medizinische Wochenschrift*; Berlin, vol. 38, n. 11.

a comfortable doctrine—if a fellow is a rascal, pity him, send him flowers, and abuse his dead grandfather. Roderigo Borgia, one of the great scoundrels of the world, had eight illegitimate children. Juan Borgia, the second son, was assassinated in 1497, and even the family always believed the murderer was Cæsar Borgia, Juan's brother. Cæsar was a worse rascal in some phases of his character than his father. Juan's wife, Maria Enriquez di Luna, was a good woman, and her son Juan, the nephew and grandson of rascals, married Juana, the illegitimate daughter of an illegitimate son of King Ferdinand of Aragon. Juana, the bastard of a bastard, was the mother, and Juan, the son, nephew, and grandson of amazing villains, was the father of Francis Borgia, the Duke of Gandia, who was a very great saint of God. That is a rather startling breaking across of an evil "moral heredity", despite the dogmatic assertions of certain scientists to the contrary.

In families that are above poverty when drunkenness appears, the men are the drunkards, the women remain sober as a rule. I know such a family in which there were seven sons and two daughters, and of these the seven sons were chronic alcoholics, but the two women never showed any tendency to alcoholism. In a group of fifty Irish families in Pennsylvania, who were socially above poverty and evil environment, 32 per cent of the male children in the first American generation were chronic alcoholics, public drunkards, while only four per cent of the women were such; and these women were finally cured; yet the heredity was, of course, necessarily the same for the women as for the men. There were 276 children in this generation, 149 males and 127 females, a difference of only eight per cent in actual numbers; but there were eight times as many male as female drunkards. There is much more temptation for a man than for a woman to become a drunkard, but not if an inevitable heredity were at work. Drunkenness as a disease is much more a moral than a physical disease, and there is no heredity in morality.

It is, nevertheless, certain that the sins of intemperance in a parent can be visited upon the children for many generations. It is equally certain that no sane person must become a drunkard by inheritance; but the children of alcoholics are frequently afflicted physically; they are idiotic or otherwise

weakminded, as a consequence of the parental alcoholism. Legrand examined 215 alcoholic families, and he found 814 members in three generations that were neurotically tainted. Of these 197 were alcoholics, 322 were weakminded or idiots, 161 stillborn, 37 prematurely born, and 121 died shortly after birth. That is, 496, or 60 per cent, were mentally or otherwise degenerate.

In a series of 1,000 idiotic, weakminded, and epileptic children in Paris, Bourneville discovered that 620, or 62 per cent, had alcoholic parents; for 38 per cent of the remaining 480 children he could obtain no history—certainly many of these also had the alcoholic taint. In Normandy, Dahl's investigation showed that 50 to 60 per cent of the parents of the idiots he examined were alcoholics. In Norway, from 1825 to 1835, following the free distillation of brandy, drunkenness increased until it became a national calamity, and the number of idiots was tripled. The relationship between alcoholism and epilepsy in offspring is about the same as that between alcoholism and idiocy.

Dr. Müller tells us that in 503 epileptics received in a hospital at Zurich between 1896 and 1907, the alcoholic taint was prominent in 367 cases. In most of these patients the alcoholism was in the grandparents' generation, especially on the mother's side.

Dr. Eugen Schlesinger in 200 weaklings found⁴ that 30 per cent were children of drunkards. In severe intellectual weakness, imbecility, and idiocy the percentage of alcoholic inheritance was 40 to 60. The low vitality in drunkards' children is traced to the mother especially. Sullivan and Arrivé found that 55 per cent of the children of alcoholic mothers die either at birth or within two years.

Even occasional drunkenness in parents at the time of generation can produce idiocy. Bezzola in Switzerland studied 70 cases of marked idiocy, and he found that 50 per cent of these idiots were generated during the wine harvest, New Year's week, and at the Carnival,—the times of the year in which the Swiss drink alcoholic liquors to excess. Drunken celebrations of weddings probably thus affect the first-born child; but no adequate investigation of this matter has been made.

⁴ *Münchener medizinische Wochenschrift*, 1912, lix, 649.

Professor Hodge, of Clarke University, reports that from a pair of alcoholized dogs he got in four litters 23 pups, of which 11 were born dead or inviable, 8 were deformed, and four normal; i. e., only 17.4 per cent were normal. From a pair of dogs to which no alcohol had been given he got 45 pups, of which 41 were normal—90.2 per cent. Demme compares the offspring of ten alcoholic human families with ten non-alcoholic families, and of the children born to the alcoholics only 17 per cent were normal, while of the non-alcoholic children 88.5 per cent were normal. These percentages are curiously similar to those found by Hodge with the dogs.

Alcoholism apparently causes more insanity relatively among the Irish in North America than in any other race there. Dr. George H. Kirby reported⁶ a study of alcoholic insanity in the Manhattan State Hospital, which receives patients from New York City, as regards race. These patients came from one city, but from a population 384,882 greater than that of all Ireland; and the hospital is typical of the insane asylums in the chief American centres of population. Dr. Kirby's numbers exclude patients suffering from delirium tremens, and it sifts out the technical alcoholic insanities. In the analysis of 1,762 cases of insanity in the foreign-born patients of both sexes he tabulated the numbers of insane patients who were foreign-born Irish, German, Italian, and Hebrew; also the white and negro patients whose parents were born here; and in another group he placed all the other foreign-born insane. The numbers in his table were:

	<i>Irish</i>	<i>German</i>	<i>Italian</i>	<i>Hebrew</i>	<i>U. S.</i>	<i>Negro</i>	<i>Other Races</i>
Number admitted..	336	193	123	455	222	90	342
Per cent alcoholic insanity	20	9	5	0.6	5	4	10
Males admitted....	127	110	75	249	118	42	183
Per cent alcoholic insanity	30	12	8	1.2	5	9	15
Females admitted..	209	83	48	206	104	48	159
Per cent alcoholic insanity	15	3	0	0	5	0	3

Those in the column marked "U. S." are the children of parents who were born in the United States.

⁶ *Journal of the American Medical Association*, vol. 57, n. 1, July 1, 1911.

Dr. Kirby studied another group of 2,127 cases where the races were considered without regard to the place of birth; that is, he included persons of Irish descent as Irish, of German descent as German, and so on.

	<i>Irish</i>	<i>German</i>	<i>Italian</i>	<i>Hebrew</i>	<i>U. S.</i>	<i>Negro</i>	<i>Other Races</i>
Number admitted..	560	291	134	455	222	90	375
Per cent alcoholic insanity	19	10	4	0.6	5	4	10

There were, then, in this study from two to three times more alcoholic insanity properly so-called in the Irish than in any other race considered, yet between 1821 and 1900, 22.71 per cent more Germans than Irish came to the United States. It is difficult to find the causes of this extraordinary excess of alcoholic insanity among the Irish. They are very frequently engaged in the selling of liquor; but so are the Germans. Moreover the relative excess in alcoholic insanity is observed also in the Irish women here (three to five times more than women of other races), who are not in this business. The custom of "treating", which is more prevalent among the Irish than any other people may be one cause of their alcoholism, but it does not explain the extraordinary tendency to alcoholic insanity. As the proportion of alcoholic insanity in the Irish at the Manhattan State Hospital is practically the same whether they were born in Ireland or in this country, we can not explain that insanity by attributing it in any marked degree to the American climate, as far as this particular series of cases considered here is concerned: it is racial rather than climatic.

At the close of the eighteenth century the distillation of spirits grew very common in Ireland. In 1729 there were 439,130 gallons of foreign and domestic spirits used, but in 1795, 4,505,447 gallons were consumed. The population in 1731 was 2,010,221; in 1792 it was 4,088,226. The population had doubled; the consumption of alcohol had increased beyond tenfold. In 1817, Dr. Halloran said he found 33 per cent of the insane in Cork insane from alcohol; in 1830, Crawford reported that 40 per cent of the insane in Richmond Asylum in Dublin had alcoholic insanity.

In 1845, there were 15,000 public houses in Ireland for 8,295,061 inhabitants, one to 550 persons; in 1905, there were

24,119 licensed public houses for 4,402,182 inhabitants,* one to every 182 persons, men, women, and children. In Dublin, with 290,638 inhabitants, there were 1,551 public houses; in Belfast, with 349,180 inhabitants, 1,110; in Tralee, one for every 80 persons; in Castleisland, one for every 30 persons; in the village of Mullogh in Clare, one for every 17 persons. New York City, in 1910, had 4,766,883 inhabitants, or 384,-882 more than the population of Ireland; there were 12,468 liquor licenses in New York City, and 24,119 in Ireland.

Ireland, since 1892, spent as an annual average \$72,997,-500[†] for alcoholic liquors, one-third of which went directly into the English exchequer. That money would more than pay the bills for all the public schools, state colleges, and state universities in Wisconsin, Michigan, Mississippi, New Hampshire, Vermont, Maryland, Arkansas, Iowa, Louisiana, Kansas, Texas, and Montana combined, and these states have over 20,000,000 inhabitants. The cost of the entire Japanese army in 1910 was \$55,000,000—\$18,000,000 less than the Irish liquor bill.

The Irish withstand the climate of the United States very feebly, and this unfitness is a cause of great neurotic irritation, which leads as one of its effects to alcoholism and alcoholic insanity. The sunstrokes and heat prostrations that are so common here in summer affect northern Europeans almost exclusively. When an Italian or other southern European is stricken, the patient is an infant already suffering from gastric disturbance through bad feeding, or he is a beer-drinking adult.

The foreign-born insane in the United States are mostly northern Europeans. The Irish lead the list: in 1908 there were 6,167 Irish insane (born in Ireland) and of these two-thirds were women. The Germans came next in number to the Irish, with about 45 per cent of the patients women. Then followed the Scandinavians, then the English. Thirty per cent of the insane in the United States in 1908 were foreign-born.

As we said, the Irish in the United States are more prone to alcoholic insanity than any other race of Europeans, but

* Revenue Returns, 1905.

† Financial Relations Commission. Final Report, p. 183.

the cause for this cannot be the climate alone, as that acts equally on all northern Europeans; nor is it the excessive use of distilled spirits, as other races here consume as much as do the Irish of that kind of liquor. One explanation of this tendency to alcoholic insanity that suggests itself is that for the 300 years between 1556 and about the middle of the nineteenth century Ireland was so harried by the English that the entire Irish race was rendered actually neurotic. Then in 1729 they were allowed to distill all the alcoholic liquor they could, and this license lasted for nearly a century. Give a neurotic patient easy access to all the whiskey he can consume and the road to lunacy and insane heredity is short.

1. Plantation of Ireland began on a large scale under Queen Mary Tudor in 1556, when Bellingham planted Leix and Offaly.

2. In 1580 nearly all Munster was given over to the "undertakers", and the Irish were driven from their homes.

3. After the Flight of the Earls in 1607 the whole of Ulster was seized and planted by nearly 30,000 undertakers, mostly Scotch Lowlanders. By the time Strafford fell nothing but Connaught was left to the original owners.

4. These undertakers were "vultures settled upon Ireland".⁸ Lecky quotes Stewart, a contemporary, as saying of these undertakers that, "going to Ireland was looked on as a miserable mark of a deplorable person". Lord Clare, another contemporary, called them "a motley crew of adventurers".

5. There were three insurrections during the reign of Elizabeth: Shane O'Neill's in 1560, Desmond's in 1567, and Hugh O'Neill's in 1596. Minor uprisings were going on always during the last two decades of the sixteenth century. These three main revolutions were excited by systematic violence or by treachery, and suppressed by wholesale devastation and massacre.⁹ Lecky said:¹⁰ "The suppression of the native race in the wars against Shane O'Neill, Desmond, and Tyrone, was carried out with a ferocity which surpassed that of Alva in the Netherlands, and has seldom been exceeded in the

⁸ Goldwin Smith: *Irish History and Irish Character*, p. 79.

⁹ See *The State Papers*, passim, Leland, Moryson, and Holinshed.

¹⁰ *History of England in the Eighteenth Century*, II, p. 95.

pages of history." In Munster the soldiers of Pelham and Ormond killed men, women, children, idiots, the blind; they filled barns with peasants and then fired the barns; they tossed babies from man to man by the points of their pikes. Percie left "neither corn, nor barn, nor house unburnt between Kinsale and Ross." In 1579 the garrison at Smerwick, which had surrendered, was massacred by Gray in the presence of Sir Walter Raleigh. This Gray murdered four hundred persons at Sleughlogher. Sir George Carew¹¹ estimated that in six months of 1582 the English succeeded in starving to death 30,000 people in Munster, *beyond* those killed by the sword. Malbie and Bingham acted in the same manner in Connaught. Lecky says that 3,000 people were starved to death in Tyrone in a few months. Famine was used as a regular weapon to kill off the Irish, and finally Elizabeth reigned quietly over a country of corpses and ashes. In the English State Papers, Reign of Henry VIII, is the following very significant passage: "Also it is a proverbe of olde date, 'The pride of Fraunce, the treson of Inglande, and the warre of Irlande shall never have ende'. Whiche proverbe, touching the warre of Ireland, is like alwaie to continue, without God sette in men's breasts to find some new remedy that never was found before."

In the seventeenth century the plantations, massacres, and confiscations practically never ceased. Elizabeth began the persecution of the Catholics, the "Papist Recusants". Catholics were thrown out of all office and their goods confiscated.

6. In 1641 Owen Roe O'Neill rose in insurrection, and in the suppression of this uprising Coote, St. Leger, and Hamilton acted just like Mountjoy, Carew, and Malbie of the preceding century. Monroe murdered in one day seven hundred peasants, men, women, and children, all non-combatants. A single regiment of Coote's killed by starvation 7,000 people, and this is his own report. They butchered the babies with prudent foresight because, as they said, "Nits will be lice".

7. Cromwell came in 1649, and "in the Name of Jesus" butchered 30,000 at Drogheda. He did a like deed at Wexford. Sir William Petty¹² estimates that in the eleven years after Owen Roe's uprising the English slaughtered 616,000

¹¹ *Pacata Hibernia*.

¹² See Lecky, II, 172.

persons in Ireland. About 40,000 Irishmen fled to France and Spain. Cromwell confiscated all Ireland except a part of the west, and drove the Irish "To Hell or Connaught" to make room for his undertakers.

8. After two centuries of these "blessings of English civilization" the Penal Laws were imposed on Ireland, and these laws ground the Irish into the mire of poverty for another century. This poverty was such that Ireland has never been able to rise from it. For even the past fifty years pauperism has been steadily increasing with the exception of the year 1882. Thom's *Official Directory*, for 1903, said that in the preceding year one person in every eleven in Ireland received help from the poor rates. In 1901 there were 321,025 persons receiving outdoor relief in a population of 4,458,775. Scotland has only 377,570 more inhabitants than Ireland, but in 1909 the value of imports into Ireland was \$74,832,000, into Scotland, \$200,596,800; the value of exports from Ireland was \$10,828,800; from Scotland, \$196,555,209. Switzerland has 639,980 less inhabitants than Ireland, and two-thirds of Switzerland is barren mountain; the value of imports into Switzerland was \$325,660,000, and of her exports, \$227,240,000. Denmark had in 1906, 1,796,914 less inhabitants than Ireland, but the value of Denmark's imports was \$195,759,988, and of her exports \$166,574,556. Ireland is larger than Denmark and Switzerland combined; seventy-two per cent of Ireland is cultivable land, seventy-five per cent of Switzerland and Denmark is mountain, marsh, lake, and heather land.

The facts gathered at random here are mere disconnected spots, and not a small fraction of the whole incredible horror of those three centuries; but they explain why the Irish as a race are "nervous", why our drunkards are so prone to alcoholic insanity. In the history of national crime there has been observed elsewhere as bestial a savagery as that exercised by the English in Ireland, but never a savagery of that kind spread uninterruptedly over three hundred years. This seems to me to be the reason why an Irishman that yields to drunkenness is always in danger of insanity; he belongs to a race made neurasthenic by incessant suffering. For the same reason if a Jew drank distilled spirit he would probably show an extraordinary tendency to alcoholic insanity.

Another physical cause of the unusual tendency in the Irish may be that there has been somewhat more intermarriage of the same stock among the Irish than in other nations, owing to the survival of the clan life down to even the middle of the seventeenth century. Any of the *small* Irish clans, and there were hundreds of these, was really one family in blood; it lived in the same place century after century, and it married its own distant cousins. It was like a Jewish Ghetto in a continental city, self-centred, and it kept its neuroses concentrated. I have observed startling facial and other resemblances in Irishmen of the same clan name, who were not conscious of any kinship whatever.

Before enumerating other causes of alcoholism, the matter of hereditary idiocy and imbecility should be considered. Imbecility is one of the commonest effects of neuropathic heredity, and the most injurious to human society. In insanity and many of the neuroses physical heredity follows these averages with remarkable constancy:

1. If both parents are neuropathic, i. e. epileptic, choreic, idiotic, imbecile, hysteric, dipsomaniac, *all* the children will be neuropathic.

2. If one parent is normal, but has a neuropathic taint from *one* of his or her parents (i. e. is the child of an insane, epileptic, alcoholic, hysteric, or similarly affected person), and the other parent is actually neuropathic, about half the children will be neuropathic, and half will be normal; but these latter will transmit the neuropathic tendency like the neuropathic children.

3. If both parents are normal at present, but each has a neuropathic taint, from one of his or her parents, one-fourth of the children will be normal and will *not* transmit the taint; one-half will be normal and *will* transmit the taint; one-fourth will be neuropathic.

4. If both parents are normal, and one is of untainted normal ancestry, but the other has a neuropathic taint from his or her parents, all the children will be normal; half of these, however, will transmit the neuropathic taint. For example, given a man who is of untainted normal ancestry, who marries a woman that is actually normal, but who had a parent that was a drunkard at the time of her conception; then all

the children will remain normal, but half of these will transmit the neuropathic taint to some of the drunkard's great-grandchildren. A few of these great-grandchildren will be neurasthenics, or hysterics, or epileptics, or have a tendency toward alcoholism.

5. If both the parents are normal and of pure normal ancestry, all the children will be normal, and will not transmit a neuropathic taint.

These are Mendelian laws concerning purely material heredity, and these results are now so well confirmed that biologists, when dealing with the lower animals, can foretell for ten or more generations to within a fraction of one per cent just what the physical characteristics of the generations will be. As alcoholism is one of the chief causes of insanity, and other neuroses, a man who to-day lets himself become an alcoholic and then begets children can surely be the sole cause of insanity or similar neuroses in persons who will be born sixty or more years hence. That a person's father or grandfather was a drunkard does not mean that he *must* become a drunkard; but he must take care or he will readily become one. Hence also the grave importance of looking into the ancestry of the person one intends to marry. A man that marries the daughter or the granddaughter of a drunkard is a criminal fool, although the girl herself may be a very charming lady. His children and grandchildren will dance to bitter piping. I suppose the girl's father or mother to be a drunkard at the time she was conceived.

Dr. H. H. Goddard, of the Training School for the Feeble-minded, at Vineland, New Jersey, through his "field-workers" traced the history¹⁸ of the family of a girl in that institution back to the time of the Revolutionary War. A healthy soldier in the Continental Army had an illegitimate child by a feeble-minded woman. From the child of this feeble-minded woman there were 480 descendants, and only 46 of these were normal, nine and one-half per cent. That soldier afterward married a healthy woman, and there have been four hundred descendants from her, and of these not one was degenerate or feeble-minded.

AUSTIN O'MALLEY.

Philadelphia, Pa.

¹⁸ *Journal of the American Medical Association*, 78: 26, p. 2021, 29 June, 1912.



Analecta.

S. CONGREGATIO RITUUM.

DE ORATIONE DOMINICA ET ALIIS OFFICIO DEFUNCTORUM PRAEMITTENDIS.

Ex Decreto in una Plurium Dioecesium, diei 24 iulii ver-
tentis anni, praescribitur rubrica inserenda in Officio De-
functorum, tam in Breviario quam in Rituali Romano, circa
modum Matutinum concludendi et Laudes inchoandi, quoties
Laudes a Matutino separantur. Hinc ob singularem casum
sacrae Rituum Congregationi altera quaestio pro opportuna
solutione proposita fuit: "An ante Vesperas Defunctorum
praemitti debeant *Pater* et *Ave*; et ante matutinum *Pater*, *Ave*
et *Credo*". Et sacra Rituum Congregatio ad relationem in-
frascripti Secretarii, audito voto Commissionis Liturgicae, re-
que accurato examine perpensa, respondendum censuit: "Af-
firmative, quoties Vesperae aut Matutinum Defunctorum se-
paratim ab Officio divino recitentur."

Atque ita rescripsit et servari mandavit, die 25 octobris,
1912.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius*.

ROMAN CURIA.

RECENT PONTIFICAL APPOINTMENTS.

22 October: The Rev. Edward Joseph Hanna, professor in the Diocesan Seminary of Rochester, New York, created titular Bishop of Titopolis and auxiliary to the Most Rev. Patrick William Riordan, Archbishop of San Francisco.

26 October: The Right Rev. James Carroll, Bishop of Neuva-Segovia (Philippine Islands), created titular Bishop of Metellopolis.

5 November: The Rev. Matthew Brodie, Vicar General of the Diocese of Auckland, New Zealand, made Domestic Prelate.

6 November: The Very Rev. James F. Trainor, Vicar General of the Archbishop of Philadelphia, made Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

S. CONGREGATION OF RITES decides that Vespers and Matins of the *Officium Defunctorum*, when said separately, are to be begun respectively with Pater and Ave, and with Pater, Ave, and Credo.

CATHOLICIZING MODERN SOCIOLOGY.

Other times, other manners. St. Ignatius of Loyola, in his introductory to the second week of the Spiritual Exercises, has a striking appeal to those who would follow Christ more nearly, and fight the battle of the cross.

In that preamble the Soldier Saint figures a beloved warrior prince, as though of the Crusade period, calling for personal service from his knights to wrest his kingdom, which is being overrun by the infidels, from their hands. He asks his knights to follow him; he asks them to share no privation, or encounter no danger, that he will not venture on himself. Their reward and glory shall be the same as his own.

The Prince is Christ Himself; the kingdom overrun is the kingdom of God on this earth, and His enemies are the devil, the world, and the flesh. The knights are those brave souls who would follow their Master more nearly and love Him more dearly. They are those who have embraced the counsels of perfection, or, who, being in the world, are not of it.

It is a masterly consideration for enthusiastic souls, especially for those who have the soldier spirit in them. It has fired many to acts of heroism in the spiritual life, and has inspired many to enlist in the service of the bodyguard of Christ.

But I cannot help wondering, if Loyola had lived in these days, whether he would not have used another figure suited to our times. Certainly those who interpret him could use it for him, very appropriately, especially in their retreats for laymen.

We are no longer in the crusading ages; the zeal of the faithful, clergy and laity, is to be shown by readiness in tak-

ing upon themselves not the sword but the weapons of the voice and the pen. The battle of Christians is no longer for the holy place of Palestine, but for the holy places of the home and the hearth, to save them from the pernicious influences of the devil, the world, and the flesh, in the materialistic surroundings of the present rationalistic age. The battlefield is no longer the plain where the clash of sword and spear, the clamoring battle-cries, and the neighing of horses, and the shedding of blood are to be found, but it is in the field of modern sociology, where a mortal combat is being fought, bloodless, it is true, and the arms that are used are the voice and the pen, the intellect, and the heart. The region of thought is the scene of the combat, and the highest and first principles of religion are the questions at issue.

Arrayed on one side are the exponents of the latest developments of modern materialistic philosophies; on the other the guardians of the ancient ways, the upholders of the spiritual interpretation of life.

Both wish for the mastery of the situation. In such an age, Christ would appeal to all who have anything in them of brain, devotion, and enthusiasm to furbish up their armor and follow Him, the Way, the Truth, and the Life. The modern knights are the men and women of intellect and education, our cultured clergy and those who coöperate with them among the laity. Would there were more of the latter whom Christ might call upon, and would more were trained to act as co-workers with the clergy in these matters, for they can often engage in combat where the clergy cannot venture.

What precisely is the situation for which mastery is desired? It is briefly this.

There are, in the last analysis, two classes of thought, represented, on the one hand, by those who consider that life had a spiritual beginning, and has a spiritual destiny. We Catholics are in the vanguard of this school. The other class is composed of those who deny that we have any right to such a supposition. Consequently each class sees the facts of life from different points of view, and their practical interpretation of them in their rule of daily living must be widely divergent.

Both, however, have this in common—that they believe that men are perfectible beings, and that human progress is the goal of everybody, to be aimed at always, if not always attained, and the race or individual that pushes back the wheels of advancement must inevitably perish in the march of progress.

The materialist school trains its adherents to become as perfect beings as possible, physically, morally, and mentally, and jump the world of spirit as too uncertain to be seriously heeded. If they are to have any religion at all, it is to be only as a form of culture. Progress of this kind is bounded by the confines of this world.

The other school would also form physical, moral and mental athletes, but it banks on the other world. Its religion is the real thing worth striving for; it is the pearl of great price. It is not only a form of culture; it is culture itself. It is the key that is to unlock the secrets of this life and the life to come, and to open the door to further progress which has its true goal in a future world. Thus each thinking member of either of the above classes will regulate his life, his daily actions, his methods of life, his moral code, logically, according to his philosophic concept of the length of life, and the final goal of progress. Each will want to master the situation by dominating it on his own interpretation of life.

All this is familiar to the readers of this REVIEW. But it has been necessary to restate it to illustrate my point, namely, the belief that the field of *sociology* is the warring ground of progress to-day. We are not fighting so keenly in the arena of theology and dogma as in the past. We are now fighting to show that even in this life the practical results of our religious beliefs and philosophic conclusions are equal to those who do not think with us; in other words, that in the competition for human progress we can turn out as efficient citizens of this world as those who differ from us in the interpretation of the final goal of progress. Consequently, in the betterment of conditions of living, in hygienic and educational movements, in the propagation and the perpetuity of a healthy race, and in the physical development of the individual, we can point to our people, and say, in reference to our own spiritual interpretation of life, "By its fruits you shall know it."

I believe that the principles of the old Jewish Law, joined to those of Catholic Christianity, are as sound and effective for the uprearing of the individual and the race as formerly. The only doubt that I have in my mind is whether we always apply those principles as practically as possible; whether, in our confidence in our cause, we do not sometimes relax vigilance, and are neglectful of modern methods, and are running the danger of being behind the times in matters bearing on the physical side of life. Our friends, the enemy, tell us that we are so fixed in our gaze on the other world that we are dreamers and neglect the present, that we are unprogressive. Is this in any way true? If it is, we must profit by the criticism, and actively cast our eyes minutely around upon the facts of our daily life and see whether we are neglecting to fulfil the purpose of a progressive yet conservative Church, whose function it is to gather in what is good and sound in modern progress and engraft it upon our own system, and to hand it out to those who depend upon us, after having sifted it from the dross mingled with it. *Fas est et ab hoste doceri*. I have said that our critics are ever steadily making for progress. I believe they attain a great deal that is useful to the common good, especially in the physical and material order, since they *specialise* on that.

But I nevertheless believe that their way is needlessly strewn with unnecessary wreckage and damage which have afterward to be repaired in the good old conservative workshops of the Catholic Church, since their false views of life lead them into extremes and pernicious errors which recoil upon and injure their followers, sooner or later. Such is the verdict of history in recording rash departures from the old ways of traditional morality. And many of the modern forward movements in sociology need seriously to heed this warning.

But, this said, we must concede to their leaders, as they have the pioneering spirit, the credit of bringing to the fore many good things that make for general material progress. But I would not allow them by their venturesomeness to make the labor of repairing the havoc caused by too liberal and radical sociologists, too great.

In other words, I would urge upon Catholics, while imitating their tactics and methods when these are solid and can be squared with the Catholic interpretation of life in general, to move abreast with them, side by side, disputing the ground with them, foot by foot, thus saving endless work of repair afterward. I deprecate the attitude of those who wail at the havoc caused by false experiments in sociology, but who nevertheless have neglected to forestall them. Rather I would have the sociologic field seized by Catholic philosophers and social workers so that, being on the ground first, they may prevent evil being sown from the outset. Prevention is better than cure.

I am of the opinion that our dilatoriness has often been blameworthy. Our unpreparedness and our pusillanimity has too often been glossed over by a pretence of sublime prudence and extreme sagacity, and so we have stood outside public movements too long and we have not trained our laymen especially to cross swords with the adversary, and there has not been sufficient Catholic social action in the past, to develop experienced social workers, by dint of necessity. The truth is we have not sufficient educated Catholics at present in the sociological field. The policy of stand-aloofishness has been the cause of this.

My conclusion, then, is that we should systematically train up a body of expert Catholic sociologists and social workers, among our clergy and laity, to promote public movements along Catholic lines, and, whenever necessary and advisable (and it is often so, for the common good), to engage in them side by side, on the same committees, with those who consciously or unconsciously interpret life from the false view of progress as explained above. My experience has convinced me that much harm can be nipped in the bud, much good suggested and acted upon, through the presence on mixed committees of those who are frankly recognized as Catholics. For I believe that evil is most often done, not so much through malice as through ignorance, and a blind striving after good without the safeguard of that experience inherited by a Church which has passed through the stress and storm of many sociological movements in the past, and will do so again.

By our coöperation with others, not of the Church, in social work we can prevent evil, rather than have to wail over its performance, for I believe that the sane conservatism of the Catholic position is highly appreciated in committees, and often acted upon by those who otherwise might plunge blindfolded into lurking morasses.

To repeat. My contention is that at present the Church has to grapple with the social question more firmly than ever. She has to Catholicize the whole of the sociological field. To do this she must be there first, she must let no turn of modern methods escape her, that is of avail to keep her up to date, even if she has to learn it from those opposed to her.

This is the modern call of Christ to the knights, the pick of our clergy and laity. *His* territory is being invaded. It must be secured for Him by the prevention of inroads rather than by remedies forced by dire necessity.

The above thoughts have been suggested to the writer by the successful attitude taken by the Catholics of Montreal in the Child Welfare Exhibition, held there from 8 to 22 October, 1912.

The movement was initiated by a body of citizens which was mainly composed of non-Catholics. When, however, Catholics entered into it, these had adequate representation and held important places on the Executive Committee, for the object of the Child Welfare Association was honestly to do some good, which should be shared in by the whole community.

Montreal is growing into a large metropolis, and with it are coming the evils of a congested city. This has shown itself by an abnormal death-rate among the infants. A research into the causes of this revealed the necessity of some striking way of educating the people in social matters. Consequently it was resolved to initiate a social survey, by means of a Child Welfare Exhibition, such as that established at New York in February, 1911.

The object of such an exhibition is to utilize the best known methods of scientifically presenting social facts, and is really a very comprehensive survey of the sociological position, although limited, somewhat, by the necessity for concentration on child life.

The enterprise of the Child Welfare Exhibition was not on Catholic initiative in New York or Chicago, although Catholics had some part in it, rather tentatively; on the whole they appear to have hung back.

In Montreal, which is mainly a Catholic city, we boldly took the position advocated in the above reasoning. We seized the opportunity of making our own all that was to be found best in modern methods. By the inclusion of active and well-trained Catholics on the board of directors (the secretaries were a priest and a Catholic lay professor), we came amicably to compromises. We retained what was universally good in the preceding exhibitions, and eliminated what was objectionable, such as fads and extreme views in various lines, especially in education and eugenics, which Catholics could not accept, and the result has been for all, Catholics and Protestants alike, "a solidly progressive exhibition", as a competent non-Catholic critic of such exhibitions has told us.

The exhibition was open for two weeks, and 300,000 people and more passed the gates, most of them Catholics. It was studied minutely by Catholic leaders of thought, and a school of Catholic sociologists will probably be established here, which will know, while being frankly Catholic in its interpretation of the facts and problems of life, to be faced by Catholics and non-Catholics alike, how to apply the key of Catholic progress to open the door of understanding, according to our interpretation of the meaning of life, to the application of correct remedies to social evils.

The Church has done wisely in thus making use, by the process of selection and elimination, of the products of the wisdom of the present hour. The Archbishop of Montreal, the Most Rev. Paul Bruchesi, D.D., is to be congratulated on the course pursued by him in welcoming and patronizing the exhibition, it being due to his pastoral letter to the clergy and laity that it was so largely successful.

Great good has been done. Our people have received a course of education on many much-needed topics. Such a result could not have been obtained by exclusiveness or pusillanimity of spirit. Moreover, we have the satisfaction of knowing that, while we have learnt a great deal from those not of our faith, they have similarly learnt from us. We know where

we stand and we are stronger by the knowledge. Incidentally, we are Catholicizing the sociological position.

WM. H. ATHERTON, PH.D.,

Secretary of the City Improvement League of Montreal.

CATHOLIC SOCIAL WORK IN FRANCE: THE "ACTION POPULAIRE."

The centre of Catholic social activity in France is at present in the city of Rheims. This ancient city with its magnificent cathedral and its glorious memories of the baptism of Clovis and the triumph of Jeanne d'Arc is to-day indifferent to the claims of the Church. The men, however, who know Rheims and France best, I mean the clergy, are far from taking a pessimistic view of the future. They point out here and there most encouraging signs of a Catholic revival, unmistakable evidence of a renewed interest on the part of the workingmen in the work of the Church.

In the very shadow of the Cathedral of Rheims, in a small side-street, and in quarters that ill befit the importance of the work, some twenty-seven men are busy daily, studying, writing, editing, answering inquiries, and mailing literature dealing with the religious and social questions of the hour. Ten of the sixteen editors are priests—nine of them Jesuits, it may be whispered—all of them specialists in the departments they have taken in charge. They call the work *Action Populaire*.

The movement began in 1903, inspired by a young priest, M. Leroy, who desired to create a centre of Catholic social propaganda where one might collect a special library and assemble men competent to deal from a Catholic standpoint with the social and economic questions of the day. The atheistic government of France does not of course take kindly to this new agent of social progress. Its police still pay occasional visits to the *Rue des Trois-Raisinets*, search the desks of the editors, interrogate the fathers as to whether they dare live in community, and, having confiscated a few papers, solemnly depart. The Bishops of France, on the other hand, have given the work their almost unanimous approval. "Four Cardinals, fourteen Archbishops, and sixty-six Bishops," so reads one of the brochures, "have testified their esteem for the work." In a letter dated 8 July, 1909, Cardinal Merry del Val wrote

that the Holy Father was much pleased with the *Action Populaire* and "congratulated all those who labored in the noble work of defending and propagating the sound social doctrines which are taught and recommended by the Sovereign Pontiffs".

The *Action Populaire* would not be known as a society; it is simply a centre of social study and of propaganda. It has already collected a valuable library. One large room devoted to periodical literature contains over 350 current newspapers and reviews, among which one may notice the reviews exchanged with several American universities and our Department of Labor at Washington. Four of the staff are lawyers, and the others are men of authority in the branch of economics which they treat. Although they are always ready to furnish information upon the questions proposed to them, their great work is to edit a series of popular studies on the social questions that are actually puzzling their countrymen to-day. It is not political in its action and believes more in positive constructive work than in idle criticism of the present situation. It refrains from irritating men by any lament over the past. It lives for the future. It strives to allay the prejudice of the masses and to win them for Christ by proving that the Church sympathizes with them in their hardships and is doing something positive to raise them up. While inviting men of all classes to coöperate with it, the *Action Populaire* frankly proclaims itself to be Roman Catholic, that is, an obedient disciple of the social teachings of the Roman Pontiffs, whose central thought is that there can be no permanent remedy for the evils of modern society without the aid of the Catholic Church.

The most serious publication of the *Action Populaire* thus far is a series of annual social guides. The *Guide Social* began in 1904 with 394 pages and has been issued each year until the present time. A glance at the contents of the volumes will convince one that they are indispensable to all who desire reliable information in regard to the social work in France. Since the year 1910 there has appeared each year an *Année Sociale Internationale*, a guide to social activity throughout the whole world. The volume for 1912 gives us about 1,000 pages of very interesting data in reference to the work as it is done in most of the important nations of the

world. Besides an account in detail of the social progress of England, Germany, Belgium, the *Année Sociale Internationale* tells us of what is being done in Spain, Italy, Brazil, Chili, Argentine, etc. Much of the information is inaccessible otherwise. The United States receives good attention. Over five thousand words cover our progress in such questions as that of Women and Child Labor, Industrial Accidents, Protection in the Mines, the Growth of Socialism, etc., whilst a list of the congresses held in the United States for social reform closes the account. Those who seek reliable information in regard to public hygiene, tuberculosis, infant mortality, the cost of living, the growth of juvenile criminality, the treatment of prisoners, the protection of young women traveling, the white-slave traffic, strikes, labor legislation, etc., can find much data in these guides. In fact Father Cathrein¹ says that "Germany has unfortunately no work of the kind that can be compared with the *Guide Social*."

The directors of the *Action Populaire* have turned their best efforts toward the writing of brochures. Printed on 32 pages and bound in paper covers, they can be sold at the low price of five cents. Their purpose is to popularize sound Catholic ideas of reform. During the first eight years of the work of the society, if such we may call it, there have been published 19 brochures on such religious matters as parish organization, men's retreats, ecclesiastical vocations, and frequent Communion. The difficulties of the school question are covered by 26 brochures on the legal aspects of the question, the text-books condemned by the bishops, the normal school problem, and the association formed by parents to defend their school rights. The *Guide de l'École libre*, a volume of some 227 pages, gives the necessary information for the legal establishment and the proper management of a parish school. For those who have formed study circles 22 printed plans of study are provided; while two solid volumes of 140 and 200 pages respectively give one practical guidance in the work of the "Patronage", an institution by which the young folks are guarded and guided after their graduation from the primary schools.

¹ *Stimmen aus Maria-Laach*, No. 9, 1910, p. 405.

The greatest demand is, however, for literature on social subjects. Two reviews, one a monthly, *Le Mouvement Social*, the other a fortnightly, *La Revue de l'Action Populaire*, cover this field. A third review, *Le Recrutement Sacerdotal*, a periodical dealing with the questions of vocations to the priesthood, seminaries, etc., has been under the direction of the *Action Populaire* since 1911. Of brochures on social subjects there are already issued over 350, signed by 200 writers who deal with every important phase of the social problem. Wages, hours of labor, workingmen's pensions, housing conditions, insurance, vacation colonies for children, the dangers of alcohol, the emigrant question, the decline of the birth-rate, social conditions in the United States, accidents, Sunday rest, the labor unions, the use of the label in the United States—such are a few of the booklets which even the enemy must buy and read if he wants accurate information on these questions. Another series is called the *Actes Sociaux*. Here we find grouped together the recent laws passed in France with the advantages which they offer the workingmen. Professor Duhoit of the University of Lille presents a volume *Vers l'Organization Professionnelle*, while several other authors whose names are recognized in the literary world endeavor to guide the trend of romance by writing novels of Catholic social import. Georges Goyau, writing in the *Correspondant* for 25 June, 1912, says that "about 1,000,000 brochures, more than 60,000 volumes, over 200,000 almanacs, and some 150,000 pamphlets have been distributed over France. Certainly a flattering statement of nine years' work."

A mere enumeration of the publications of the *Action Populaire* does not give us an adequate idea of the extent of their work. The task of reorganization in France is continually hampered by the special legal difficulties of the work. The *Action Populaire* with its experience and knowledge places itself at the service of all. The large mail handled and the number of letters answered daily leads to the conclusion that Catholics are using the opportunity afforded. Rheims thus becomes a clearing-house through which passes much of the matter of social importance to Catholics. Priests who seek a lecturer for special occasions can find here what they desire. On several occasions a number of priests have met at

Rheims for the purpose of social study. These "Journées sacerdotales" are spent with the directors of the *Action Populaire* in listening to conferences and in study; on one occasion at least, several days of such work were offered to Catholic women. The "Journées féminines" are the means used by the directors to form an élite among Catholic women for the furtherance of the work.

During Easter week, 1911, the second Congress of the *Action Populaire* was held at Paris. For four days the members of the Congress listened to lectures morning and afternoon on such subjects as the necessity of protecting the workmen against socialist labor associations, the formation of Christian labor unions, the expediency of organizing Catholic coöperative societies for the farmers, and syndicalism in its various forms. The Congress drew a distinguished audience. The Count de Mun, Prof. Brants of Louvain, Father Vermeersch, Mgr. Parkinson, and Hilaire Belloc were among those who took an active part in the discussions. The Archbishop of Paris, Mgr. Amette, in addressing the members of the Congress, congratulated them and wished them God-speed in "their task of restoring the Christian social order which international socialism was everywhere endeavoring to destroy".

An example of how effective the results of such a congress may be can be seen in the meeting of Catholic workmen at Rheims, August, 1911. Some forty workmen, delegates selected and sincere, practical Catholics, came to Rheims at the invitation of the *Action Populaire*. Their purpose was to spend three days with the directors, explain the situation as they knew it in their own communities, and to return home with some plan of action for the union of Catholic workmen. The formation of associations of any kind is not as easy in France as with us. The law of the Revolution (14 June, 1791) reads that "the suppression of all sorts of corporations of the citizens of the same calling and profession being one of the fundamental bases of the French constitution, the reëstablishment of them under any pretext or form whatsoever is forbidden." Although the law in all its rigor has been frequently amended, workmen find it difficult enough to keep their associations within the law. The Revo-

lution still lives in France safe in the hearts of the bourgeoisie. Thus the formation of workingmen's unions, which Leo XIII calls "the most important of all" the means for the solution of the labor problems, is constantly hampered by the law. Enlightened by the words of the lecturers and strengthened with God's grace, they returned to their homes as apostles to their fellow-men.

A congress exclusively for priests interested in social work was held at Rheims during March, 1912. An invitation was extended to the Bishops of France to select two priests from each diocese for the congress. One-third of the dioceses responded. The report of this congress will be a valuable document for the future historian of the Church in France. What a tale of desolation! And yet what evident signs of the coming of the second spring! No attempt was made to impose any definite program of action. The *Action Populaire* has none save that which indirectly arises from the teachings of the Church. It is rather a source of inspiration and encourages these meetings in the belief that contact with others will give a sense of solidarity, prevent mistakes, excite emulation, and cause those who failed at first to begin again.

It is not fair as yet to compare the work of the *Action Populaire* in Rheims with the magnificent organization of the *Volksverein* at München-Gladbach. The *Volksverein* is the result of at least 43 years of propaganda. In 1869 at Fulda Bishop von Ketteler sounded the official call to arms. The *Volksverein* dates from 1890. To-day it numbers more than 700,000 members; it has a model building at München-Gladbach, with a printing establishment and bindery, with a library of over 31,000 volumes, a large lecture hall for those who take the various *Kursus*, with a personnel of over 150 workers in the *Zentralstelle*, and a total literary output for the year ending June, 1911, of 13,692,375 pieces. All this is magnificent. But we must remember that the *Volksverein* deals with a fervent Catholic people accustomed to work in the Catholic social field. France to-day offers many difficulties. Only a small portion of the total population is practically Catholic; the individualistic philosophy of the Revolution still rules the majority; the old traditions of prejudice and the new propaganda of atheism have many adherents.

But despite all—and admittedly the signs are not wanting—the France of old with its traditions of faith and sanctity will reassert itself. The lights in the heavens were not extinguished; they were only beclouded. The dissipation of the clouds of ignorance and prejudice is the work of the *Action Populaire*.

ANDREW BYRNE.

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METRICAL TRANSLATION OF PSALMS 23, 28, 44.

PSALM 23.

The earth is the Lord's and its fullness,
The world and its dwellers vast,
For He hath founded it on the seas,
On the floods hath made it fast.

Oh! who shall ascend to His mountain?
In His holy place, who stand?
The innocent and the clean of heart,
The righteous and pure of hand.

Who seeks not His pleasure in follies,
Nor joyeth in vanity:
Who hath not wronged his neighbor's cause,
Nor sworn him deceitfully.

He shall blessing receive, and favor,
From the Lord, his Father, friend;
And mercy from God, his Saviour God,
Shall follow him to the end.

For of such is the generation
Of them that love Him best,
That, of Jacob's God, e'er seek the face,—
His offspring true and blest.

(*Selah.*)

Lift up your heads, ye portals!
Ye ancient doors, begin
To be uplift, that He the King
May, glorious, enter in!

Who is this King of glory
Whose coming ye await?
He is the strong and mighty Lord—
The Lord in battle great.

Lift up your gates, ye princes!
Be raised, ye doors of old!
That, entering in, all glorious,
Your King ye may behold.

Who is this King of glory?
The Lord of Hosts is He—
The glorious King of Sabaoth,
Who reigns eternally.

E. C. D.

PSALM 28.

Approach to the Lord, O ye angels of light!
Bring Him your victims, your gifts in His sight.
Publish His glory: acknowledge His might.

Honor and homage His blessed Name pay;
In the courts of His splendor, adore Him, to-day:
In vesture of holiness, festal array.

His marvelous voice on the waters ye hear:
The God of all majesty thunders a-near;
On floods of great waters the Lord doth appear.

Almighty His voice—it is pregnant with power—
The voice of the Lord in the strength of His hour
Is majesty's self; 'tis the Deity's dower.

His word shatters cedars; He crushes them small:
The cedars of Lebanon, towering tall,
The voice of their Maker demolishes all.

He beats them to earth, as He slays the small beast
That grazes on Lebanon's height for its feast—
Destroying the mightiest e'en as the least.

Yet Israel fears not His scourge or His scorn;
Stands firm the Belov'd, while the mighty ones mourn;
He is strong and untamed as the young unicorn.

God's voice cleaves the lightning: the fork'd flames begin;
The desert is shaken with furious din,
The desert of Ouadesh—the wildness of Zin.

The roar of His thundering filling their lair,
The hinds calve in terror—the woods are stripp'd bare;
While “Glory to God!” cries creation in prayer.

Of old, in the Flood, He hath made His abode:
On the crest of the torrents, triumphant, He rode,
Judge and King then enthron'd—reigns forever our God!

He will strengthen His people, and make them increase,
From all the assaults of their foes grant release:
He will guard them from evil and bless them with peace.

E. C. D.

PSALM 44.

My heart wells forth its gladsome theme,
My works are for a King:
My tongue a scribe's skill'd pen doth seem,
Swift message uttering.

More beauteous than the sons of men—
Fairer art thou than they:
Grace on thy lips is pour'd. Therefore,
Hath God blest thee for aye.

Gird thou thy sword upon thy thigh,
Most mighty warrior!
Thy glory and thy majesty,
Gird on, O conqueror!

Victoriously bend thy bow,
In beauty prospering—
Thy chariot drive, valiant on,
And prove thyself a king.

In virtue's holy cause give fight
For innocence oppressed:
And champion the outraged right
Of lowly ones distressed.

And let thy right hand wondrous guide ;
Sharp be thine ev'ry dart
(While peoples 'neath thy prowess fall),
Within thy foemen's heart !

Almighty God ! Thy throne divine
Forever shall endure ;
Of equity, the sceptre Thine,
And of Thy Kingdom sure.

Thou lovest justice, hatest sin ;
Therefore, hath God, thy God
With oil of gladness thee anoint,
Above thy fellows proud.

Thy robes breathe cassia, stacte, myrrh :
And thou shalt gladdened be
With music of sweet strings from out
Temples of ivory.

Kings' daughters on thee, honored, wait :
At thy right hand, behold !
The queen stands, clad in varied robes,
With diadem of gold.

Hearken, O daughter ! See, O bride !
Thine ear bend to thy spouse ;
Forget all those to thee allied,
Forget thy father's house.

And in thy beauty, shall the king
Delight. He is thy Lord ;
Oh ! bow before Him worshipping,
Who is by all adored.

Daughters of Tyre bringing gifts,
Shall thee with presents greet ;
The richest of the nation shall
Thy favor loud entreat.

All-splendid throned, within the wall,
The queen sits like a star ;
With 'broideries of shining gold
Her garments fringed are.

In divers colors, rich arrayed,
They bring her to the King:
While virgins, her companion maids,
Her steps are following.

Rejoicing, they are guided in,
With exultation great
Into thy palace, led, O King!
Into thy palace-gate.

Thy sons shall fill thy sires' stead,
Who, from their royal birth,
Shall be by thee established
Princes o'er all the earth.

In ev'ry generation, they
Shall celebrate thy name:
All men shall give thee thanks for aye
And everlasting fame!

E. C. D.

EXAGGERATIONS IN DEVOTIONAL TERMINOLOGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Without wishing to give offence to the zealous conductors of a literary organ which represents one of the most fruitful devotions in modern times, I feel urged to remonstrate in the name of numerous fellow priests against the exaggerated expressions occasionally adopted by the prompters of popular practices of piety, in the periodicals which they make the vehicle of their propaganda. I have seen so often the effect of language like the following that it seemed to me an occasion for getting the subject before priests generally. The subjoined lines on the Blessed Virgin are from the 1913 Sacred Heart Calendar, published by the New York office of the Apostleship of Prayer. As they are featured over an entire page and in special type, they are no doubt carefully written and considered very fine.

It may well be said that our Lady's breast was the pulpit from which our Lord did—yes, and does—His preaching, that His Blessed Mother's influence colored all His divine dealings with men. She and He were one in mind and heart and deed. His hand when

raised to bless, then and always, was supported by hers. Those who would be His brothers must be her children. She was our co-redemptrix, one with Him in the suffering and death that bought our salvation. From the Cross He gave her to us as the most sacred of all beings, a real mother. All grace comes to us but through her. Their doctrine concerning her has invariably exposed all heresies. All true Catholics are known by their devotion to Mary. "To think of her is to praise God."

Catholics, if you would take an absolutely sure way of pleasing the Son, try to please, honor and serve His Mother, be devoted to her in word and work, imitate her.

And fly instinctively to her in distress. He could not refuse His Blessed Mother at Cana, and now no one ever asks her help in vain.

During ten years' experience in giving missions to non-Catholics, I found that no small amount of their misconceptions of Catholic doctrines, and their consequent prejudice against the Church, came from the extravagant language in which some Catholic writers indulge when stating Catholic truths or making theological deductions from them. A quaint saying of an old priest was that the Blessed Mother and the Pope were among the many good people who might often say, "Save me from my friends!"

Now doubtless, if properly understood, as the writer in the Calendar intensioned, the lines are quite correct. But how many will get his sense when they compare his statement: "She was our co-redemptrix," with the inspired text: "There is one God and one Mediator of God and men, the man Jesus Christ who gave himself a redemption for all." (1 Tim. 2: 5-6.) The Calendar writer's context can hardly be said to relieve the confusion of the untrained or non-Catholic reader: "She was . . . one with Him in the suffering and death that brought our salvation." Her maternal sympathy made her suffer in His sufferings and her love for Him made her love us and desire our salvation, since such was His will. In these and many other ways, doubtless, Mary was united with Christ in His suffering and death. But was it not the union of the divine nature with His human nature that gave His sufferings the value to purchase our salvation? If she was not one with Him in this way, is it formally true to say that she was one with Him in the death that bought our salvation—and so is our co-redemptrix?

One might question also the exact sense of the assertion that "His Blessed Mother's influence colored all His divine dealings with men"; and the propriety of the poetic expression of the same idea which makes of Our Lady's breast the pulpit from which Christ preaches.

One might ask why the writer insists on the word "real" before mother, since this one adjective of many others, seems to challenge a scrutiny which in the present case many will think it cannot stand. To ask one more question, out of several that could still be asked: If "the most sacred of all beings" is a real mother—even Mary, in what words will a writer speak of that which is really divine?

It may be said that these phrases are the winged words of the poets of sunny Italy or even of the saints of the ages of faith. America in 1913 is dull of vision and cold of faith and prosaic of character. She must learn to walk before she can soar. She must be taught the A B C of the Catechism before she can appreciate the glory of mystic thought.

There is finally no field or call for such subtle suppositions as serve little more purpose than to record and convey vague ideas; nor for the awkward champion who promotes controversy instead of honor. In the present state of our country, when instruction is needed and minds are receptive, it seems a good rule for popular writers to state the teaching of the Church in unequivocal language, free from the paradoxes which apologists must waste years in explaining away, and so plain that the ordinary mind cannot help but understand it properly.

APOSTOLATE.

ABOUT OUR SEMINARIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

The suggestion of "Connatus" in the December number of your REVIEW, must, I am sure, have struck a sympathetic note in many a priest's soul. There is no doubt that if one compares the last generation of priests with the more modern product of our Seminaries there is a marked difference between the two classes. The young men are probably more polished ("neatly varnished", one of my old neighbors would say).

They wear better and smarter clothes, and not only more purple but all colors when on vacation; and they know a bit more about German rationalism and Wellhausen and the opera and baseball and railroad time-tables and summer-resorts. They use automobiles and carriages where the old men still walk, and they need improved bath-tubs and perfumery, and all kinds of breakfast foods. But they are not as efficient in the church, nor as sympathetic on sick-calls. They preach flashy sermons or talk against time where simple catechetical lessons would be more beneficial. The old people have not the same confidence in their judgment, and if they are popular it is more often with the young, especially with girls and the "sporty" among the young men. They are as a rule of the frivolous type, noisy and undignified, out of keeping with their profession. Their reading is confined to the newspapers and a light sort of trash which respectable and thinking men would not be proud to display.

I think all this is to be traced to a gradual abandoning of the old religious standards which the Sulpicians and the Oblates maintained. We are getting modern training without spiritual training, and I hold it to be a great pity that the religious are being replaced by the secular clergy as directors in our Seminaries. It may work here and there where the priests in the Seminary live under a sort of common rule and are managed by a man of superior character and unusual spiritual influence. But such men are few. With the average priest the rectorship of the Seminary becomes a step to promotion which he is made conscious of and which makes him look for popularity at the cost of higher convictions.

But what one misses in the young clergy, and it is to that I want to draw attention mostly, is that sturdy self-sacrificing zeal, that earnestness and simple devotion to the spiritual welfare of the people, which was the standing characteristic of the older Irish and German priests, whom our people loved and revered, despite the little roughnesses and external faults which could never destroy the confidence of their parishioners in them. Who thinks of applying the endearing name of "soggarth aroon" to our boisterous young assistants who talk like machines and grumble at any duty that takes them out of their smooth tracks or does not promise to pay? There

are certainly many exceptions; but they are not the product of our Seminaries, I think, but the result of the Seminaries still conducted by Order men or in the old countries.

I suppose I do not have to give my name for publication, in fact I would rather see the discussion carried on by priests whose standing could give weight and influence to their words in the REVIEW. I am only

PASTOR FOGY.

THE TITLE "VERY REVEREND".

Qu. I see that in most Eastern Dioceses and in a large number of Western ones the Deans are called Very Reverend, while the Consultors are called Reverend. This is undoubtedly incorrect. The Consultors take the place of Canons and hold a higher office than Deans. In the Provincial Council of Milwaukee, which then included the Province of St. Paul, the order of precedence was officially established: 1. Vicar General and President of the Provincial Seminary; 2. Consultors; 3. Deans; 4. Professors in Provincial Seminary; 5. Pastors; 6. Assistants. The title Very Reverend is very loosely applied, when given to Deans—which is probably correct—and not given to Diocesan Consultors.

Resp. "Administrators of vacant dioceses, vicars general, provosts, archpriests, canons of cathedral chapters, heads and provincials of religious orders, and priors are by right entitled to the appellation *Very Reverend*. By courtesy some others, such as priors of monasteries over which abbots preside, rectors and local superiors of religious houses, presidents or heads of higher seminaries, are properly addressed *Very Reverend*. Doctors of divinity or of law, vicars forane or rural deans, presidents of colleges, diocesan consultors, examiners of the clergy, chancellors or secretaries of a diocese, fiscal procurators and others, along with simple priests, have no claim to be styled *Very Reverend*."¹

ROMAN GOSSIP AND ROMAN DECREES.

At the beginning of last year (28 January, 1912) the S. Congregation of Rites published a *Monitum*, addressed to the Bishops (Ordinaries) of the Catholic world, to the effect that so-called rescripts, official notices, responses (concessions, dec-

¹ Baart, *The Roman Court*, p. 281.

larations, privileges, or announcements of any kind whatsoever) purporting to issue from said Congregation have neither force nor value, unless they bear the signatures of the Cardinal Prefect of the Congregation and the Secretary (or Substitute) of the same. Moreover, such authoritative declarations are to be published in the Official Bulletin of the Roman Curia, the *Acta Apostolicae Sedis*. If they do not appear there, they are either not authentic or not of general application.

This is a matter of importance for those to whom Roman legislation is an item of conscientious observance. Despite the care of the present Sovereign Pontiff to suppress factitious and pretended agencies of Roman information, there are not a few members of a "reptile" press as well as reporters who, in their anxiety to furnish "news" at the earliest possible moment, anticipate official publication or even action by enlarging upon or interpreting for themselves shreds of information obtained somehow from menials in the antechambers of the prefects and secretaries of the S. Congregations. Thus there is as a rule some basis of truth in the premature cable reports that give life and advertisement to our newspaper agents. Money is as effective with the average Roman as it is with the average American, and *ceteris paribus* the wealthier news agencies get nearer as a rule to the source of correct information than the correspondents of our more Catholic but more economical journals.

Nevertheless the large news-gathering associations are not more reliable in what concerns the exact terms of much of their information. Hence when the New York Press Association publishes a cable to the effect that the Holy Father is about to issue a decree permitting "motion pictures" to be displayed in the churches, it may mean nothing more than that the question has been brought to the notice of the authorities in Rome, and that it received some discussion in which it was argued that, if the Blessed Sacrament were removed, the church kept well-lighted, and separate sections of the church were assigned to the men and the women, the danger of abuse or scandal would be reduced to a minimum.

Such a discussion, however, and the expression of the opinion of some one present that the Holy Father might regard

the argument favorably, is not equivalent to the probable issuance of a decree permitting "moving-picture" exhibitions in our churches. Much less does it authorize the announcement that "the Holy Father permits motion pictures in churches".

Similarly, the foreign ecclesiastical magazines at times publish decisions or answers to questions and doubts by an official of one or other of the Roman Congregations. These communications usually issue from the headquarters or secretariate of the Congregation, and have the force either of a personal interpretation of law, or the special application of a privilege to the locality or person to whom they are addressed. But they cannot justly be quoted as enactments or pronouncements for the Church at large. For this it is necessary not only that the terms of the law or the exemption be general, but likewise that they be published in the official organ of the Apostolic See.

Much that appears in the *Acta Apostolicae Sedis* has indeed no general application, but is published as a matter of record simply; but no general law or interpretation has binding force unless it is given in its pages.

CATHOLIC STUDENTS AT THE UNIVERSITY OF CALIFORNIA.

It is now five years since the Most Reverend Archbishop Riordan established a Catholic hall at the University of California. During those years, the hall has exerted a remarkable and gradually increasing influence on the student life of the University. This is noticeable especially in the more frequent attendance at Mass and Holy Communion and greater loyalty to religious truth on the part of Catholic students; and in a better understanding of Catholic doctrine and a more friendly attitude toward the Church on the part of the university public.

During the year 1911-12 there were registered at Newman Hall (counting only those who have remained the whole year) 257 Catholic students. Of these, 63 were from San Francisco; 40 from Berkeley; 23 from Oakland; 11 from Los Angeles; 99 from other towns in California, and 21 from outside the State of California. Classified according to the courses

of study, they are divided as follows: 15 in Agriculture, 3 in Architecture, 12 in Civil Engineering, 1 in Chemistry, 12 in Commerce, 1 in Electrical Engineering, 7 in Law, 17 in Letters, 20 in Mechanics, 6 in Medicine, 10 in Mining, 48 in Natural Science, 2 in Pharmacy, 1 in Dentistry, 102 in Social Science.

RELIGIOUS SERVICES.

Throughout the year, Holy Mass was offered in the chapel every weekday morning at 7.15 and on Sunday mornings at 7.30 and 10.30, and Benediction of the Blessed Sacrament was given at 5 o'clock on Sunday afternoons. Sermons having special reference to the needs of the students were preached every Sunday. Eight adults were received into the Church and the Sacrament of Confirmation was administered to fourteen. From 22 October to 29 October the Rev. Thomas F. Burke and the Rev. Bertrand L. Conway, Paulist Fathers from New York, conducted a mission in the students' chapel. The exercises of the mission were well attended, not only by Catholic but also by non-Catholic students and professors of the University. Beginning on 12 April, the Forty Hours' Devotion to the Blessed Sacrament was held in the chapel. On Low Sunday, at the close of the "Forty Hours" over two hundred members of the *Newman Club* received Holy Communion.

LECTURES AND CONFERENCES.

In addition to the sermons on Sundays, the chaplains gave lectures and conferences on two days of the week throughout the college terms. Addresses were given in the hall during the year by the Most Reverend Archbishop Riordan, President Benjamin Ide Wheeler, the Right Reverend D. J. O'Connell, Prof. H. Morse Stephens, Mr. Joseph S. Tobin, the Rev. John J. Cantwell, Prof. E. W. Hilgard, Miss Lucy Sprague (Dean of Women in the University), the Rev. Charles A. Ramm, the Rev. Zephyrin Englehart, O.F.M., and Prof. George D. Louderback.

LIBRARY.

The library at present contains about nine hundred and fifty books. These books are well selected and are, for the

most part, indispensable; but so small a library must necessarily be inadequate for the needs of the institution. Frequently during the last few months we have received communications from different parts of the state asking permission to consult in *Newman Hall* Library authoritative books of reference in Church History, Catholic Philosophy, and kindred subjects. Unfortunately in many cases we have been obliged to answer that the books desired were not yet in our library. We hope that, with the aid of generous friends, we may soon have a library in keeping with the needs of the work.

THE ALUMNI COUNCIL.

One of the most encouraging features of the work at *Newman Hall* has been the substantial growth of the Alumni Council of the *Newman Club*. This organization was formed about a year and a half ago. It is composed principally of Catholic graduates of the university. Former students who have attended the university for at least one year are admitted as associate members. The object of the organization is to form a closer union among the Catholic graduates and students and to further the interests of the *Newman Club*.

THE HALL AS A CENTRE FOR OTHER WORK.

Newman Hall has been of service in many other ways besides those already mentioned. It has afforded a place for quiet study and needed recreation. The temporal as well as the spiritual welfare of the students has been kept in mind. They have been assisted in arranging their courses of study; suitable boarding places have been secured for many; profitable occupation has been obtained for those who earn their way while in the University; individual instruction in religion has been given to not a few; and the Hall has served in general as a bureau of information on Catholic questions. The reading room and library have been open for the use of students daily from seven in the morning until half-past nine in the evening. Regulation bowling alleys, a billiard table and pool table have been kept in good condition and have been in use every afternoon and evening. An entertainment, a reception, or a musical has been held at least once a month throughout the year. Plans are being made to render the

Hall of still greater service to the students during the year 1912-13. Many courses of lectures and conferences are being arranged. The subjects and dates of these lectures and conferences are announced from time to time by means of the newspapers and the bulletin boards of the university. A series of mission sermons and lectures is given periodically mornings and evenings of the week. The morning services begin at half-past six o'clock, and the evening services at half-past seven.

NEWMAN CLUB.

The *Newman Club* is the Catholic student organization of the University. Catholic students registered in the University are expected to affiliate with this organization. The dues are \$1 a term. These dues, collected by the treasurer of the Newman Club, pay merely the expenses incurred by the receptions and entertainments held by the students. No students live in Newman Hall, nor are there any dormitories connected with the institution. The building is taken up entirely by a chapel, two reading rooms, and a large reception room, and a library.

The Rev. Thomas Lantry O'Neill, C.S.P., is the regular chaplain of the Hall.

THE PRAYER "OBSEURO TE" AFTER MASS.

As the prayer "Obsecro Te, dulcissime Jesu," which by a recent decree of the Holy Father (29 August, 1912) has been specially recommended to priests, is wrongly printed (the words "mihi ablutio omnium delictorum meorum; mors tua sit" are omitted in the London edition) in the latest English edition of our *Raccolta* (Burns & Oates), we give here the correct version of the same according to the authentic text published by the S. Congregation of the Holy Office (Section of Indulgences):

"Obsecro te, dulcissime Domine Jesu Christe, ut Passio tua sit mihi virtus, qua muniar, protegar atque defender; vulnera tua sint mihi cibus potusque, quibus pascar, inebrier atque delecter: aspersio sanguinis tui sit mihi ablutio omnium delictorum meorum: mors tua sit mihi gloria sempiterna. In his

sit mihi refectio, exsultatio, sanitas et dulcedo cordis mei. Qui vivis et regnas in saecula saeculorum. Amen."

Priests who, after celebrating Mass, recite (on their knees, if possible) this prayer, obtain remission of the defects and faults committed through human frailty during the Holy Sacrifice. The indulgence of three years attached by Pope Pius IX, 11 December, 1846, to the same prayer is confirmed.

THE "THREE DAYS" OF THE FORTY HOURS' DEVOTION.

Qu. It is stated by some that in order to gain the plenary indulgence of the Forty Hours it is necessary to have the Blessed Sacrament exposed fully forty hours. They accordingly open the Exposition ceremonies at 6 A. M. on two days, and close the devotion at 9 P. M. On the third day the Exposition begins at 6 A. M. and closes at 4 P. M. An archbishop is quoted as authority for the opinion that the custom of reposing the Blessed Sacrament during the night is simply a privilege, and that the hours are to be counted as including the night. If that be the case there seems to be no need for beginning the Exposition as early as is usually done in our churches. S. K.

Resp. The Clementine Instruction which requires as a condition for granting the plenary indulgence of the Forty Hours' Adoration, that the devotion continue uninterruptedly for forty hours, is not binding outside the city of Rome. For other localities the Ordinary is expected to regulate the manner of conducting the devotion so as to follow as far as possible the regulations laid down in the Instruction. As it is generally inconvenient to continue the prayer during the night, the custom of exposing the Blessed Sacrament for some hours on each of three successive days, so as to cover the forty hours, prevails nearly everywhere.

This period of forty hours, however, is not to be abbreviated or lengthened, at least substantially, at the option of pastors or bishops, if the indulgence is to be gained. The archbishop whose authority is cited was most likely misunderstood. St. Charles, in his Decrees for the Church of Milan, lays down the rule that where the devotion cannot be continuously observed for forty hours, the bishop is to see that the number of hours be supplied during the day: "inter diu compensetur

continenti orandi spatio" (*Act. Eccl. Mediol.* P. I, Conc. Prov. IV, p. 118). The same decree prohibits the needless protraction: "præfinito illo quadraginta horarum tempore, nec vero diutius, oratio celebretur."

As to the time for beginning and ending the devotion on each of the three days, the convenience of the people is of first consideration, since the indulgence is granted for their benefit. Holy Communion can of course be given at any hour, even when the Blessed Sacrament is not actually exposed. But the visit of adoration must be made during the actual Exposition.

MAY THE ABSOLUTION BE GRANTED SOLEMNLY AFTER A LOW REQUIEM MASS?

Qu. Is it permitted to chant the Absolution after a low Requiem Mass?

Resp. Yes, according to an affirmative ruling of the S. Congregation of Rites, in answer to the question: "an liceat sacerdoti canere post Missam privatam *Responsorium Libera me, Domine*, aut quid simile, pro Defunctis, præsentem vel absente cadavere?" (S. R. C., 28 March, 1908.)

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **Old Testament Introduction.** After scanning Holzhey's new Special Introduction to the Old Testament,¹ one is amazed at its boldness and readily understands why the Consistorial Congregation, 26 June, 1912,² speedily prohibited the use of the work in seminaries, even for consultation. To the Pentateuch 54 pages are given; and yet to the authentic interpretation thereof, not a line! The Biblical Commission is simply ignored. The student is not told even the bare fact that that Commission twice (27 June, 1906; 30 June, 1909) issued authentic decisions bearing upon the Pentateuch. Moreover, the double Isaias is defended against the Biblical Commission's decision of 29 June, 1908. The Messianic value of Is. 40-66 is denied; these chapters are interpreted about the present and not the future; about Cyrus and not the Christ. The composition of Jonas is set at between 400 and 300 B. C. Lamentations are denied to Jeremias. That such a book has been published for the use of seminarians is a clear proof of the need of the Consistorial Congregation to back up the decisions of the Biblical Commission—especially when we find that such a review as *Biblische Zeitschrift* (1912, page 289) favors the book.

2. **Old Testament Commentary.** a. *The International Critical Commentary* has completed the Minor Prophets in three volumes.³ In the second volume, Professor Smith interprets Micah, Zephania, and Nahum. For his work on Micah, he has used some of the material left by the late Dr. W. R. Harper, who was to have edited that prophet for the series. Dr. W. Hayes Ward gives only 28 pages to Habakkuk—rather a contrast to the 360 pages of metrical, textual, and

¹ *Kurztagesfestes Lehrbuch der speziellen Einleitung in das alte Testament*, von Dr. Karl Holzhey, Professor in Freising. (Paderborn, 1912.)

² See *Acta Apostolicae Sedis*, 16 Aug., 1912.

³ *Amos and Hosea*, by William Rainey Harper, 1905; *Micah, Zephaniah, Nahum, Habakkuk, Obadiah and Joel*, by John Merlin Powis Smith, William Hayes Ward, and Julius A. Bewer, 1911; *Haggai, Zechariah, Malachi, and Jonah*, by Hinckley G. Mitchell, J. M. P. Smith, and J. A. Bewer, 1912.

critical notes of Prof. Smith. Obadiah and Joel fall to the lot of Prof. Bewer and receive 140 pages. The locust plague in Joel is admitted to be fact-narrative. This admission is refreshing. Indeed Professor Bewer not rarely defends traditional and conservative views. For instance, he scouts Winckler's theory of a post-exilic destruction of Jerusalem about 500 B. C., and considers that the Edomites burned the Temple at the time of the deportation of the people of Judea by the Assyrians. The anti-Edomite prophecies and allusions point to Edomite aggressions at the capture of Jerusalem, 587-6 B. C. In the third volume of the series on the Minor Prophets, H. G. Mitchell, Professor of Hebrew and Old Testament Exegesis in Tufts College, gives 79 pages to Haggai and 282 to Zechariah; Malachi is treated by J. M. P. Smith, Professor of Semitic Languages and Literatures in Chicago University, in 88 pages; Jonah by Professor Bewer in 65.

The latter, as we might expect, takes the story of Jonas as a fairy-tale. "It is all passing strange. We are in wonderland. Surely this is not the record of actual historical events nor was it ever intended as such. It is a sin against the author to treat as literal prose what he intended as poetry" (p. 4). The whole story is merely one of a group which Frobenius calls "Jonah-stories", a variation of the *man-and-the-beast* motif. Professor Bewer examines some of the non-Catholic attempts to show the possibility of this Jonas-story as a natural, not a supernatural history. Such attempts are futile. The Catholic attitude is that the story is fact-narrative of the miraculous, not of the normal. Among prominent Catholic scholars only Simon and Jahn have denied the historicity of Jonas. These two critics are by no means orthodox. The "Introduction" of the latter was condemned to the "Index". "Providentissimus Deus" implicitly condemned the ideas of both in the matter of inspiration.

Why are Catholics so unanimous in upholding as fact-narrative a story which almost all non-Catholic authors now look upon as a pretty fairy-tale? Chiefly because of the authority of our Lord. The Jews asked Him for a "sign"—a miracle to prove that He was in very truth the Messias. His reply was that no "sign" would be given them other than

"the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights. The men of Ninive shall rise in judgment with this generation, and shall condemn it; because they did penance at the preaching of Jonas. And behold a greater than Jonas here."⁴ What the Jews asked for as apologetic proof of the Messiahship of Jesus was not a fairy-tale but a real miracle. To have palmed off a fairy-tale upon them as a "sign"—a miracle in proof of His message from the Father—would have been to have deceived them. The argument is from fact to fact and not from fiction to fact; *just as* Jonas was in the belly of the great fish (whatever it may have been) three days and three nights, *even so* He will be in the heart of the earth three days and three nights. If the stay of Jonas in the belly of the fish be a fairy-tale, the stay of the body of Jesus in the heart of the earth is also a fairy-tale. If the salvation of Jonas alive from the belly of the fish be a fact of the past, the resurrection of Jesus from the heart of the earth is a fact of the future. If the men of Ninive in the Jonas-story are a mere fancy, how shall they, in very deed, arise to judge and condemn the Jews for their rejection of the Messias? Are the penances preached by Jonas and done by Ninive only a fiction? Then the preaching of Jesus is only a fancy. And what would be the sense of saying that He, an historical Person, was greater than Jonas, a poetical fiction? The parallel is deadly throughout. The whole force of the striking contrasts is lost, if we admit that Jesus is appealing to a mere yarn as apologetic proof of His Messiahship.

b. *The Cambridge Bible for Schools and Colleges*⁵ has three new volumes of Old Testament study. Professor Driver contributes "Exodus", with exhaustive notes and long excurses, a much more scientific commentary than one finds in the series as a whole. Dr. McNeile, in *Numbers*, draws much upon C. B. Gray's commentary in the *International Critical Commentary*; and is much more fitted to the collegian than is Driver's *Exodus*. A. T. Chapman, *Introduction to the Pentateuch*, tries to popularize the position of

⁴ Matt. 12:40-41; 16:4; Luke 11:29-32.

⁵ G. P. Putnam's Sons, New York.

Wellhausen and Kuenen; and goes into the various arguments for the post-Mosaic authorship of the five books of the Law—the literary character of the books, the origin of the laws, etc.

c. *The Century Bible* ⁶ has added to its list *Jeremiah and Lamentations* by Professor A. S. Peake. He opposes the traditional Jeremias-authorship of *Lamentations*; but is conservative of much that Duhm and Schmidt ⁷ cast off.

d. Dr. Hitchcock has given us the only commentary on *Isaias* written by a Catholic in English and now extant.⁸

Dr. Hitchcock had already established a reputation of careful and accurate work in his *The Higher Criticism of Isaiah*. That reputation is not impaired by the work before us. What may be considered the first section of *Isaias* is here interpreted; it is a collection of his prophecies before the fall of Damascus—at least according to the author's chronological setting of the poems. Fr. Condamin ⁹ argues from Is. 10:9, "Is not Calno as Carchemish?" that at least the prophecy contained in 10:5-11:9 must be dated after 717 B. C., the year of the fall of Carchemish.

Dr. Hitchcock translates the Massoretic or Hebrew text pretty much as it has come down to us. Emendations of that text are scarcely ever suggested from the various translations. True, the Septuagint is used. Just what is meant when this version is spoken of as the "Greek Vulgate" is not quite clear. Is it the *textus receptus* in all its imperfection? Scarcely. Is it one of the various recensions of the Septuagint? As we are still very much in the dark about the Hesychian, Lucianic, and other recensions of the Septuagint, and as the opinion is now spreading that in some books, for instance, *Tobias*, we have not various recensions of the Septuagint but rather distinct and independent Greek versions, it might be well for a while to keep to the long-standing and sufficiently clear term "Septuagint".

The translation of Dr. Hitchcock is rather crude at times; but seeks above all else to be faithful to the Massorah. The

⁶ Jack, Edinburgh.

⁷ Cf. *Encyclopedia Biblica*, s. v.

⁸ *The First Twelve Chapters of Isaiah*, a New Translation and Commentary. By the Reverend George S. Hitchcock, D.D. Burns and Oates, London, 1912.

⁹ *Le Livre d'Isaïe, traduction critique avec notes et commentaire*; Paris, 1905, p. 98.

notes are illuminating, for the most part popular in form, and never heavily burdened with scientific lore. Still, they are painstaking and scholarly. Take an instance.

8. "And Jehovah said to me,
Take to thee a great tablet,

And write on it with the pen of a man,
For Maher-shalal-hash-baz."

Four pages are devoted to this verse. The Hebrew word for tablet is scientifically traced and interpreted. The historicity of script in Isaias's time is examined. The writing must have been in the angular forms of the Megiddo lion-seal and Gezer inscriptions, both probably of the eighth century B. C.; the two Cyprian bronze bowls with inscriptions to Baal of Lebanon, one of about 950 B. C., the other of about 850 B. C.; the Moabite stone, set by Mesha about 853 B. C.; the Siloam inscription of probably 701 B. C. The enigmatic "Maher-shalal-hash-baz" is interpreted as a warning about spoliation. It is a mistake to say that the letter *heth* in *hash* is pronounced as *ch* in Scotch *loch*; this *ch* is rather the aspirated *caph*; there is in Aryan languages no equivalent to the Semitic *heth*—an aspirated *h* sounded by the vibration of that part of the vocal cavity which is at the base of the tongue, and not by the vibration of the soft palate. This latter vibration produces the sound distinctive of Scotch *ch* in *loch*, German *ch* in *ich*, Spanish *j* and Semitic aspirated *caph*; just as Germans differ in the delicacy or harshness of their *ch*, so Semitic peoples differ in the aspiration of their *caph*; but none identifies the aspirated *caph* with *heth*.

There are a few other slips in the work of Dr. Hitchcock. Damascus is said to have fallen in 733 B. C. (p. 144) and after 734 B. C. (p. 199). The form of his book will not attract. Only students will use it at all; and students would prefer to have a continued text with foot-notes, rather than a text interspersed with notes of various kinds. The author makes no attempt to follow any of the extant systems of explaining Hebrew metre; hence his mention of strophes is rather misleading than illuminating. A strophe is supposed to have some kind of structure; his strophes have none. However, Dr. Hitchcock's translations and commentaries will be

very helpful for those who have neither the knowledge nor the time to use the various more critical works that are extant; and it has the great advantage of being thoroughly orthodox in the matter of the prophecies—cf. 7: 14-16 on the Virgin birth; 8: 22-9: 7 on the “Child born to us”; 11: 1 on the “Root of Jesse”. It is refreshing nowadays to find a treatise on the prophets which is written by one who is so old-fashioned as to believe in the supernatural and to have no hesitation about the possibility of prophecy in the Old Testament. In translating 9: 5, Dr. Hitchcock tries to follow out the assonance of *yeled* with *yullad*, by translating “For a *bairn* has been *born* to us”; the assonance is thus conserved; but the style of Isaias is ruined.

8. *Anglicans and the Bible*. On 21 November, 1912, the Lower House of Convocation at Canterbury authoritatively set the Anglican Church on record in the matter of doing away with the canon of the Bible. The Dean of Westminster explained that some of the candidates to orders were troubled with scruples when answering the Rubric of the ordination-ceremony: “Do you believe in *all* the canonical Scriptures of the Old and the New Testament?” The dean of the usurping canons of the old Benedictine monastery suggested that the word *all* be stricken from the Rubric; and the hesitancy of the candidates to orders be in this wise forestalled. Canon Newbolt, whose writings on the priesthood¹⁰ are familiar to us priests, stood firm against the un-Christian motion—in vain. His voice of protest was as if unheard; it was the voice of passing Anglicanism. By a vote of forty to thirty, the word *all* was omitted; worse still, a Rubric was accepted that would meet the wishes of the most rationalistic young candidate for orders. He is now to be asked: “Do you believe that the canonical Scriptures of the Old and New Testament contain all that is necessary for salvation?” Why Harnack would say “Yes” to that! The “canonical Scriptures of the Old and New Testaments”—what are they? What you will! “All that is necessary for salvation”—what is that? What you will! The future minister of the Angli-

¹⁰ *Speculum Sacerdotum* (1893); *Priestly Ideals* (1898); *Apostles of the Lord* (1901); *Priestly Blemishes* (1902).

can Church may boil Christianity down to what Harnack calls *its essence*; he may fancy he has rid the creed of the watering of centuries and got down to the single article of the primitive Church—the belief in God the Father; he may be as rationalistic as Canon Hensley Henson, and yet have no scruple at ordination to say “Yes” to the new Rubric. The aforementioned Canon Hensley Henson is in like manner a canon of Westminster. Some few years ago, at the Congress of Religions in Boston, he astonished even Anglicans at the elasticity of his Christianity; and set all religions, whether Christian or non-Christian, on a par. “The Spirit of Truth breathes in all religions or in no religion,” was his thesis. The same broadness of Christianity was preached in less uncompromising language by two canons of Christ Church, Oxford—Dr. Sanday, Lady Margaret Professor of Divinity at Oxford, and Dr. Driver, Regius Professor of Hebrew at Oxford—just four years ago, during the Congress for the History of Religions. If she only knew, poor Lady Margaret, what manner of divinity is taught by the two Lady Margaret Professors of Divinity, Dr. Sanday in Oxford and Dr. Inge in Cambridge, she would wince at the realization that she had founded chairs to defend a divinity that is broader than Christianity. “Fifty years ago I suppose that it was the custom to divide religions into true and false. There was in fact but one true religion.”¹¹ “This was the old way of looking at things; and now it is beginning to break down; indeed it has to a great extent already broken down.” Having admitted that all religions are true and that Christianity is at best a higher form of religious truth than are non-Christian religions, Dr. Sanday does not at all surprise us by doing away with miracles, even the miracles of Christ, the very apologetic foundation of Christianity. At the Church Congress, held in Middlesborough, England, last October, he admitted that his mind was in a state of indecision in regard to miracles; such indecision is tantamount to their rejection. Unless we are certain of the historicity of the miracles of Jesus, we have no certain apologetic foundation upon which to build

¹¹ Cf. *Christianity and other Religions*. Three short sermons by S. R. Driver, D.D., and W. Sanday, D.D., Canons of Christ Church, (London, 1908), p. 7.

our belief; we are uncertain of Christianity; we should be logically agnostics, even though we be illogically ministers of the Gospel of the God-Man. His indecision, Dr. Sanday explained,¹² "was not indecision as to the truths of the Christian creed, but he had been trying to find an expression which would include and harmonize a number of movements of thought; and in the course of that process one was bound to pass through a stage of indecision". His treatment of miracles made it clear that he admitted nothing contrary to the laws of nature and thought that the Gospel narrative of the miraculous, "if we knew more, would probably turn out to be less abnormal than it seemed."

4 **Cypriotio Finds.** The various excavations of the Palestine Exploration Fund at Lachis, Tell es-Safi, Gezer, and 'Ain Shems have resulted in finds that it is archeologically important to line up with like finds of near-by excavations. Dr. Max Ohnefalsch-Richter¹³ sums up the finds of near-by Cyprus. There is no trace of the Paleolithic or Older Stone Age; flint and obsidian were not to be found in Cyprus, and hence could not be used as implements. Of the Neolithic or Younger Stone Age with its polished stone implements, very slight trace has been found—the few stone weapons occur in the Bronze Age grounds. The Bronze or Copper Age begins in Cyprus much earlier than elsewhere. Naturally so; for the island has given its name to Aryan languages for *copper* as well as *cypress* trees. Several thousand years older than the copper-mines of Spain, older and more international than the mines of Sinai and of Crete, the Cyprus mines occasioned an Age of Bronze when all around the little island Neolithic implements were at work. A number of early copper instruments are supposed by Dr. Ohnefalsch-Richter to have been invented in Cyprus—the axe, a replica of the stone axe with rounded edge; the pin, awl, and bur-chisel-shaped instruments, imitations of the bone and horn implements of the Neolithic Age; the nail, the sewing needle, and such like developments of the pin. On one of these stitching needles were found bits of linen cloth. Later came swords, ear-rings, and

¹² *Church Times*, 11 October.

¹³ "The Civilization of Cyprus in Prehistoric Times," *Contemporary Review*, November, 1912, p. 703.

pottery. That these Cypriot implements of the Copper-Bronze Age reached Palestine is clear from the finds at Tell el-Hesi, Abu Shushem, Eba Jebal, and upon the Mount of Olives. How early was this Copper Age of Cyprus? We can form a rough estimate by the fact that the Libyan antiquities of the British Museum are rated as predynastic; and yet these same diggings of Professor Flinders Petrie are undoubtedly Cypriot bronze implements and bottle-gourd vessels. Just how old *predynastic* means is problematic. According to E. Meyer, the first Egyptian dynasty was about 3300 B. C.; according to Flinders Petrie, about 5500 B. C. A good study of the two schools of Egyptian chronology is made by A. M. Skelly, O.P.¹⁴ He readily disposes of the notion that the human race was created only 6000 or 4000 years before Christ; and shows that the Old Testament narrative is history but not a complete chronology. In speaking of the pyramid of Cheops, Fr. Skelly says that, "when perfect, it was covered with white marble." Is this true? The American excavators have unearthed a portion of the pyramid which neither wind nor vandal has destroyed; my recollection of this portion is not of white marble but of a polished limestone—the same stone, in fact, as makes up all the pyramid except the tomb-chamber of massive blocks of polished granite.

WALTER DRUM, S.J.

Woodstock, Maryland.

¹⁴ "Inscriptions of Sinai and their relation to certain facts of Scripture," *American Catholic Quarterly Review*, Oct., 1912, pp. 678-691.

Criticisms and Notes.

THE LIFE AND TIMES OF BISHOP CHALLONER, 1691-1781. By Edwin H. Burton, D.D., Vice-President of St. Edmund's College, Old Hall: Fellow of the Royal Historical Society. Two volumes. New York, London, Bombay, Calcutta: Longmans, Green & Co. 1909. Pp. 403 and 367.

THE DAWN OF THE CATHOLIC REVIVAL IN ENGLAND, 1781-1803. By Bernard Ward, F.R.Hist.S., President of St. Edmund's College. Two volumes. New York, London, Bombay, Calcutta: Longmans, Green & Co. 1909. Pp. 370 and 316.

THE EVE OF CATHOLIC EMANCIPATION. Being the History of the English Catholics during the First Thirty Years of the Nineteenth Century. By the Right Rev. Monsignor Bernard Ward, F.R.Hist.S., President of St. Edmund's College. Three volumes. New York, London, Bombay, Calcutta: Longmans, Green & Co. 1911. Pp. 277, 263, and 390.

We group the review of Dr. Burton's *Life of Bishop Challoner* and the *Dawn of the Catholic Revival* with that of Mgr. Ward's latest volumes on *The Eve of Catholic Emancipation*, because together they give a continuous history of the Catholic Church in England, from the dark days of the Revolution that brought William of Orange to nourish the growth of anti-Catholic prejudice, until the time when, after the passing of the Act of Emancipation, the Earl of Surrey, grandfather of the present Duke of Norfolk, took his seat as the first Catholic member of the Lower House, only a little while before Daniel O'Connell was accorded a similar right in the House of Commons to represent the Irish County of Clare.

The three works are moreover written in a spirit of sympathetic collaboration by the President and the Vice-President of the venerable St. Edmund's College, Old Hall. In drawing their material from common though hitherto unused sources, the authors have enhanced its value by the apposite use they have made of it, thus sparing the reader not only useless repetitions but also wrong constructions and discordant interpretations of documents and facts, upon which the judgment of two minds, exceptionally fitted for such study, had been exercised before appealing to the general public in print.

The Catholic Church in England to-day, though not remarkable for its growth in numbers, occupies a position of singular influence by reason of certain admirable qualities which characterize its activity and command respect in the domain of public life, chiefly of art and letters. This power, which gives the germinating and sustaining force of Catholic faith to English Catholic literature in the United States and other English-speaking countries, took root in the dark days of the seventeenth century. This was the time of trials which succeeded the bursting of the seed, when men were doubtful for a short time whether the martyr blood, that had started to nourish the undeveloped germ of a tried faith, might not be absorbed by the warm dry earth of the hoped-for prosperity. The life of Bishop Challoner marks the starting-point and process of this underground growth, down to the days of the first Relief Act toward the end of the eighteenth century. Hitherto comparatively little has been known of that remarkable career, placed within a period seemingly unproductive of results. This is due to the fact that its activity was dedicated to the spiritual life, whilst intellectual culture aimed at a practical purpose, the fruits of which we note in English Catholicism to-day and which distinguishes the latter from the less practical intellectual Catholic life of France and the unintellectual practical life of America.

But Dr. Burton has opened the ground by careful study of the archives of the London Vicariate, the Midland District, the Northern Archives in Ushaw College, the libraries of the English and foreign ecclesiastical colleges, and numerous personal diaries scattered abroad. From these sources he makes up an admirable portrait of Bishop Challoner in true and attractive setting.

In continuing the history of English Catholicism for the years which followed Bishop Challoner's death in 1781, Monsignor Ward has availed himself, as already indicated, of the very sources which afford a truer knowledge of Challoner and his younger contemporaries, notably Milner, Barnard, and Charles Butler, to whom in turn we owe biographical appreciations of Challoner.

The Dawn of the Catholic Revival begins with the final acts of the Penal Law period, whilst James Talbot was Vicar Apostolic of the London District. This period coincides with the appointment of Dr. Carroll as first Bishop of Baltimore in the United States. The story of the beginning and gradual development, amid heated controversies, of the Relief Bill, leading eventually to the abrogation in 1791 of the Penal Code against Catholics, forms the substance of Mgr. Ward's first volume. The second period is marked by the advent of the French Refugee priests who were an important

element in the growth of Catholicity and in English history of that time. With the revival brought about by the closing of Catholic institutions in France, colleges and convents began again to appear in England. Thenceforth a new growth covers the land and husbandmen multiply, not always without conflict as to the proper marking-off of the lines of progress. The concluding chapter brings before us the figure of Dr. Milner consecrated in the chapel at Winchester, surrounded by the Abbé Carron, Dr. Lingard, and Dr. Poynter who was to be consecrated shortly after. Milner and Poynter were to fight God's battles in as different ways as Newman and Manning in a later day were to fight them.

The three volumes entitled *The Eve of Catholic Emancipation* trace for us the events of a very important quarter of the last century. In speaking of the history of Emancipation, it must be remembered that the author writes of England. The history of Ireland's struggle against British misrule at this time forms indeed a far more important part of that franchisement. Dr. Ward fully appreciates that fact, as his account shows. "Politically speaking," he says, "Emancipation was from the beginning an Irish, not an English question." More than a quarter of a century before it was accepted in England, the right of Catholics to sit and vote in Parliament was recognized in Ireland. But Dr. Ward's avowed object is not to give a comprehensive history of Catholic Emancipation, but to discuss an important episode of that campaign, for England.

The two figures that loom up largest in this history are those already mentioned in our reference to the closing volume of Dr. Ward's *Dawn of the Catholic Revival*, namely Bishops Milner and Poynter. Of the former we have two pictures, one a biography by Husenbeth, and the other a copy of the same by Father Amherst in his *History of Catholic Emancipation*. Of Dr. Poynter there exist, besides such current accounts as are contained in the two mentioned, that of Charles Butler. From these sketches the reader receives the impression that Milner was a man not only superior intellectually to Dr. Poynter, but also much better equipped by temperament and correctness of judgment than his opponent in Church polity. Our author corrects this impression and shows that, if Milner's *End of Controversy* saw him victorious, it was not always because he was in the right, or because his method was fair to his adversary, however sincere he was in his purpose.

Looking back over the field of Catholic activity one cannot but be struck by the fact that the men who guided the destinies of the Catholic people during this entire period of revival were bishops of unusual intellectual attainments. Many, if not most of them,

were university men whose academic training imparted to their practical sense and love of religion that grace of diction and appeal which helped to disarm prejudice in high place and bespoke the reasonableness of the faith of such leaders of Christ's Church. Many of the active clergy too drew their inspiration from those seats of learning at home and abroad which had become identified with the national genius which the so-called Reformation had sought to stifle as well as to deny. Ushaw, Old Hall, Oscott, Downside, Stonyhurst, and Lisbon, Valladolid, Douay, St. Edmond's, Paris, and the English College at Rome, are all in thriving condition as a result.

That the volumes are throughout entertaining as well as instructive need hardly be stated here. There is a good deal of what to most readers will be new history, contained in these pages, and the author treats difficult passages, such as the differences between English and Irish bishops, and the contentions about the reëstablishment of the Society of Jesus, in the conservative and objective manner of the true historian.

H. H.

THE GROWTH AND DEVELOPMENT OF THE CATHOLIC SCHOOL SYSTEM IN THE UNITED STATES. By the Rev. J. A. Burns, O.S.O., Ph.D. New York, Cincinnati, Chicago: Benziger Bros. 1912. Pp. 421.

In a previous work the author of the above volume treated of the principles, establishment, and early growth of the Catholic school system in the United States. In the book at hand he narrates the history of the movement from the Great Immigration about the year 1841, up to the present day. The quarter of a century following the early 'forties was a period of adjustment and expansion to meet the sudden and rapid influx of population. Impelled by poverty and famine, millions of Catholic immigrants left their homes in Ireland to seek a shelter in this land of plenty and prosperity, while Germany sent hither multitudes no less numerous. Catholic educational history during this period is practically identified with the contemporaneous development of the religious sisterhoods and brotherhoods. Some idea of this growth may be gleaned from the fact that, whilst at the opening of the Great Immigration movement there were but thirteen religious communities (and these all of women) in the United States engaged in parish school work, during the period twenty-five new communities entered the field. The idea suggested by these figures will be further enlarged when it is remembered that in 1910 the teaching communities of women alone

numbered above two hundred and sixty-four. Although the teaching brotherhoods were of course of relatively less rapid development, about a dozen communities are now reaping the harvest which was sown by the little band of (six) "Brothers of St. Joseph" whom Father Edward Sourin had with him when he landed in New York, 13 September, 1841.

The story of this marvelous development of the religious teacherhoods, and consequently of their scholastic activity, reads almost like a romance in Father Burns' narrative. And yet it is not simply story, much less romance, that he writes, but veridical history, reflected mostly from the sober chronicles and annals set down in simplicity by those who lived and made the history itself. The period of expansion was succeeded by a period of stricter organization and consolidation. This was stimulated and urged forward by various conciliar enactments and the equally definite Instruction of the Propaganda in 1875, which was approved and confirmed by the Pope and which formed the basis of much of the school legislation of the Third Plenary Council, held at Baltimore in 1884. This legislation contributed greatly to centralize the diocesan control of Catholic education, and to develop normal schools, summer institutes, etc. Out of the Diocesan School Board grew the Superintendent System which, starting in New York in 1888, was subsequently greatly developed in Philadelphia by the Rev. John W. Shanahan, the present Bishop of Harrisburg, and "reached a degree of practical perfection" under the superintendency of Bishop Shanahan's successor, the Right Rev. Mgr. Philip R. McDevitt. The leading aspects of these stages of organic development are ably described by Father Burns in the volume before us.

The discussion of educational rights which was precipitated in December, 1891, by the appearance of Professor Bouquillon's famous pamphlet *Education: to whom does it belong?* is likewise succinctly and objectively set forth in these pages. Indeed if one were asked where to find a clear and at the same time fair summary of that scholastic controversy, which, not without acrimony, agitated so many Catholic minds, lay and cleric, in this country some twenty and more years ago, one could hardly point to a more reliable source than the chapter on Catholic Schools and the State in this volume.

The chapter on the Economical Side of the School Question (part of which was contributed as an article to this REVIEW; May, 1911) contains much of the eloquent suggestiveness of figures. For instance this, the average annual cost of educating per capita in the parish schools is about eight dollars (\$8.00). For the 1,237,251 pupils in the parish schools during the year 1909-1910 this would represent an actual outlay of \$9,898,008. Under the public-school

system at present the corresponding cost of the education of all the children in the parish schools would amount to \$30,511,010. The difference between these two totals is not the only saving to the State afforded by our elementary Catholic school system.

The chapters likewise on Catholic Schools conducted by foreign nationalities among us—German, French, Italian, Spanish, Polish, Slovak, and others—contain many no less interesting facts; while the closing chapter on current movements and problems is full of timely suggestions, both as regards what is actually being done and what is in prospect or at least *in petto*.

Putting the present volume in connexion with its predecessor, we have in this work a relatively adequate history of the Catholic school system in the United States, a history which its author has spared no pains to make reliable and accurate as regards the facts, as he has made it graphic, yet simple and straightforward in the manner of presentation. The book is one which the fair-minded non-Catholic can hardly read without wonderment and admiration, while the Catholic may justly feel proud of the tale it tells, a story of daring faith and courage, heroic sacrifice and glorious achievement. At the same time one may not close one's eyes to the fact that vast numbers of our children, for reasons which the present volume sets forth, are not in the parish school. Although it is extremely difficult to form anything like a just estimate of the number, the author gives it as his opinion that "a very large proportion of Catholic children, probably more than a million, attend the public schools". *Haec meditare, haec loquere*.

ECCLE DEUS. *Studies of Primitive Christianity.* By William Benjamin Smith. The Open Court Publishing Co., Chicago. 1912. Pp. xxiv-352.

It is the proud boast of twentieth-century criticism that it has segregated evangelic fact from evangelic fiction, and given to the world the genuine portrait of the historic Jesus. He was a man, a great and extraordinary man it is true, but withal a man and not transcending a man's limitations. With this conclusion of our omniscient modern research Mr. Smith takes issue in his *Ecce Deus*. He fails to see how the human and limited personality, which liberal critics concede to the Son of Mary, could have gripped and dominated Christian faith so as to force it to flower into a resurrection-myth, and transmute a mere man into a very God; he cannot imagine how a unique and highly venerated prophet could have labored and taught in Palestine, and yet have remained unvenerated in the writings of His disciples and unchronicled in the pages of

Jewish and Gentile lore; he allegorizes the teachings of Primitive Christianity, and finds in the story of Jesus a wealth of mysticism; he portrays Christian mentality as humanizing a God and not as divinizing a man.

Mr. Smith opines that at some undated epoch, in that well-defined part of the globe geographically described as somewhere, Monotheism was constrained to veil its attacks on Polytheism under a mantle of allegory. Hence it came to pass that Judæo-Græco-Roman consciousness, a force of wondrous religious intensity, dramatically portrayed the conflict between the Deity and the deities by means of a mystic narrative, wherein Jesus, the symbol of the unique God, was described as routing a horde of false gods symbolized as demons. Such was the primitive Gospel. It was not history, nor was it written as history, and the divine character, which is its hero and to which it owes its interest and its charm, was in the eyes of its authors not a reality but a fiction. Time came when some one, in the land of somewhere, transformed the poem into history, and faith in the God-man was born.

This counter-hypothesis of *Ecce Deus* is grounded remotely on the usual a priori assumption of the impossibility of the Incarnation, on arguments *ad hominem* based on the admissions of the prevailing liberal criticism and directed against its conclusions, and on the fact that the documents of Proto-Christianity were neither history nor at the time of their composition considered as history.

Philosophically, however, the human mind is unable to show any contradiction in the dogma of God uniting to Himself human nature, provided God still remains God and human nature still remains human nature, and, furthermore, arguments *ad hominem*, such as Mr. Smith uses, are devoid of probative value unless that whereon they rest is solid, or there is question of but two possible hypotheses. Neither of these conditions is verified in the case under consideration. The modern liberal position is a by-product of subjectivism, and between the hypothesis that the Jesus of partially historic documents was not God and the hypothesis that the Jesus of mystic documents was not man stands the orthodox doctrine that the Jesus of trustworthy documents was both God and man.

There remains, therefore, the assaying of the assertion that the writings of Proto-Christianity were neither history nor meant to be history. It is based on the certainty that such men as Josephus and Tacitus never attempted a detailed history of Jesus and the probability that they never wrote a line about him, on the symbolism of the Fathers of the Church, on a subjectivism which, in its endeavor to rob the New Testament of its realism, arbitrarily rejects the infancy texts, passes by the story of the passion and death of Jesus

as if it were the echo of an ancient saviour-myth, and finds purely mystic meaning wherever humanity stands in relief.

Mr. Smith's subjectivism is manifestly no argument, and his appeal to Patristic symbolizing can hardly be termed happy, for if there is one thing clear in the writings of the Fathers it is this, that their symbolizing explicitly presupposes an historic Jesus and an historic evangel, while the unanimity of their testimony, their criterion of apostolicity, their connexion with the past, and their nearness to accredited witnesses of the events, constitute a guarantee of the truth and reality of the Gospel story, unimpaired and unvitiated by the assumed or real silence of Josephus and Tacitus. The story, whose acceptance reshaped the lives of Jew and Gentile alike, has no need of being confirmed by an unbelieving Roman or an opportunist Pharisee.

J. T. LANGAN, S.J.

FAITH AND SUGGESTION. Including an Account of the Remarkable Experiences of Dorothy Kerin. By Edwin L. Ash. Philadelphia: Peter Reilly; London: Herbert & Daniel. 1912. Pp. xvi-154.

THE APPEARANCES OF THE BLESSED VIRGIN MARY AT THE GROTTO OF LOURDES. Personal Souvenirs of an Eyewitness. By J. B. Estrade, late Principal Receiver of "Contributions Indirectes." Translated from the French by J. H. le Breton Girdlestone, M.A. Oxon. With a Preface by the Very Rev. Mgr. R. Hugh Benson, M.A. London: Art & Book Co. 1912. Pp. xx-281.

LA LOTTA CONTRO LOURDES. Resoconto Stenografico della Discussione sostenuta alla Associazione Sanitaria Milanese (10—11 gennaio 1910). Con Note e Commenti. Fra Agostino Gemelli, O.F.M., Dottore in medicina e chirurgia. 2ª edizione riveduta e notevolmente aumentata. 5º migliaio. Firenze, Italia: Libreria Editrice Fiorentina. 1912. Pp. viii—362.

OIO CHE RISPONDONO GLI AVVERSARI DI LOURDES. La mia risposta alla Associazione Sanitaria Milanese. Documenti, critiche e riflessioni. Fra Agostino Gemelli, O.F.M., Dottore in medicina e chirurgia. 3º migliaio. Firenze, Italia: Libreria Editrice Fiorentina. 1912. Pp. 231.

The reviewer confesses to some prejudice in taking up this book, some "uprush from his subliminal ego" "suggested" by the title, which is associated in his "objective mind" with former readings of authors whose mind seemed to him to have been mainly "sub-

jective". Putting aside this prejudice, however, and getting himself into a receptive attitude, he has found himself deeply interested in the work and feels moved to recommend it, with some reservations that are mentioned below, to intelligent readers who desire to have a well-written presentation of a psychological theory regarding the influence of religious "faith" on bodily ailments. Priests, those at least who are not fairly familiar with what has been written on "faith cures", will probably find in the book something that they may want and even need; for what the author says in this connexion is undoubtedly true. It is the unwillingness of various schools of thought, religious or otherwise, *to hear the other side* that has occasioned so much bitterness and controversy on this subject. It is not unlikely that "too many of the clergy think that to approach these problems from the psychological or scientific side is irreverent and dangerous. On the other hand, psychologists, scientists, and doctors display too little patience as a rule in listening to the clergyman's point of view" (p. 137). However this may be, the danger is probably greater that the clergy may not study the psychological side of "faith cures" with sufficient attention to dispel prejudices and superficial notions with which the subject is unfortunately beclouded. A careful reading of Mr. Ash's critique may not unlikely prove helpful to many.

On the whole the book does two things: first, it gives a fairly detailed account of the experiences of Dorothy Kerin; secondly, taking this case as object-matter and starting-point, it builds up a theory which renders the opinion at least highly probable that her cure was immediately effected by divine agency of an extraordinary (the term "supernatural" is not used) character. The fact element is as follows: Dorothy Kerin, a young woman, aged twenty-two, living near London, after an illness of seven years, for five of which she had been a chronic invalid (consumption apparently complicated by other serious maladies of the stomach and intestines, etc.), appeared to be dying—in *extremis*. Suddenly she seemed to have a Vision in which a Voice told her that her sufferings were at an end. She at once rose from bed, talked, walked, and ate, and has remained in a normal condition up to the time of the author's writing (two months subsequent—the cure having happened 18 February, 1912). Mr. Ash describes critically the details of Dorothy's disorder, and her recovery, the Visions, etc. and discusses fully the question of hysteria. He argues that even had there been evidences of this mental disorder (which there were not), some other higher causality is necessary to account for the result. The main support of his argument is not simply the physical cure but the moral and religious elements in her character, both prior

and subsequent to her restoration to health. The discussion includes a good deal of sound psychological analysis as regards "the subconscious mind" and the realness of the spiritual environment. Dorothy Kerin was, is, apparently a devout Catholic: the author's own religious profession is not stated. The argument throughout makes no definite distinction between the natural and the supernatural order, though it does of course between the material and the spiritual, the physical and the psychical. Faith would seem to be the *natural* ability which the individual possesses of placing himself in trustful confidence, or reliance, on God. Faith as itself an infused, *supernaturally* given, virtue is not mentioned. On the other hand, it may be claimed that the author, inasmuch as he does not write as a theologian, had nothing to do with *fides theologica*. So it may be.

Here and there one meets with assertions to which a Catholic cannot assent, as, for instance, where the author endorses the statement of the Rev. Percy Dearmer that the difference between mental and spiritual, (meaning what we call "grace", hence "the supernatural") "is one of degree and not of kind" (p. 119). Moreover, there is no evidence for the opinion that in the man "whose faith had made him whole", in the Gospel miracle, "there was any" element of self-suggestion—that he himself passed on the spiritual power to his undermind" (p. 118); no more than there was in the case of Dorothy that the "great psychic energy" whereby she was suddenly cured, affected her body through "channels of self-suggestion and suggestion" (p. 125). These "suggestions" interposed between the agent and the patient are simply projections of a theory for its own technical interests. They are mental not objective categories. Apart, however, from these and a few more similar inaccuracies, Mr. Ash's work may be recommended as one of the sanest books that deal with a very difficult and delicate subject.

Before introducing the case of Dorothy Kerin, Mr. Ash alludes to the visions of Our Lady experienced by Bernadette at the Grotto of Lourdes. After he has indicated the opinions held by opposite parties regarding the reality of those visions he sets forth the view held by the late Mr. F. W. Myers, the well-known author of *Human Personality*. It may or may not be interesting to know that that "famous psychologist" after "carefully investigating the phenomena of Lourdes came to the conclusion that they were a mine of attractive material to the student of suggestion"; but it is of very little consequence whether or not Mr. Myers thought "that there was no real evidence that the apparition of the Virgin was anything more

than hallucination, or that it had anything more than a purely 'suggestive' action with the 'cures'." Nor is there any special significance to be attached to the famous psychologist's concession that, even were the visions "hallucinations" and the "miracles" the result of "suggestion", there might have been "some influx from the spiritual sphere . . . dimly adumbrated in that Virgin figure and that sanctified spring" (p. 17). The question of the possibility of hallucination in Bernadette's case and the application of the theory of "suggestion" to account for at least many of the cures effected at Lourdes have long since been discussed by the ablest medical and psychical experts; and when such competent and long-experienced investigators as Dr. Boissarie and his confrères stand unwaveringly on the negative side, we may safely pretermit Mr. Myers's assertions, which after all are based on no very extensive knowledge of the history of Lourdes, however carefully he may have investigated some of the pertinent phenomena. Both Mr. Myers and those (including Mr. Ash) who adopt his views, seem to be the victims of a fallacy, possibly "suggested" to themselves by the very theory of "suggestion". The fallacy consists in arguing from the fact that certain physiologico-psychological conditions probably do dominate the minds of the subjects of hallucination as well as auto-suggestion, that those same conditions prevail likewise in the case of such persons as Bernadette and the *miraculés* of Lourdes; and not only this, but that these conditions—brain-states and mental images—are the immediate if not the principal agency at work. What may have been the psychological status of Bernadette's consciousness at the moment of her visions we have no means of determining; at most we can but guess from analogies. But certainly, whatever they were, they were not the *main* cause—if they were causes at all and not merely conditions—of what she experienced during the *eighteen* apparitions of "the beautiful Lady" at the grotto. But this is a long and an intricate subject much beyond our present spatial limitations.

It may however be said that the best answer to the hallucination theory—best at least for the open mind—is the history of Lourdes itself. That history has been often written. It is rewritten by an eyewitness, and careful examiner of the apparitions, in the second book in title above. M. Estrade was a governmental official residing in Lourdes at the time of the apparitions. He at first utterly disbelieved in their reality, deeming them simply old wives' tales; subsequently he was drawn to the grotto by curiosity, and he there saw Bernadette in ecstasy. "He watched her as she talked voicelessly with the Invisible"; spoke intimately with her afterward and took minute notes at the time of the events, supplementing what he saw

by the observations of others. All this is told in detail in the little volume referred to. Those who read it, especially from the point of view presented in Mgr. Benson's preface, a point of view that suggests without modifying the objective reality, should need no other argument, however critical they may be, that the simple little peasant girl did not project, from mental pictures wrought out from relics of her past experience preserved in her "subliminal self", the Vision that appeared to her at Massabielle.

As regards the wonderful cures wrought at Lourdes, the works of Dr. Boissarie (*Lourdes Médicale*, etc.) contain abundant argument against the "suggestion" theory. Readers familiar with Italian have in the other two works whose titles precede this notice an additional arsenal and one well equipped. Father Gemelli, it need hardly be said, is an all-around cultured writer, as well as a keen critic. Trained as he has been in medicine and surgery, besides his clerical studies, he is well prepared to estimate the evidence presented in the wonders of Lourdes. His two volumes of discussions with replies and counterreplies form a noteworthy contribution to the controversies that are not confined to his own country, but have caught an international echo. They are good examples of acute criticism. The volumes are also well published, though the cover illustrations do not appeal particularly to our colder Northern feeling.

F. P. S.

LIFE OF SAINT FRANÇOIS OF ASSISI. By Father Outhbert, O.S.F.O. With thirteen illustrations. New York, London, Bombay, Calcutta: Longmans, Green & Co. 1912. Pp. viii-453.

EVERYBODY'S SAINT FRANÇOIS. By Maurice F. Egan. With pictures by M. Boutet de Monvel. New York: The Century Co. 1912. Pp. 191.

The literary activity which for several years past has centred around the life of St. Francis shows no signs of abating and we are glad to welcome these two new biographies which aim at making the old story of the wonderful Umbrian *Poverello* still better known. In the first of the volumes before us, Father Cuthbert seeks to set forth the real St. Francis as he is revealed in the historical records which have come down to us. Hitherto, strange as it may seem, no "documented" biography of St. Francis has been written in English and the English-speaking reader has had to be satisfied with works written in a foreign tongue and done into our own more or

less competently. The appearance of Father Cuthbert's *Life* has therefore brought to an end a period of waiting for a work that has been much needed. The name of the author is a sufficient guarantee of the literary merits of the present biography. So far as concerns the knowledge of his sources, whether they be in the land of St. Francis or in printed form, Father Cuthbert is well equipped; and, although there is no evidence in the volume of the discovery of any material not published already, one feels that its author is in very close touch with all the modern developments in the field of Franciscan research and criticism. We doubt, however, if Father Cuthbert was well advised in relegating to the end of the Appendices the very important and informing chapter on "The Sources of Our Knowledge of St. Francis" which ought, in our opinion, to be found in the very forefront of the book by way of Introduction. As regards the biography proper, where so much is good it is not easy to select anything for special praise; but we were particularly pleased with the chapters on "How St. Francis found the Lady Poverty" and on St. Clare—two topics on which Father Cuthbert has written so wisely and well in the past. "The Indulgence of the Portiuncula" and "The Rule of the Third Order" are dealt with in appendices which, so far as they go, leave little to be desired; but modern research has by no means said the last word on either subject, as Father Cuthbert himself recognizes, and we are of opinion that the origin of both the Portiuncula Indulgence and the Third Order will remain doubtful to the end. Not all, we think, will accept unreservedly the conclusions reached by Father Cuthbert as to the Rule of the Friars Minor (Book I, Chapter VIII); and his detailed analysis of the so-called *Regula Prima* (pp. 395-403), which differs so widely from that of Karl Müller, contains more than one point we are inclined to query. But taking his *Life of St. Francis* as a whole, there are few if any writers on so large and difficult a subject whose views will be found so generally acceptable and satisfactory. Whilst it is no doubt true, as Father Cuthbert modestly remarks, that the finally acceptable *Life of St. Francis* is yet to be desired, the present volume goes very far indeed to supply this desideratum and, as a biographical study, is altogether superior to any that has yet been written in English on the *Life of St. Francis*. In every way Father Cuthbert's work is worthy of its subject and cannot fail to add immensely to the high reputation of its author. Not the least interesting of the numerous illustrations which enhance the volume is a thirteenth-century picture of St. Francis preserved at Christ Church, Oxford, and ascribed to Margaritone.

The second volume under review is not intended for scholars and historians, but for the "general" reader. Its aim is to present the life of St. Francis—"probably the greatest exemplar of the perfect Christian life since the time of Christ himself"—from a Catholic layman's point of view. Dr. Egan has sought to make St. Francis real to those "outer" people who cannot, or rather will not, listen to those over-ascetic biographies, "written for convent refectories", in which "all that is human is left out". The author has sought to give the picture of *Everybody's St. Francis* a modern frame and with this end in view lays special stress upon the debt the modern world owes to the "little brother of the poor", who is "to most modern men the best beloved of the Saints". Dr. Egan is doubtless right in stating as he does at the outset that the wonderful power of St. Francis "over the Western world of his time and over the hearts of men in our own time" has only one source and that is love. "Love made him a poet; love made him a Saint; love gave him . . . all the things that were added to him". With this proviso, Dr. Egan tells in simple straightforward English the now familiar story of St. Francis's earlier years as the roystering son of a rich proud merchant; of the turning point in his life when at twenty-five the dashing young cavalier becomes inspired "to renew the youth of Christianity"; of his unselfish service of man and loving kindness to all God's creatures that drew around him hosts of followers and led to the great Franciscan Order. "The new Saviour of Christendom, the first poet of Italy, the most effective reformer the world ever saw;" such in brief is Dr. Egan's estimate of St. Francis. While possessing all the enthusiasm requisite to do justice to his subject, the author has also those far rarer qualities—the story-teller's gift and great charm of style. A most attractive feature of *Everybody's St. Francis* is the large number of pictures in color and in black and white by M. Boutet de Monvel, who is well known as the illustrator of the *Legend of Joan of Arc* and who has found in the life of St. Francis a most inspiring subject.

THE CATECHIST'S MANUAL. Course of Religious Instruction of the Institute of the Brothers of Christian Schools. Brief Course. Authorized English version. Philadelphia: John Joseph MoVey. 1912. Pp. 243.

If the Catechism question is ever to be solved, the definitive answer must come from teachers such as the Brothers of the Christian Schools. Then we shall be sure that the solution is the result not merely of an individual but of the experience, practically tested, of many pedagogically trained catechists. Moreover, it will be the

solution of those who have entered upon their work from sheer love of it, and whose idiosyncrasies have been eliminated by a rigid discipline of self-effacement, and by an impartial testing of approved methods on the pupil under divers conditions of natural ability and scholastic attainment. In these respects no single teacher, however well qualified or gifted, can compete with the members of religious societies founded for the purpose of teaching our Christian schools.

The course of catechetical teaching of the Brothers of Blessed John Baptist de La Salle implies all that thorough training, conscientious activity, and the widest possible experience in many countries, under the most varied circumstances, may bring to the teacher of Christian doctrine. Hence we have every confidence in the method of the *Catechist's Manual*. It outlines the general principles upon which the teacher is to base his work, the special qualifications of knowledge, pedagogical skill, love of the pupils, prudence, and piety which must direct his motives and mark his conduct. It describes the proper organization of classes, methods of teaching and cultivating the mind and memory of the children according to the different grades of their capacity. Whilst the directions given to the catechist at every point are at once explicit and comprehensive, the teacher is warned not to lay aside that initiative which comes from an intuitive realization of what the individual child requires for the better development of its mental and moral faculties: "The aim of all-around methods in pedagogy is to train live teachers, not to shackle their initiative with the fetters of uniform types" (p. 201).

It has sometimes been objected that the pedagogical method of Blessed John Baptist de La Salle is adapted to French conditions, and may not serve American teachers in our schools. This objection has been well weighed by the editors of the present hand-book. For several years the manuscript of the *Catechist's Manual* had been completed before the authorities deemed it wise to give it to the public. In the meantime careful study had been given to the needs and conditions of religious training in America, with a view to perfecting the book; and whatever could impede its practical utility as a guide to the teacher of the Catechism previously published was corrected.

At present we have a uniform series of Catechisms, covering all the grades from the kindergarten to the seminary, particularly adapted for boys' classes. At the same time the teachers in both the parish and the Sunday school are supplied with a hand-book, complete yet sufficiently small to avoid burdening the mind and memory, that will be sure to increase their efficiency and raise the standard of Catholic intelligence.

The *Manual* is printed in excellent form and is in all respects an aid to the busy teacher.

WORSHIP. Part III of Exposition of Christian Doctrine. Intermediate Course of Religious Instruction by the Brothers of the Christian Schools. Third edition, Philadelphia: John Joseph McVey. 1913. Pp. xvi-835.

In connexion with the *Catechist's Manual* we would direct attention to the third edition, just published, of *Worship*. It is Volume III of the *Exposition of Christian Doctrine* in the Course of Religious Instruction by the Brothers of the Christian Schools. This series has already established its reputation as an admirable summary of Catholic theology. It includes in its three volumes the Exposition of Dogma, Moral, and Liturgy. Owing to the number of recent decrees which had to be incorporated in order to bring the work up to date, the new edition became necessary. The translation is made with discriminating attention to the English idiom and due reference to sources at the command of the English reader and student.

THE DECIDING VOICE OF THE MONUMENTS IN BIBLICAL CRITICISM. By Melvin Grove Kyle, D.D., LL.D., Lecturer on Biblical Archeology, Xenia Theological Seminary. Oberlin, Ohio: Bibliotheca Sacra Co. 1912. Pp. xvii-320.

Oriental archeology has proved to be in recent times an unexpectedly large element of strength in supporting the claims of faith in the divinely-inspired records of the Bible; and the teacher of Christian doctrine finds in it his readiest weapons of defence against the rationalism which, under the guise of historical criticism, has so persistently and plausibly striven to shake the foundations of revealed religion. Whilst the results of the new discoveries that are shedding light upon and answering questions of Biblical criticism and exegesis, are being made accessible in manifold ways to the student of Bible history and interpretation, it is not easy to get a well thought out method of application, one which will satisfy the desire for authoritative reference and scientific accuracy, and at the same time present the matter in such comprehensive, not to say popular, form as to prove a practical help to the inquirer who is not quite a specialist in the field, nor one who is bent on polemical discussion of the subject. Dr. Kyle's volume answers a distinct need in this direction. It confutes the aspersions of the Higher Criticism, which bases its conclusions chiefly upon internal evidence, by

arguments that appeal to reason through the external criteria of certitude. Documentary proof that admits of but one meaning is adduced to answer the merely plausible but often entirely subjective assumptions of critics. Thus the old adage *Contra facta non valent argumenta* is made the test of Biblical criticism, as it furnishes concrete evidence against the vagaries of purely speculative hypothesis and the argument from analogy.

Dr. Kyle's work is however not chiefly a collection of archeological facts brought together for the purpose of answering the objections upon which the Higher Criticism has hitherto insisted, for the purpose of discrediting the authenticity and authority of Holy Writ. Its aim goes deeper. The author undertakes to assign the limits of its sphere to Critical Science, in its relation to the facts and truths of the Bible. He does this by pointing out the functions of archeology as a corrective of the critical spirit. In the next place he illustrates the correctness of his theory by actual experiences in the domain of archeology. Finally he dwells upon the rate of progress which the study of archeology has made in influencing and determining the solutions of problems proposed by the Higher Criticism. All this is done by a systematic application of logical principles. The great value of archeology as supplying the historical setting of Scripture; as necessarily guiding the process of legitimate criticism; as providing facts with which to test critical theories in their various aspects and degrees affecting the historicity or integrity of Scripture, is discussed step by step. And this leads to the examination of theories destructive and constructive, and to the clearing away of fallacies that open the path for intelligent interpretation to the sincere searcher for truth.

The third part of the volume is practically an historical survey of Hebrew civilization as set forth in Sacred Scripture, in which the foregoing principles and archeological facts are applied, with the result that the historicity and substantial integrity of the Pentateuch and the patriarchal and prophetic records which grew out of the Mosaic economy, are established in a singularly convincing way. Whilst the author does not argue expressly in behalf of the Mosaic authorship, he clearly shows that archeology confirms the relationship of the records to the Mosaic period. Given this, as demonstrated by archeology, there is no reason why the person of Moses should not be credited with the authorship, since both internal evidence and the combined traditions of the Israelitish, Samaritan, and the Talmudic periods acknowledge no other source.

Whilst scholars may differ in details and deductions of argument from Dr. Kyle, none will justly question the honesty of his purpose, the truth of his statements of facts, together with the value of his

sources, his claim to attention because of his personal experience as a student of archeology, and above all his genuine scholarly urbanity in the face of those whom he attacks.

THEOLOGIOAE DOGMATIOAE ELEMENTA ex probatis auctoribus oollegit P. B. Prevel, SS.OO., Prof. Doct. theol., Rothomag. Editio III aucta et recognita opera et studio P. M. J. Miquel, SS.OO., Prof. Doct. theol. Tomi Duo. Parisiis: P. Lethielleux. Pp. 712 et 696.

Among the several approved manuals of dogmatic theology in the hands of the advanced students of our seminaries, the two volumes of the learned Picpus Father Prevel take high rank. More than thirty years of experience in the class-room of theology have brought these notes, upon which the author based his lectures, to a rare perfection. The work excels not merely in accuracy of expression but also in the synthetic subordination of its parts. The matter "de Vera Religione," "de Ecclesia," "de Traditione et Scriptura," "de Fide," "de Deo Uno et Trino," "de Creatore" is arranged so as to fill out a two-years course, leaving the tracts "de Incarnatione," "de Beata V. Maria," "de Gratia," "de Sacramentis in genere et in specie" for two more years in theology. This, at the rate of one hour's daily teaching, rounds out the course prescribed in the recent Instruction of the S. Congregation of Consistory to the Bishops of Italy. The disposition of the matter in the text suggests the study of apologetics and leaves ample room for including it in the course. The form of teaching throughout is expository rather than argumentative. The references are in the main to popular and accessible writers and to recent decrees. P. Miquel, the editor, has made the work useful alike as a text for class and a reference book for preacher and catechist.

Literary Chat.

Among recent novels from the literary workshops of priests are *Miriam Lucas* by Canon Sheehan, and *Faustula* by John Ayscough (Mgr. Bickerstaffe Drew). The former pictures certain phases of social and domestic life in Ireland colored by episodes of communistic activity, and furnished with sidelights from the somewhat unreal excesses of American depravity. The other is a story of Roman social life in the days of Constantine and Julian the Apostate, depicting scenes of conversion and persecution, all bound together by a thread of romance in which a converted Vestal Virgin is rescued from burial alive by a Christian soldier. To tell the truth, both stories leave the impression of perfunctory performances by writers who, having expended their best efforts in their first books, feel bound to furnish material to publishers.

It is difficult to conceive the purpose of the book entitled *Patrick Fitzpatrick* by Francis Reed (published by Helen Norwood Halsey), unless it be to render the priestly calling ridiculous. Under the guise of a biography the writer describes the ordinary career of a supposed American priest of to-day. There is nothing to redeem the commonplace character of the volume either in the thought or the style of its contents, and some of its excursions border on vulgarity. The binding is good.

Conversation—What to say and How to say it, by Mary Greer Conklin (Funk & Wagnalls Co.) is a cleverly-written series of colloquial essays on the rubrics of polite conversation. Genius and scholarship are not essential to good conversation, but sympathy and tact are. The author does not exclude either discussion or gossip from the topics of becoming conversation; but she shows that discussion is not controversy, and that gossip need not degenerate into detraction; in which form it banishes itself from the circle of well-bred people as destructive of the harmony at which social intercourse aims. Conversation at dinner and the exchange of urbanities even in business transactions are particularly instructive chapters of this agreeable little book.

The Ways of Mental Prayer (Gill & Son), by Abbot Lehodey of Briquebec, is a clear, simple, and short explanation of the conditions, qualities, and effects of good prayer, which engages the mind as well as the heart and the service of the lips. Part of the volume is devoted to setting forth the utility of mystical prayer, which is a subject little appreciated, though not as uncommon as may be supposed. The translator, who has done his work conscientiously throughout, is a monk of Mount Melleray, Ireland (Benziger Brothers).

It is somewhat difficult to classify *Searching the Scriptures* as a work that is useful. The author, the Rev. T. P. F. Gallagher, wishes "to help the reader to see the twofold history of Christ", as He is foreshadowed by prophecy in the Old Testament and outlined in the New after the Apostles had seen Him in His sacred humanity. But the image is so involved in the bandages of the "critics" opinions that its beauty is lost to the ordinary reader; it leaves an irritating impression as though the "Higher Criticism" were on exhibition.

Madrigali, by T. A. Daly, author of *Cansoni* and *Carmina* (David McKay, Philadelphia), will find many appreciative readers among the clergy. The best characterization of their general value is given in a happy "Poem" to a correspondent in which the author answers the question, who is his favorite poet. After passing on Milton, Shelley, Shakespeare, he sings:

"Yet not for any one of these
Great names that loom above him,
Would I exchange those qualities
That make me fondly love him.

"I love his living heart that sings
And makes my blood flow faster;
I love so many little things
Of which he is the master.

"I love his ardent joy of life,
And, faith—as I'm a sinner—
I love his bairns, his home, his wife,
His appetite for dinner.

"My favorite poet? I'll rejoice
And tread this old earth gaily
As long as I can hear the voice
Of T. A. DALY."

Our Reasonable Service, by Father Vincent J. McNabb, O.P., which is described on the title page as "an essay in the Understanding of the Deep Things of God", is in reality a desultory collection of chapters of literary and Biblical criticism, theological speculation, and moral reflection upon themes disconnected yet highly interesting to the advanced student who looks at the inside of God's world. Logic and Faith, Impersonal Teaching, Evil, The Virgin Birth, St. Peter in the Gospels, The Logos of St. John, Newman and Spencer, are the chief topics upon which the versatile author discourses, with singular originality and aptness of expression (Benziger Brothers).

Father Henry Day, S.J., has given us five discourses on *Marriage, Divorce, and Morality*. The little book so entitled addresses itself chiefly to English readers on the national peril of lax morality in connexion with the marriage obligation (Burns & Oates).

The Three Sisters of Lord Russell of Killowen and their Convent Life, by Father Matthew Russell, S.J., is written in that simply reminiscent and reverently affectionate style which characterized the humble and lovable editor of the *Irish Monthly* whenever he spoke of those whom he could not praise without having the warmth of his heart kindled by the remembrance of their nearness to him. It was part of his gentle art under such circumstances to make others speak for him, and in that way the reader gets glimpses of Father Russell's literary friends, as well as of his heroes; and both were invariably of the best quality, albeit he had kind thoughts of everybody (Longmans, Green & Co.).

The *Selecta Opera pro Organo vel Harmonio ad mentem "Motu Proprio" Pii X*, contains, among other numbers, a choice of six pieces for the organ, with pedal ad libitum, by Adolph Marty, professor of organ instruction at the National Institute for the Blind in Paris. They are very simple and serve for Introit, Offertory, Elevation, Communion, Recessional, and Opening of Vesper Service. Number 13 contains Short Interludes grouped according to tonalities, by L. Saint Requier, choir master at St. Gervais in Paris. Dom Anselm Deprez, the Benedictine organist of the Abbey of Maredsous, contributes a *Cor Jesu Sacratissimum, O Sanctissima Trinitas, Ecce Panis recolendus, Parce Domine*, for one or more voices. The "Collection" is published by L. J. Biton (St. Laurent-sur-Sèvre, Vendée, France), but may be obtained from Breitkopf and Härtel: Berlin and New York. We should also mention a *Stabat Mater* by De la Tombelle for two equal or three mixed voices.

The Australian Catholic Truth Society (Melbourne) keeps apparently to the practical purpose of doctrinal propaganda. Among its publications are a goodly number of "stories" which bring home Catholic truth in a popular fashion. One of the most active leaders of the Society is Father M. J. Watson, S.J., editor of two very readable little magazines on the pattern of the *Irish Monthly*. One of them is *Madonna*, "the Australian Children of Mary's Home Magazine"; the other is the *Australian Messenger*, the organ of the Apostleship of Prayer, devoted to the Sacred Heart.

Father Ambrose Reger, O.S.B., has a happy way, not only of attracting open-minded Protestants by his instructions, as his little brochure *Facts and Reasons* would seem to indicate, but also of winning back callous and straying Catholics, a thing which requires more patience and tact. His last booklet, with the captioned title of *How Johnny was Baptised*, is a lesson of practical experience cleverly put in story form.

Catholic Club is a handsomely-printed brochure, setting forth the object and methods of a Catholic Club (Scranton, Pa.). The writer of the Introduction says: "... No community can have a better ally than a gymnasium and club. In importance they rank next to good schools. That there is a

large field for Catholic institutions of this kind is proved by the remarkable development, in recent years, of the Y. M. C. A. The Y. M. C. A., though uncompromisingly Protestant by its very Constitution, which excludes all but Protestants from full membership, deserves admiration for the splendid work it has done for the non-Catholic youth of the United States, in all the larger cities and towns, where its 1,900 branches enroll 456,000 members and hold property to the value of forty-four and a half million dollars." That is good sense; better than haranguing against the proselyting efforts of the Y. M. C. A. without doing anything to supply its place for Catholic youth who seek and need such help to steady their physical and social energies. The Bishop of Scranton seems to have taken the matter of this club in hand. It will prove itself a good pastoral staff, we think.

Should the proposed Sixteenth Amendment to our Federal Constitution be passed and an income tax be imposed? Whatever may be argued for and against this measure, nothing satisfactory can be effected, save by a thorough knowledge of the statistics of income. Here of course lies the chief difficulty of the proposal. A monograph has recently been published on the subject, the main purpose of which is to prove that at present the United States lacks the income statistics necessary for any effective social legislation. The author goes over very thoroughly the data at present available, and, while pointing out their inadequacy, suggests a plan that seems to be plausible, to say the least. The work is one that appeals primarily to legislators. But all who are interested in the study of income in its various aspects will find useful suggestions in its numerous tables, comments, and criticisms. The title is *The Distribution of Incomes in the United States*, by F. H. Streightoff, M.A. (Columbia Studies: Longmans, Green & Co., New York).

William F. Butler, of Milwaukee, publishes a handsome half-tone print of Murillo's Annunciation (Prado), with the "Hail Mary" in an artistic text letter, grouped within an ornamental border. Both subject and form make it suitable for hanging in parlor, nursery, or school room.

Pustet & Co. have published a rubricated quarto edition of the *Psalterium Breviarii Romani cum Ordinario Divini Officii*, which has the advantage of facilitating the recital of the new Office when one wishes to use the old Breviary for the proper parts. It serves one of course only at home or in choir when the volume is placed on the table or desk.

J. Fischer & Bro., New York, issue a "Mass in honor of St. John the Evangelist," composed by Remi Stephen Keyzer. Designed as an easy Mass for congregational singing, it is in unison, comprises melodies lying easily within the common compass of ordinary voices, avoids difficult melodic leaps, and is furnished with an easy accompaniment for harmonium or organ. A separate voice part is issued, which gives the Latin text with an English translation underneath, so that the meaning of the text may easily be apprehended by the congregation, and which also furnishes the Responses of the Mass. The Mass is sold for the benefit of St. John's Cathedral (of which Father Keyzer is rector), Boise, Idaho, and is dedicated to Bishop Glorieux.

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THE APOCALYPSE OF ST. JOHN. A Commentary on the Greek Version. By James J. L. Rattton, M.D., M.Ch., Q.U.I., Lieut-Colonel (Retired), I.M.S., Late Fellow and Examiner, Madras University, author of *The Apocalypse, the Antichrist, and the End, and Essays on the Apocalypse*. Benziger Bros., New York. 1912. Pp. xv-417. Price, \$4.00 net.

THEOLOGICAL AND DEVOTIONAL.

THE CATECHIST'S MANUAL (BRIEF COURSE). Course of Religious Instruction of the Brothers of Christian Schools. Authorized English version. Philadelphia: John Joseph McVey. 1912. Pp. 243. Price, \$0.75.

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POUR MES HOMÉLIES. Des Dimanches et des Fêtes. Textes Évangéliques. Indications Exégétiques. Inspirations Oratoires. Par I.-L. Gondal, S.S., Ancien Professeur d'Éloquence au Séminaire de Saint-Sulpice, Supérieur du Grand Séminaire de Toulouse. Tome premier: De l'Avent à la Pentecôte. Pp. viii-612. Tome deuxième: De la Pentecôte à l'Avent. Pp. 685. P. Lethielleux, Paris. 1912. Pp. 685. Prix, 12 frs.

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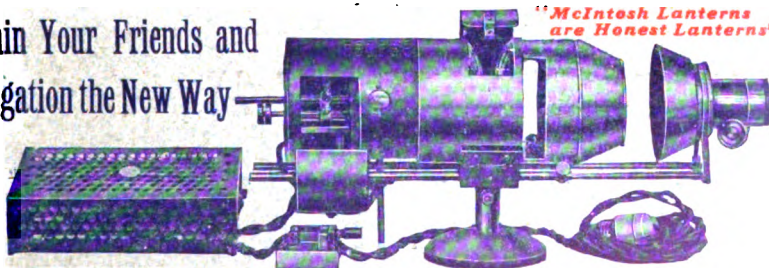
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CONTENTS

HYMNS OF THE PURIFICATION B. V. M.	129
The Rev. H. T. HENRY, Litt.D., Overbrook Seminary, Pa.	
A RECENT "ARGUMENT" AGAINST VITALISM	136
The Rev. A. M. SCHWITALLA, S.J., St. Louis University, Mo.	
ECCLESIASTICAL VESTMENTS: THEIR MYSTIC MEANINGS AND COLORS	150
JOHN B. FRYAR, Canterbury, England.	
STUDIES IN CHRISTIAN ART. THE RENASCENCE. (With Illustrations).	162
The Rev. Dr. CELSO COSTANTINI, Florence, Italy.	
THE DISCUSSION ABOUT THE EFFICIENCY OF OUR JUNIOR CLERGY	172
ANENT THE SUBJECT OF VASECTOMY	192
I. The Rev. JUAN FERRERES, S.J., Tortosa, Spain	194
II. AUSTIN O'MALLEY, M. D., Philadelphia, Pa.	213
THE IMPEDIMENTS OF FEAR AND CLANDESTINITY IN MODERN CANON LAW. Illustrated by a Case of Conscience	181
DIOCESAN BUREAUX FOR THE CARE OF ITALIAN, SLAV, RUTHENIAN, AND ASIATIC CATHOLICS IN AMERICA	221
JUDGMENT AGAINST THE TESTIMONY OF ASTRONOMY	222
RECENT BIBLE STUDY: 1. Papias on Mark; 2. Historical Worth of the Gospels; 3. The Consistorial Congregation and the Bible	225
The Rev. WALTER DRUM, S. J., Woodstock College, Maryland.	

CONTENTS CONTINUED INSIDE

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HYMNS OF THE PURIFICATION B. V. M.

THE Roman Breviary places no special hymns for this feast, whose office is otherwise so rich in ceremonial symbolism and in responsorial elegance. Many French breviaries, however, included the following hymns, which illustrate a classical taste in hymnology no longer valued very highly. Some liturgists favor the restoration of our medieval hymnody to its original form, and would cordially sacrifice the classical correctness and elegance of the revisers under Urban VIII in order once more to enjoy the virile ruggedness of the old hymns. The Renaissance recasting of the older hymns sometimes exchanged, it is argued, the simplicity of devotion for the elaborate felicity of classicism. The new vessel was sparkling, but contained no more the old wine. The Vatican Graduale, in furnishing both the older and the revised forms of certain hymns, seemed to offer a compromise; but the forthcoming Vatican Antiphonary appears (in the proof-sheets which have come under the present writer's notice) to have settled the dispute against the medievalists, as it gives only the revised, classicized forms in the body of the work, while it groups the older texts in a concluding section "for the sake of those who by law or custom or indult are enabled to use them". The following hymns are interesting as illustrations of classical correctness combined with some degree of devotional warmth; and as they are not recasts of older hymns, they do not offend against our proper sentiment of reverence for those "strains of unpremeditated art" which for so many medieval centuries expressed the devotion of the Christian heart.

FUMANT SABAEIS TEMPLA VAPORIBUS.

(Ad Matutinum.)

Fumant sabaeis templa vaporibus;
Nos sacra poscunt: jam praeit hostia:
Sequamur omnes, et vicissim
Puro animo memores litemus.

Lumen ministret splendidior fides;
Ministret ignes flammea caritas;
Fundatque divinos odores
Innocuae bona fama vitae.

Vitae nocentis quid trahimus moras?
Sit fas beato cum sene commori
Ut quem sub aris immolatum
Vidimus, hoc etiam fruamur.

Sit summa Patri, summaque Filio,
Sanctoque compar gloria Flamini;
Sanctae litemus Trinitati
Perpetuo pia corda cultu.

QUI SACRIS HODIE SISTITUR ARIS.

(Ad Laudes.)

Qui sacris hodie sistitur aris,
Stat signum populis omnibus infans;
Idem judaicae gloria gentis,
Et toti nova lux addita mundo.

Plausus insolitos audit uterque
Miraturque Parens: vota faventum
Votis excipiunt, et sua laetis
Gratantum omnibus gaudia miscent.

Afflatae subito Numine mentes,
Vix sese capiunt; spesque salutis,
Hac inclusa tenus corde sub imo,
Ipsis jam manibus presa tenetur.

THE SWINGING CENSERS DUSK THE AIR.

(J.-B. de Santetuil.)

The swinging censers dusk the air
And call with perfumed breath to prayer :
Follow we, as the Victim hies
To sacrifice !

Be Faith the torch to lead us nigher,
Be Love the sacrificial fire,
And Loyalty without pretence,
Our frankincense !

Oh, when our life its course hath run,
Our end be that of Simeon ;
May life eternal with the Lord
Be our reward.

To Father, Son, and Paraclete
Be equal praise and glory meet,
While pure hearts to the Trinity
Sing jubilee.

THE CHILD WHO NOW FULFILS THE ANCIENT RITE.

(Charles Coffin.)

The Child who now fulfils the ancient rite—
A Sign 'gainst which the wicked shall rebel—
Is to the gentiles a revealing Light,
The glory of His people, Israel.

His parents hear the unaccustomed praise ;
They hear the marvel, while the amazed crowd
That fills the Temple, alleluias raise
And fill the Holy Place with joyance loud.

For Godhead breathes upon that happy band
And to their spirits heavenly grace imparts.
And lo ! they take and hold with lingering hand
The very Hope long hidden in their hearts !

Quem videre procul mente Prophetæ,
Nunc te das oculis, Christe, fruendum ;
Mox idem feries, ora resolvens,
Dictis attonitas grandibus aures.

Si nostris modo te sensibus aufers,
Horum firma fides suppleat usum ;
Hac te, Christe, manu tangere fas est :
In templis resides nunc quoque nostris.

Aeterno sit honor lausque Parenti ;
Qui placare paras victima Patrem,
Aequalis tibi sit gloria, Nate :
Amborum similis laus sit Amori.

TEMPLI SACRATAS PANDE SION FORES.

(In I Vesperis.)

Templi sacratas pande, Sion, fores ;
Christus sacerdos intrat et hostia :
Cedant inanes veritati
Quæ se animis aperit, figuræ.

Non immolandi jam pecudum greges ;
Fumabit ater non cruor amplius ;
En ipse placando Parenti
Ipse suis Deus astat aris.

Virgo latentis conscia Numinis,
Demissa vultus, quem peperit Deum,
Hunc gestat ulnis, pauperumque
Munera fert, teneras volucres.

Hic omnis aetas, omnis et astitit
Sexus, propinquo Numine plenior ;
Omnes anhelantis tot annos
Nunc fidei pretium reportant.

Testes tot inter magnanimo, Deus,
Tibi litabat firma silentio
Verbi silentis muta mater :
Cuncta animo penitus premebat.

This Temple-throng with their own eyes behold
Him Whom the ancient prophets dimly saw :
Soon shall this Child return, and here unfold
New wisdom to the doctors of the Law.

Within our temples, Lord, Thou dwellest still ;
And tho' Thou liest hidden from our eyes,
Yet art Thou known to men of holy will,
And faith for all defects of sense supplies.

To Thee, Eternal Father, glory meet ;
To Thee, O Son, Who comest from above
Our debt to pay ; and Holy Paraclete,
Of Son and Father the Eternal Love.

SION, OPE WIDE THE TEMPLE'S HOLY DOOR.

(J.-B. de Sainteül.)

Sion, ope wide the Temple's holy door ;
Let Christ, the Priest and Victim, enter in ;
Let empty types depart forevermore,
And Truth its endless sovereignty begin.

No more shall flocks of sheep be sacrificed,
Or smoke of blood fulfil the old decrees :
Now at His altars stands the promised Christ,
And God Himself the Father shall appease.

The Virgin, conscious of the Deity
Folded so gently to her breast (the sure
Fruit of her womb), in richest poverty
Bringeth two doves, the offering of the poor.

Filled with the presence of the hidden Lord,
Anna and Simeon make the mystery clear :
In Christ they find at last the Great Reward
Granted to yearning faith of many a year.

Amid these witnesses doth Mary keep
A great-souled silence, like the silent Word ;
Mutely she thanks Thee, Lord, while holding deep
In her pure heart the marvels she hath heard.

Sit summa Patri, summaque Filio,
Sanctoque compar gloria Flamini;
Sanctae litemus Trinitati
Perpetuo pia corda cultu.

STUPETE, GENTES, FIT DEUS HOSTIA.

(*In II Vesperis.*)

Stupete, gentes, fit Deus hostia;
Se sponte legi legifer obligat:
Orbis redemptor nunc redemptus;
Seque piat sine labe mater.

De more matrum, virgo puerpera
Templo statutos abstinuit dies:
Intrare sanctum quid pavebas,
Facta Dei prius ipsa templum?

Ara sub una se vovet hostia
Triplex: honorem virgineum immolat
Virgo sacerdos, parva mollis
Membra puer, seniorque vitam.

Eheu! quot enses transadigent tuum
Pectus! quot altis nata doloribus,
O virgo! quem gestas, cruentam
Imbuet hic sacer Agnus aram.

Christus futuro, corpus adhuc tener,
Praeludit, insons victima, funeri:
Crescet; profuso vir cruore,
Omne scelus moriens piabit.

Sit summa Patri, summaque Filio,
Sanctoque compar gloria Flamini;
Sanctae litemus Trinitati
Perpetuo pia corda cultu.

Let glory, praise and equal honor be
To Father, Son, and Holy Paraclete:
Let the whole earth offer to Trinity
An endless song from hearts with love replete.

WONDROUS! THE LORD A VICTIM LIES.

(*J.-B. de Santettil.*)

Wondrous! The Lord a victim lies!
Who made the law, the law obeys;
Who ransomed us, His ransom pays;
Herself, the pure Maid purifies!

The Temple she avoids till now,
Tho' stainless of the primal sin:
Why dost thou fear to enter in,
Mary, God's living temple, thou?

Three victims hath one altar won:
The Virgin offers her pure name;
The Son of God, His childish frame;
His life, the aged Simeon.

Ah me, what swords shall pierce thy soul,
What sorrows must thy spirit flood!
The Child thou holdest shall His blood
Pour out in dying shame and dole.

For now in tenderest infancy
The Lamb of God the prelude tries
Of the great future sacrifice
That waits for Him on Calvary.

To God the Father, God the Son,
And God the Holy Spirit, be
An equal praise—the Trinity
Of One in Three and Three in One.

H. T. HENRY.

Overbrook Seminary, Pa.

A RECENT "ARGUMENT" AGAINST VITALISM.

THE pastor's residence has in many places become a bureau of general information. The priest's knowledge is supposed to be encyclopedic; his experience, world-wide; his intellectual interests, coëxtensive with human needs. He is appealed to not only in matters of faith and morals, but also, if he show himself capable, in matters of literature, art, economics, politics, and science. And rightly so. Most of our priests can lay claim to the culture which entitles them to speak with some authority on such matters of general interest. Most of them, we think, really strive to attain to the intellectual ideals held up in such books as Father Scannell's *The Priest's Studies*, or Dr. Franz Hettinger's *Letters to a Young Theologian*. In general, too, priests welcome such appeals as giving them an opportunity of wielding a wider influence.

In science, however, perhaps particularly in Biology because of its youth, much more might be done by our priests to acquaint themselves with modern progress. We are tired of being told that we are living in an age of science, yet the fact makes certain demands upon us. Science is being more and more popularized. Its conclusions, true ones as well as false, are within the easy reach of all who can read the daily papers. In these matters, too, the priest should be able to give intelligent guidance.

Then, too, the priest may have some among his flock who have been trained in the "new knowledge". For the sake of such, Father Scannell tells us in his book written expressly for the busy priest: "In these days when the conflict between science and religion wages so fiercely it will not do for a priest to be ignorant of science. He is not indeed expected to be a profound geologist, or chemist, or electrician; but he should know enough to let scientific men see that he can appreciate their difficulties" (p. 15). And finally, we must all be ready to meet those not of the faith. Even if the difficulties of the latter are frequently of a philosophical character, we must be ready to solve them. In such discussions we must guard particularly against any obsolescence in our scientific information. Even St. Augustine had to warn his readers against betraying ignorance in their discussions with the adversaries of

the faith "de terra, de coelo, de caeteris mundi hujus elementis, de motu et conversione vel etiam de magnitudine et intervallis siderum, de certis defectibus solis ac lunae, de circuitibus annorum et temporum, de natura animalium, fruticum, lapidum", and he adds "molestum est . . . quod auctores nostri ab eis qui foris sunt, talia (falsa) sensisse creduntur, et cum magno eorum exitio de quorum salute satagimus, tamquam indocti reprehenduntur et respuuntur."¹

All this apropos of Prof. E. A. Schäfer's recent presidential address before the British Association at Dundee on the Nature of Life. The secular papers gave lengthy excerpts from it. The age when life will be manufactured in the laboratory was heralded for the thousandth time in editorials and "Letters to the Editor". It was enough to confuse even those who really knew better. To the writer's knowledge many priests were asked for an expression of opinion. Several of our Catholic papers printed Mr. Bertram C. A. Windle's masterful answer. Others contented themselves with emphatic denials. Some few questioned the whole experimental basis of Prof. Schäfer's generalizations. Our Catholic laymen did not, in all cases, receive the enlightenment they had a right to expect.

The whole purpose of Prof. Schäfer's address was to point out the possibility of producing life through chemical agencies. In the course of his lecture he undoubtedly made statements which any Catholic, and in fact any believer in God, might well repudiate. Still his experimental foundation was as sound, for the most part, as his interpretation was unreliable. Evidently in such a case it is hardly fair to throw the whole lecture into an intellectual waste-basket. Some judicious clipping should be done.

It would be impossible to go into details regarding each one of the many false generalizations contained in the address. We have chosen instead to discuss a series of experiments alluded to by Prof. Schäfer, which were the very ones fastened upon by many of the daily papers, the artificial fertilization of the animal egg. The subject seems to have a strange fascination for the public. Somehow the idea has be-

¹ *De Genesi in Lit.*, I, 19.

come quite prevalent that this means the chemical production of life. Time and again the subject has been discussed, and conclusions are almost invariably drawn from these phenomena which are quite in excess of those warranted by the facts. A description of these experiments, therefore, as well as a criticism of the conclusions may be of some service to those of us who have to deal with inquisitive and eager minds.

The subject is one of considerable importance. Jacques Loeb of the Rockefeller Institute, whose experiments were cited by Prof. Schäfer as helping to disprove vitalism, has done more in this line than any other investigator. He bases his mechanistic conception of life to a great extent on these phenomena. He tells us: "We therefore see that the process of the activation of the egg by the spermatozoon, which twelve years ago was shrouded in complete darkness, is to-day practically completely reduced to a physico-chemical explanation. Considering the youth of experimental biology we have a right to hope that what has been accomplished in this problem will occur in rapid succession in those problems which to-day still appear as riddles."² Further inferences are certainly not wanting in breadth. If the mechanistic conception of life can be proved to be true, and to Loeb's mind the proof is indisputable, "our social and scientific life will have to be put on a new basis and our rules of conduct must be brought in harmony with the results of scientific biology."³ "Not only is the mechanistic conception of life compatible with ethics; it seems the only conception of life which can lead to an understanding of the source of ethics."⁴ Such statements find their way into text-books. They are read, and listened to in lectures by all classes of people, particularly by teachers, by those, therefore, who will influence others. They are made the basis of speculations and plans by materialistic sociologists and educators. Surely it is worth our while to acquaint ourselves to some extent with the experimental basis for such "inferences".

² Jacques Loeb, *The Mechanistic Conception of Life*, p. 14.

³ Id. *ibid.*, p. 1.

⁴ Id. *ibid.*, p. 31.

I. NORMAL FERTILIZATION.

In order to understand better the various details that are to be discussed in this paper, it may be advantageous to recall a few facts concerning normal fertilization, particularly those to which reference will have to be made later.

"Omne vivum ex ovo" is now an accepted truism among biologists, though, to judge from recent experiments, biological chemistry hardly regards this as axiomatic. Generally speaking, however, an egg is not capable of itself of developing into an adult; it must be fertilized. Fertilization, in its widest sense, may be defined as the imparting of a stimulus to an egg, causing the latter to develop. When this stimulus is imparted by the spermatozoon, we have normal fertilization; when by some mechanical or chemical agent, artificial fertilization. Both the male element of generation—the spermatozoon—and the female—the ovum—are, biologically speaking, complete cells, consisting of cytoplasm (κύτρος, a cell, and πλάσμα, fluid substance), and a nucleus. In the latter we find a substance susceptible of, and made visible by, certain stains, and hence called chromatin (χρῶμος, color). This substance splits into certain small bodies during cell division, and these are called chromosomes (χρῶμος, color; σῶμα, a body). Normal fertilization is accomplished when the nuclei of the male and female cells have fused to form what is called the segmentation nucleus. This entire process takes place with a truly marvelous nicety, and the details are such as can hardly fail to make one understand the wonderful complexity and (let us use the term though many would object to it) teleology of the animal organism. They do not, however, concern us here.

As soon as the egg has been fertilized a change becomes apparent on its surface. Up to this time it presented a perfectly homogeneous appearance, with very little, if any, differentiation of the cover, the cortical layer, from its content. Now, however, the cortical layer begins to separate from the rest of the egg. By lowering the temperature of the medium in which all this is taking place, it has been found possible so to retard and control this process that its various phases become distinctly apparent. At first droplets appear at various

points on the surface; these droplets grow; they come into contact with one another and coalesce; and so in the course of time the entire egg is surrounded by a clear layer of matter entirely different in appearance and density from the rest or interior portion of the egg. Thus the so-called fertilization membrane is formed. How important this is, will be apparent from what is to follow.

Immediately after the formation of the fertilization membrane, and probably partially coincident with it, very important changes are taking place within the egg. The nuclear material increases enormously in volume; the various chromosomes arrange themselves in a characteristic manner which it would be useless for us to describe here; the cytoplasm of the egg begins to show a slight indentation; this latter is gradually deepened, and in the course of a very short time, varying with the species of the egg, the temperature, the chemical constitution of the surrounding medium, and perhaps other factors, the egg is separated into two cells. Gradually by a repetition of this process, the four, eight, sixteen, etc., cell stages are reached. All this, too, is happening within the fertilization membrane. In due time the blastula is formed, a hollow sphere formed by a single layer of cells. Then follows the gastrula, formed by the invagination of one pole of the sphere and the consequent development of a second layer of cells. Then the larva is formed, a stage intermediate between the ovum and the adult. In many of the lower forms the larvae lead an independent existence.

The description here given does not fit all forms of animal life, but it is general enough for our purposes. The male must, ordinarily, contribute the spermatozoon before the development we have just described can take place. The first effect then of fertilization is to inaugurate the process of development. But fertilization has a further effect. The spermatozoon carries into the egg the nuclear matter, the chromosomes, derived from the male progenitor, and thereby a mingling of the male and female chromatin is effected. This mingling is called "*amphimixis*" (*ἀμφί*, on both sides; *μίξις*, a mingling). How important this is, is made evident from the great probability that these chromosomes are the material bearers of hereditary characteristics. It is through them that

the offspring is supposed to partake of the characters of both its parents.

Some eggs, however, develop without fertilization. This process is spoken of as "parthenogenesis" (*παρθενος*, a virgin; *γενεα*, generation). It is very common in insects. In certain classes of bees, for example, the females develop from fertilized, the males from unfertilized eggs. Such development from unfertilized eggs is not at all uncommon in the lower orders of animals. Just what the significance of the phenomenon is, and how it must effect a general theory of development, is not quite clear as yet. Certain it is that in some forms the eggs which are destined to develop parthenogenetically differ in their mode of maturation from those which are to develop by fertilization. Since this process is the normal one for certain eggs, it is spoken of as "natural parthenogenesis", as opposed to "artificial parthenogenesis", which is sometimes used as synonymous with "artificial fertilization".

II. ARTIFICIAL PARTHENOGENESIS.

Artificial Parthenogenesis is the process by which an egg which normally would require fertilization by means of a spermatozoon is stimulated to develop by chemical or mechanical means. As early as 1886 Tichomirow had found that the developmental process can be inaugurated by rubbing the eggs of the silk-moth with a piece of cloth. Matthews in 1901 succeeded in starting the development of starfish eggs by subjecting them to severe shaking. Delage raised sea-urchin larvae by subjecting the eggs to electrical stimuli. Development can also be induced by unusual heat or cold. All these stimuli might be classed as mechanical.

Chemical stimuli chiefly concern us here. In 1887 O. and R. Hertwig found that the eggs of the sea-urchin can be brought to develop by chemical means. The liveliest interest was naturally taken in these experiments by biologists, and from 1896 until the present time a host of investigators has been busy with this problem. At the present time these experiments are under such perfect control and have been studied so carefully that by some of the methods employed almost 100 per cent of the eggs may be expected to develop.

We must bear in mind that such experiments are carried on with the utmost precaution against the presence of sperm in the medium, and under control conditions which would seem to foreclose the possibility of experimental error.

Among the prominent investigators may be mentioned Delage, O. and R. Hertwig, F. and R. Lillie, Lyon, Wilson, Wassilieff, and foremost of all Jacques Loeb. The latter's work has been epoch-making. His experiments have been worked out with the persistence and accuracy of the master research-worker. His successive investigations furnish the most striking evidence of the power of scientific induction when used by a trained intellect. It is not surprising, then, that he should have succeeded in impressing the biological world not only with the value of his experimental work, but also with the apparent legitimacy of his wider generalizations. The value of his contentions will be examined later in connexion with Prof. Schäfer's address.

To understand just what is meant by artificial fertilization, we might follow an experiment through its various stages. We might select the eggs of the sea-urchin as lending themselves very well to this kind of work. Its eggs are fertilized in sea water. After taking due precautions against using eggs that have been fertilized, and this is done by getting them from a newly-killed female, and against the presence of sperm on our instruments, glass-ware, or in the water we are using, the eggs are placed in a very dilute solution of acetic acid, for example. This is the acid found in vinegar. Our solution is so very dilute that certainly we could not detect the presence of the acid by the sense of taste. It would probably be useless to give quantitative statements here, as all this work is done in fractioned normal solutions, using chemical units of weight. In this dilute solution of acetic acid, the eggs are left for two minutes, or slightly longer, depending on the temperature of the water. At first nothing seems to happen. When, however, the eggs are removed from the acid solution to normal sea water, all will form a perfect fertilization membrane, similar in all respects to the one described under normal fertilization. As soon as this is formed, the egg will begin segmenting. The two-, four-, eight-, etc., cell stages follow one another in perfect order. It has been found, how-

ever, that eggs started in this way are rather sickly, and show some tendency to slightly abnormal development, unless they are subjected to further treatment. This consists in placing them for from 20 to 60 minutes according to temperature, in what is known as hypertonic sea water, that is sea water of greater concentration than we ordinarily find it. If after this treatment the eggs are returned to normal sea water, larvae will form in due time. In most of these experiments the young are brought merely to their larval condition, for the simple reason that it is very difficult to rear the larvae, and special methods of feeding, etc., have not been studied as yet. That such larvae, however, can be reared to their adult condition seems to have been made evident by the recent work of Delage. He raised two sea-urchin larvae to the state of sexual maturity.

It must not be imagined that the method here described is the only one by which development can be induced. While experimentation with mechanical stimuli has been more or less discontinued as throwing little light upon the processes involved, a great deal of attention is being paid to chemical means, and these have become surprisingly varied and numerous. Acids of different concentrations, inorganic as well as organic, hydrochloric, sulphuric, nitric, butyric, acetic, citric, etc.; solutions of potassium, calcium, manganese, lithium, silver, copper salts; organic substances in solution, saponin, solanin, strychnin, benzol, tannin, orcinol, phenol, pyrogallol, not to mention a large number of others; all these have been employed with more or less success.

As varied, too, have been the classes of animals experimented upon. Sea-urchin and starfish eggs are the favorite subjects for this kind of work; but success has also been attained with several marine annelids, of the order to which our common earth-worm belongs; with the eggs of molluscs, of the order to which our common oyster belongs; and even with the eggs of vertebrates, such as frogs and some forms of fish. At present experimentation is limited, it seems, to those forms of animals whose eggs are fertilized in the water; still, there is no reason whatever why this should influence the validity of any deductions made from them. Evidently then there can no longer be any difficulty about the practicability of the methods employed.

To analyze the experiment described above. It will have been noticed that it consists of four stages: 1. the immersion of the egg in the acetic acid solution; 2. the removal thence into normal sea water; 3. the immersion in hypertonic sea water; 4. the second removal into sea water.

Membrane formation took place in the second of these stages, only after the treatment with acetic acid. What then did this effect in the egg? Loeb has found that he can answer the question as follows. The acetic acid acts on the surface of the egg, dissolving out of it certain substances, thus rendering that surface more permeable to the sea water. Naturally the cortical layer will thus be lifted off, *so to speak*, from the interior dense portion, and will swell as more and more of the sea water enters. This hypothesis had to be tested. The clue to it was given by the fact that when the egg was left in the acetic acid solution too long, it was entirely destroyed. Such action on living tissue was known to physiologists as cytolysis (*κύτος*, a hollow, cell; *λύσις*, a loosening), and the agents affecting the destruction, as cytolytic agents. The paradoxical fact was then discovered that all the substances which inaugurate development were cytolytic agents. Evidently then the process of inaugurating development is brought about by the cytolysis of the egg's surface layer. This, too, accounted for the fact that eggs could be exposed to the action of these agents only for a very short time, and when the substances were in a very dilute condition. Now that the hypothesis was explained to some extent it had to be verified. It was known that the blood of all animals contains chemicals which are cytolytic in their effect upon the cells in the blood of animals of another species. Loeb argued that if his theory were correct he ought to be able to inaugurate development by such blood extracts. As a result he can now fertilize the eggs of several invertebrates with the serum derived from ox blood. This is only one of many confirmations of the theory.

Segmentation follows upon membrane formation. It is effected by the immersion of the egg in hypertonic sea water. Just what is the result of this immersion is not yet quite clear. Several theories have been suggested. As these, however, can hardly be treated adequately in a short summary, we must leave them. They are such, however, as can affect neither the

conclusions drawn from the preceding nor our criticism of Loeb's wider generalizations.

On the basis of his experiments, Loeb has founded his so-called Lysin theory of fertilization. He concludes that the processes observed by him in artificial fertilization are the same, as far as they go, as those which take place when an egg is fertilized by means of the spermatozoa. The latter accordingly must bring two kinds of substances into the egg; first, a cytolytic agent which effects membrane formation, and then some substance which corresponds in its action to the hypertonic sea water. It should be added, however, that some of these details are not accepted without challenge by all workers in this field.

III. SIGNIFICANCE OF ARTIFICIAL FERTILIZATION.

We are now ready to discuss the reference to artificial parthenogenesis in Prof. Schäfer's lecture. He tells us: "The researches of J. Loeb and others upon the ova of the sea-urchin have proved that we can no longer consider such an apparently vital phenomenon as the fertilization of the egg as being the result of living material brought to it by the spermatozoon, since it is possible to start the process of the [segmentation of the] ovum and the resulting formation of the cells, and ultimately of all the tissues and the organs—in short, to bring about the development of the whole body—if a simple chemical reagent is substituted for the male element in the process of fertilization. Indeed even a mechanical and electrical stimulus may suffice to start development."⁵

Just previous to this, Prof. Schäfer had been speaking of the various phenomena indicative of life, of movement, of assimilation and disassimilation, of the identity of the physical and chemical processes in living and non-living matter. Then follows the paragraph we have just quoted. This in turn is succeeded by the following: "Vitalism as a working hypothesis has not only had its foundations undermined but most of the superstructure has toppled over, and if (!!!) any difficulties of explanation still persist we are justified in assuming that the cause is to be found in our imperfect knowledge of the constitution and working of living material." We might

⁵ *Nature*, 5 Sept., 1912, p. 9.

hesitate to criticize this paragraph, as its force is apparently duly limited by the introduction of the phrase "as a working hypothesis", were it not abundantly clear from the whole lecture that the implication of this limitation was not realized.

Concerning the statements about artificial fertilization and the inferences drawn from them, it seems to us that a twofold false supposition underlies them: 1. that artificial fertilization is equivalently natural fertilization; 2. that Loeb's fertilization experiments and those of others disprove vitalism.

Regarding the first of these suppositions. We have seen above that fertilization has a twofold effect, the mingling of chromatin, and hence probably of hereditary characteristics, derived from the male and female, and the inauguration of the process of development. The first of these evidently cannot be secured by artificial fertilization. Just what this would mean to any species of animals, and how disastrous the effects would probably be, is too large a question to be entered into here. Suffice it to say that the undoubted benefits of amphimixis must be inferred from the almost universal occurrence of the process throughout the organic world. Nor can it be objected that some recent experiments, e. g. those of Woodruff on *Paramoecium*, have disproved any need of fertilization. Probably they have proved just the contrary. For lack of space, however, we cannot enter into these interesting details. As for the second effect of fertilization, it is certain that segmentation does not always follow immediately upon natural fertilization. The process is often deferred for a long time. Thus in certain daphnids, belonging to the crustacea, the winter eggs are fertilized in autumn, a few stages of segmentation are passed through, and then the eggs remain quiescent until spring. Again, it seems probable that in certain genera of aphids the eggs do not segment immediately after fertilization, which takes place in autumn, but only in the following spring. We can hardly find a parallel for this in artificial fertilization. Finally it must be pointed out briefly that there is as yet no certainty about the identity of the processes taking place within the egg during artificial parthenogenesis with those following normal fertilization. For all of these reasons we think we can state with considerable assurance that artificial fertilization can hardly be the exact equivalent of natural.

The second supposition is that Loeb's fertilization experiments and those of others disprove vitalism. To put this in other words, Loeb's experiments lead us to believe that all living matter is exclusively physical and chemical in character, and that therefore no such entity as a soul or a vital principle or an entelechy, to use a favorite "modern" term, is necessary to explain the operations of living matter. In examining this supposition, let us bear in mind that Loeb is using living matter in his experiments. This cannot be emphasized too strongly in view of the false deductions we are speaking of. It will be granted quite readily, we think, that the egg even before fertilization is alive in some sense of the word. This being granted, Loeb's argument seems to be the following: "By means of chemical agents I can control living matter in such a manner as to make it conform to all the laws of chemical action. Therefore living matter must be merely chemical in its nature." Might I not argue with as much reason: "By means of living organisms I can control chemical substances in such a way as to make them participate in all the properties and operations of living things. Therefore chemical substances are alive."

It should be noted, moreover, that Loeb is designating the process of development not from the egg which is receiving the stimulus, but from the chemical agent which is imparting it. The former is ordinarily designated as "alive", the latter as "inanimate". The burden of proof rests upon Loeb that these terms are synonymous by reason of the fact that the chemical agent can activate the living substance. To parallel this argument again, any believer in the spiritual nature of thought might argue: "The thought of my food can cause my salivary glands to secrete. Therefore my salivary glands are spiritual."

It is regarded almost as axiomatic in physiology that a physiological action is specified not by the stimulus which inaugurates it, but by the nature of the reacting organ or tissue. According to this extension of Johannes Müller's so-called "Law" of Specific Sense Energy, any tissue or organ will react in its specific manner to any stimulus capable of causing a reaction. Thus our optic nerve will react normally to light waves, giving a sensation of light. It will also react to a

blow, or a chemical stimulus, or an electrical stimulus, but in each case it will give a sensation of light. The "Law" as stated above has not been proved yet to be universally applicable, though there is very strong evidence for its truth. We are using it here merely to illustrate a possible explanation of the experiments we have just described. This explanation has been suggested by O. Hertwig. According to it the egg in its unfertilized condition is just ready to divide. As soon as any adequate stimulus is applied to it, be this a spermatozoon, or a chemical agent, or an electric shock, it will immediately respond, and that too in the manner proper to itself, by dividing. Evidently, if this is the correct view (and there are no serious difficulties against it), I can no more conclude to the chemical nature of the egg from the experiments in artificial fertilization, than I can conclude to the purely physical nature of nervous tissue from its response to physical agents.

Much more might be said to illustrate all this more fully. It must suffice, however, to point out only one further class of facts. We do not wish to disparage in the least the value of the experiments we are discussing. Much less do we wish to minimize the epoch-making importance of these contributions to our understanding of biological processes. But what, after all, have they contributed to theoretical biology, to the understanding of the real nature of life? Should we not rather have expected from our knowledge of other physiological phenomena the results that were really attained. When I cut my finger, do not the cells immediately adjoining the injured area begin to proliferate at once, to repair the damage that has been done? In all animals, moreover, more particularly in lower forms, there is a great power of regeneration of lost or diseased parts. And this power is immediately activated by an injury. From all this might it not have been inferred that eggs would react in the way described, just as other cells react to mechanical and chemical stimuli? From this point of view we are still as far removed from the understanding of the real nature of life as we were at the time when these fertilization experiments were first begun.

Of course we do not claim for a moment that all this exhausts the subject, or that we have done complete justice to the really herculean labors of those engaged in this branch of

research. It has been treated at great length by men of the greatest mental power, and still, as far as experimental proof is concerned, many biologists are still unconvinced. Our purpose was to call attention to the facts and their interpretation. Just now the subject is claiming considerable attention. At the recent meeting of the British Association a symposium on the origin of life was arranged between the botanical and the zoological sections. Much was said for vitalism, far more against it. In passing it may be noted that a clergyman—we know not of what denomination—"pointed out that for years past many evolutionists had recognized, as a necessity of the theory, that organic life must be derived from what was inorganic, and that it was reassuring to find that this *apriori* speculation could be supported on the grounds of scientific probability."⁶ It is these "grounds of scientific probability" we ought to try, in some way, to understand in order to combat materialism properly.

This effort of reading into a new line of research far more than is warranted by the facts is but an instance of a tendency deprecated by many biologists. Thus Francis B. Sumner, of the U. S. Fish Commission, writes: "The writer is not in the least in sympathy with the tendency so often manifested to explain the most complex of natural phenomena by a few simple chemical or physical formulae. If the principles which I have invoked (referring to certain tentative hypotheses) operate at all in the way in which I have supposed, they operate in conjunction with other principles so obscure and complex that a solution of these problems is certainly very far distant."⁷ Certainly artificial fertilization has done nothing to invalidate the statement made by one of America's foremost biological students and teachers, William Keith Brooks of Johns Hopkins: ". . . for I am myself unable to discover in the present status of biology, any demonstration of error in the statement that life is different from matter and motion."⁸

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⁶ *Nature*, 31 Oct., 1912, p. 202.

⁷ *Science*, 29 Dec., 1911, p. 931.

⁸ *Foundations of Zoology*, p. 20.

ECCLESIASTICAL VESTMENTS: THEIR MYSTIC MEANINGS AND COLORS.

A CONSIDERATION of the mystic meanings and colors of ecclesiastical vestments may well be prefaced by some trenchant remarks of Thomas Carlyle on the matter of clothes. He says: "All visible things are emblems; what thou seest is not there on its own account; strictly taken, is not there at all. Matter exists only spiritually, and to represent some idea, and body it forth. Hence clothes, as despicable as we think them, are so unspeakably significant. Clothes, from the king's mantle downwards, are emblematic. . . . On the other hand, all emblematic things are properly clothes, thought-woven or hand-woven: must not the imagination weave garments, visible bodies, wherein the else invisible creations and inspirations of our reason are, like spirits, revealed, and first become all-powerful? . . . Men are properly said to be clothed with authority, clothed with beauty, with curses, and the like. Nay, if you consider it, what is man himself, and his whole terrestrial life, but an emblem; a clothing, or visible garment, for that divine Me of his, cast hither, like a light-particle, down from heaven? Thus is he said also to be clothed with a body.

"Church clothes are, in our vocabulary, the forms, the vestures, under which men have at various periods embodied and represented for themselves the religious principle; that is to say, invested the divine idea of the world with a sensible and practically active body, so that it might dwell among them as a living and life-giving word. These are unspeakably the most important of all the vestures and garnitures of human existence. They are first spun and woven, I may say, by that wonder of wonders, society; for it is still only when 'two or three are gathered together', that religion, spiritually existent, and indeed indestructible, however latent, in each, first outwardly manifests itself (as with 'cloven tongues of fire'), and seeks to be embodied in a visible communion and church militant.

"But with regard to your church proper, and the church clothes specially recognized as 'church clothes', I remark, fearlessly enough, that without such vestures, and sacred

tissues, society has not existed, and will not exist. For if government is, so to speak, the outward skin of the body politic, holding the whole together and protecting it; and all your craft guilds, and associations for industry, of hand or of head, are the fleshly clothes, the muscular and osseous tissues (lying under such skin), whereby society stands and works;—then is religion the most pericardial and nervous tissue, which ministers life and warm circulation to the whole."

PRIMITIVE USE OF WHITE.

The clothing of the primitive clergy was probably white; but in later ages ecclesiastical rank became differentiated by the color of the wearer's habit; the Holy Father, white; cardinals, red; bishops, purple, and priests, black. The different monastic Orders also chose their distinguishing colors. But in all cases the head-covering—cowl, biretta, or zucchetto (skull-cap)—agreed in color with the cassock or habit.

Many vestments were invariably white, and have remained so to the present day—the alb, amice, girdle, cotta, and rochet; these are all of white linen only, although colored albs have not been unknown. Bishop Bartholomew (1161-1185) gave to Exeter Cathedral two albs of blue. At the funeral of Poore, Bishop of Durham, which took place in 1237, a black alb was worn. But vestments made of silk, or of more costly materials, were not only in color, but the color varied according to the service or the season. Copes, chasubles, stoles, dalmatics, tunics, maniples, etc., are (according to their hues) used at different times, as by ancient rules laid down.

THE LITURGICAL COLORS.

The introduction of liturgical colors, to mark the sequence of the Christian seasons, seems not to have arisen until the close of the twelfth century; as prior to that time it was certainly not general or systematic. At that period, however, Pope Innocent III issued rules for the use of four colors by the Church in Rome: namely, white from Christmas to Epiphany, Easter to Pentecost, and on some minor festivals; red for Pentecost and the feasts of martyrs; green for ferial days; and black for Advent, Lent, and a few special days.

Almost immediately one modification in these colors took place: Durandus, in 1286, and Cardinal Cajetan, about the same time, enumerate five colors; violet replacing black, except on Good Friday and at Masses for the dead.

The emblematic nature of this sequence of colors is obvious, and renders them at once serviceable in the way intended—as reminders of the events commemorated by the various feasts and fasts. Almost everywhere in the Western Church white has been a sign of joy, and therefore used for the great festivals of our Lord; whilst black, the hue of sorrow, marks the day of His Crucifixion, and the funerals of our friends; violet speaks of penitence; whilst red, the color both of fire and blood, reminds us of the descent of the Holy Spirit in “tongues like as of fire”, and of the blood of martyrs; and green, the ordinary and prevailing tint of nature, may, not unnaturally, be employed at times when no special mystery, person, or event is commemorated. These colors have, with but little change, maintained their places to the present time. It is true that blue has at times been employed as a variation of violet or purple; and that white, instead of red, has been used for saints who were confessors rather than martyrs, as also for the festivals of Our Lady; but, as a whole, this scheme of the sequence of liturgical colors has been observed for more than six hundred years over the greater portion of Christendom.

During medieval times, in England, the rules in force as to liturgical colors differed in the various dioceses. Even within the diocese of London the use of the Cathedral of St. Paul and that of the extra-diocesan Abbey of St. Peter at Westminster were not in all points the same. Lichfield, Exeter, London, Wells, Lincoln, and Westminster, as well as the archdiocese of Canterbury, all had their local sequences of colors: while, in the north, the other primatial see of York also took a more or less independent line in the matter. True, a certain similarity ran through all the uses, but identity was so far from being attained that one is driven to the conclusion that it was never aimed at. White was however universally the color for Christmas and Ascension Day, for feasts of Our Lady and of all other virgins, and for Easter Day, except at Westminster and Wells (which used red). Red was

equally universal on the festivals of martyrs, of the Apostles, and for Pentecost; except at Salisbury and Lichfield, where white was used at Pentecost, and at Westminster, where yellow or green might be substituted. Red was also, in most instances, the penitential color, used during Lent and on Good Friday; but black was the Lenten color at Lichfield, and violet (or purple) at Exeter and London. Black was, as on the Continent of Europe, the universal hue for Requiem Masses.

But the old English uses also recognized some colors unknown to the Roman sequence. Yellow was frequent, being generally employed on the feasts of confessors. Brown was also in use. Blue was adopted at Wells for St. John Baptist's Day and Michaelmas. A combination of all the colors was allowed at Exeter on All Saints' Day. But churches that could afford vestments of cloth-of-gold employed them, to the exclusion of any other color, on high festivals.

According to the old English use, red was the recognized color for Sunday, save when it was superseded by a festival that demanded white. This may explain why in almost all churches possessed of but one altar cloth the color of that one has from time immemorial always been red.

This medieval fondness for red is, to a great extent, in harmony with the Ambrosian use at Milan, where it is much more frequently employed than according to the Roman rite. It is also to be noted that the usages of some of the French dioceses (e. g. Sens and Le Mans) agreed in sundry particulars with the uses in vogue in England.

The Greek Church has preserved the primitive use of white far more than has been done in the West. It is indeed the color exclusively employed in the Eastern Church, except at penitential seasons, when violet is used.

The primary and main object of the Church in adopting vestments of different hue was no doubt to teach the faithful, by impressing upon them the joy or sadness of the mystery or event commemorated. For in some cases the colors vary for the several services, independently of the season: thus, white for marriages, confirmations, and baptisms; and black for funerals.

MYSTICAL MEANING OF THE SACRED VESTMENTS.

But a mystical meaning has also been drawn from each of the sacerdotal vestments. These are intended specially for the edification of the priest, as he is reminded of the meaning of each, by a special prayer prescribed for his use, as he dons each portion of the ceremonial vesture.

In considering the teachings, suggested to devout minds, by the ancient articles of ecclesiastical vestments, we must remember that two lines of thought have been followed in this matter: (1) The various vestments have been regarded as symbolical of the bonds, the robes of mockery, and the other concomitants of the Passion of our Lord; so that the priest, about to offer that Holy Eucharist, wherein "we do show forth the Lord's death", may realize that therein he is the representative to the people of "the great High Priest". (2) Ecclesiastical vestments have been given also a metaphorical significance, reminding the wearer of those Christian graces and virtues with which the faithful priest should be fully equipped.

Taking the first of these two methods of interpretation, we find that the Eucharistic vestments have been assigned the following significations. The amice typifies the veil (or cloth) that bound our Saviour's eyes during the mocking to which he was subjected. The alb signifies the robe in which Herod arrayed Him. The girdle is the cord of His scourging, while the stole represents the ropes that bound the Saviour to the pillar of His scourging. The maniple in the Western Church and the epimanikia in the Greek Church refer to the bonds which secured the sacred hands of the Redeemer. The chasuble symbolizes the purple robe with which Pontius Pilate invested Him.

Different views have been taken, by different writers, of the divine graces which these vestments are held to typify. John Miraeus (Prior of Lilleshall in 1403) regards the amice as denoting faith; the alb speaks of purity; the girdle of chastity; the maniple of fortitude; the stole of humility; and the chasuble of charity.

The signification attached to the amice arises probably from its occasional use as a head covering, suggestive of the

"helmet of Salvation". The stole implies humility from (1) its likeness to the yoke; also (2) from its suggestion, when crossed on the priest's breast, of bearing the Cross. The chasuble typifies charity as covering all.

The missal, in the several prayers to be said while vesting, suggests a slightly different series of meanings: the maniple represents contrition; the stole speaks of immortality; while the chasuble emphasizes obedience, and the burden of priestly responsibility.

The shape or even the color of a robe may be (in fact, no doubt is) of little or no importance in itself; but circumstances may give, even to a trifle, a position and importance which exalts it almost into a principle. Through the use of ancient vestments by her clergy the Catholic Church asserts her claim that her priests are the ambassadors of the King of kings; and she also sets forth the fact that not by preaching, or even by prayer, do we reach the highest act of earthly devotion to God, but that in the Christian sacrifice we pay Him our truest and most solemn worship.

The degradation of William Sawtre, who was convicted of Lollardism in 1400, illustrates in an interesting manner the vestments severally characteristic of the various Orders in the sacred ministry, below the episcopate. Vested in full sacerdotal robes, Sawtre was arraigned before the Archbishop of Canterbury and the Bishops of London, Lincoln, Hereford, Exeter, St. David's, and Rochester. The unfrocking took place in St. Paul's Cathedral, London. The chalice and paten were taken out of the accused's hands, and the chasuble stripped from him, as a sign of his degradation from the priesthood. The book of the Gospels and the stole were next removed to show that he was no longer to be considered a deacon. Next he was divested of the alb and maniple, which bereft him of the office of sub-deacon. Then various church vessels and implements were placed in Sawtre's hands and immediately taken away again, thus indicating his degradation from the Minor Orders of Acolyte, Exorcist, and Reader. Finally, the removal from him of the surplice, and keys of the church, deprived him of the office of Ostiary, and thus denuded him of the last shred of any ecclesiastical character attaching to his person.

We must always bear in mind, however, that the same primitive costume has given us, though by slightly different developments, both the ecclesiastical vestments and the secular attire of the clergy. The modern clerical coat and vest are but abbreviated forms of the cassock; the cloak is merely a modified cope; and the white tie (or collar) is, probably, the amice modified.

EPISCOPANEA.

In respect to the authority and dignity of the episcopal throne, it became usual in medieval times to be precise in the case of archbishops and bishops as to some minor portions of dress, to which little importance was attached in the case of inferior ecclesiastics. Take, for instance, the surcingle (*succingulum*). Its other names are "prae-cinctorium" or "balteus pudicitiae". At one time it was in general use; various MSS., dating from the fourteenth century, speak of it as one of the vestments worn by bishops. Now it is practically extinct in the Western Church; and at the present time is worn only by the Pope when the Holy Father celebrates Pontifical Mass. This vestment is not, as the name would imply, an under-girdle, but an appendage, like a maniple, hung on the girdle, on the left side.

In the Eastern Church a vestment is used at the Holy Eucharist which somewhat resembles the *succingulum*, and may have a common origin with it. This is the *genuale* or epigonation. It is a diamond-shaped pendant, suspended on the right side of the girdle, and extending to the knees; whence its name.

I. SHOES, BOOTS, AND GAITERS.

Compaga were a kind of shoes, which had been used especially by persons of senatorial rank; but in the time of St. Gregory the Great they were reserved as a peculiar privilege for the clergy of Rome. Rabanus Maurus (Archbishop of Mayence, and the pupil of Alcuin) is the first to count shoes—or, more strictly, sandals—among the characteristic marks of clerical dress. His treatise, *De Institutione Clericorum*, dates from 819 A. D., and it was in the same century that sandals began to be regarded as part of the episcopal habit; black

shoes having been usually worn before that time. The British Museum possesses such a pair of sandals, once the property of Bishop Lynwoode, who died 1446. By the end of the tenth century, the abbots, especially such as were exempt, began to seek permission to assume this as well as other portions of the episcopal dress. One of the first to obtain this privilege was the Abbot of St. Vincent, Metz. Others soon followed, and in the fourteenth century we find that sandals of the episcopal type formed a regular part of the official dress of exempt abbots. The ordinary monastic sandal were fastened with a latchet, those worn by the higher orders were without latches. Moreover, priests were forbidden to say Mass in sandals.

Boots were, it is said, first used by the Benedictines; but the Franciscans—who preserved more of the primitive simplicity of their saintly Founder than most of the other Orders—went bare-foot, or wore only rough sandals.

Caligae (or the bishop's leggings) are first mentioned by St. Ivo, Bishop of Chartres and a pupil of Lanfranc, who died in 1115. He describes them as being of linen and reaching up to the knees. Later they were called "tibialia", and were made of silk. The doctors of divinity in medieval universities wore boots that buttoned up the side: they, and the episcopal gaiters as now worn, probably derived their origin from the *caligae*.

Chirothecae was the recognized name for episcopal gloves. A mid-twelfth-century writer, Honorius, refers to *chirothecae* as part of the appropriate dress of a bishop. They were handsomely embroidered with the arms of the diocese, or some sacred design, on the back, which were often jeweled; and the gauntlets, which were wide, ended in tassels. A handsome pair which belonged to William of Wykeham is still preserved at New College, Oxford. A pair belonging to a fourteenth-century Bishop of London was worked in gold and enamel, and was valued at £5 of the money of that time.

II. RING.

The putting on of the episcopal ring, and the presentation of the crozier, formed an important part of the investiture of a bishop; and have more than once been the cause of fierce

quarrels between Church and State, when secular princes have endeavored to usurp the right of bestowing them. This method of investiture was early adopted, the custom being inherited from the days of classical Rome. The Fourth Council of Toledo (held in 633) referred to the episcopal ring as one of the insignia of a bishop. In that same century the tomb of Agilbert, Bishop of Paris, was opened, and it disclosed the remains of the prelate, still wearing on his finger a gold ring which had a jewel engraved with the effigies of our Lord and St. Jerome. St. Augustine speaks of his signet; which doubtless was first used as an official seal, and not for mere ornament. St. Cuthbert's is still preserved at Ushaw, near Durham. Amongst ancient episcopal rings of old English bishops that have been preserved are those of William of Wykeham (1367-1404) and Gardiner (1531-1555). Besides these, several of the Continental and English cathedrals still retain antique examples, whose original owners are, in some cases, now unknown. At first the episcopal ring was worn on the left-hand. In 827 Gregory IV moved it to the right-hand. Its use has always been retained in the Catholic Church, and by the Anglican bishops; but it is unknown in the Eastern Church, except among the Armenians and the Syrian Maronites.

A thumb stall, or "pouncer", was a handsome ring worn by a bishop on his thumb, after it had been dipped in Holy Oil, to prevent the chrism from rubbing off on his vestments. Manchester Cathedral possesses the "brass" of James Stanley (Bishop of Ely, 1506-1515) which represents him wearing two rings, a large one on his thumb and another on the third finger of his right-hand. They are worn outside the episcopal gauntlets; and, as the manner was, between the first and second joints of the finger.

There is still extant a letter written by Winchelsey (Archbishop of Canterbury in 1310) which proves that at that time the primate claimed as his own the official ring of every deceased prelate in his Province.

III. PALLIUM.

Ecclesiastical writers have employed the word pallium in various senses. Pope St. Sylvester is quoted, both by Rabanus

Maurus and Walafriid Strabo, as ordaining that every deacon should wear on his left arm a pallium of woven linen (*pallium linostimum*), by which apparently the primitive maniple is meant. Pope St. Celestine speaks of it as the monastic cloak. St. Isidore of Seville usually uses the term with the general meaning of a garment, and speaks of the "paenula", the "lacerna", and other ancient cloaks or tunics, all as pallia, adding a differentiating phrase in each case.

During the first century the word was used in Rome as an equivalent for the Greek "himation", which was the cloak of the Eastern Empire, and answered to the toga in the West; the main difference being that the former was square, whereas the latter was round in shape. It was thrown round the body, and had its right side open, thus leaving the right arm free, while the left was enveloped in its folds; the whole being fastened by a brooch upon the right shoulder. So plain and simple was this garment in its inception that it was adopted by Diogenes and his fellow-cynics as their chosen garb. But in the later Empire it became, in an enriched form, the distinguishing robe of the Emperor. In the church or St. Vitalis at Ravenna there still exists a sixth-century mosaic that represents the Emperor Justinian, assisting at the consecration of that church, robed in a pallium of the kind described.

There was however yet another method, in the sixth century, of donning the pallium, both in the East and West. In this case, the robe was less ample, and being gathered about the waist, was turned over each shoulder, in much the same fashion adopted with the Scotch Highland plaid. Ivory diptychs are extant which exhibit this use in the case of Boëthius (Consul of the West in 510) and Clementinus (Consul of the East in 513). And, it has been conjectured, from this form of pallium both the omophorion of the Greek Church and the archiepiscopal pall of the Latin Church have been derived.

Isidore of Pelusium (circa 412 A. D.) mentions the former as one of the episcopal insignia; and an ancient MS., of the tenth or eleventh century, represents all the bishops present at the Second Council of Nicea as wearing it. Isidore says that it marks a bishop, just as a stole does a deacon; and alleges that all bishops wear the pallium to remind them that, as Under-Shepherds, they "must bear the infirmities of the

flock". It was laid aside, however, at the reading of the Gospel, as the Chief Shepherd then himself undertakes the guidance of his sheep.

The omophorion of Archbishop Moses, who lived in the early fourteenth century, is still preserved. To this day this vestment (which has changed but little in shape from its original) is still worn by all the bishops of the Eastern Communion.

At first the pallium was conferred by the Pope with the approval of the civil authority. When Vigilius (about 545 A. D.) gave the pallium to Auxanius, Archbishop of the ancient See of Arles, he did so "as our most glorious son, King Childebert, has with Christian devotion commissioned us (*pro Christiana devotione mandatis*).". When, later, St. Gregory sent the pallium to the then Archbishop of Arles, he speaks of having done so with the assent of the Emperor, the reigning sovereign of the time being Maurice of Byzantium.

Originally, the pallium was conferred on metropolitans as a symbol of special honor and authority, but not as a necessary qualification for the archiepiscopal rank. For instance, Arles claimed the dignity before ever Pope Symmachus gave this vestment to Cæsarius, one of its archbishops. The Bishop of Bamberg (in 1046) and the Bishop of Lucca (in 1057) received the unusual privilege of wearing it.

The First Council of Maçon (581 A. D.) decreed that no archbishop should say Mass without his pallium. The inference is that there was a Gallic pallium—possibly derived directly from Eastern sources—which the metropolitans of Gaul invariably wore in primitive times; a pallium distinct, perhaps, to some extent in shape, from the badge of papal authority, which latter may have also been in use in addition to the Gallic pallium, as it has been called.

The early form of the pallium (Roman) appears to have been similar to the Eastern one. In the frescoes of the Catacombs the figures of St. Cornelius, St. Xystus, St. Cyprian, and others, are represented wearing the pallium in Greek fashion, with the loose ends hanging on the left side. These date from the sixth century.

Later, the pallium assumed a more rigid form, and became a circle round the neck with long ends hanging down (back

and front) the middle of the robes. An eleventh-century fresco in Rome exhibits St. Clement vested for Mass, with the pallium hanging almost to the bottom of his alb. Thus it forms a Y on the front and back of the chasuble, and resembles the orphreys attached to that vestment in medieval times. The Bayeaux Tapestry represents Archbishop Stigand vested in such a pallium. Nowadays its pendants are much shorter.

In 1370 St. Gregory decreed that no metropolitan could consecrate either a church or a bishop, summon a synod, or do any official act, until he had the pallium, the insignia of his authority; also that, if he be translated, both he (in his new See) and his successor (in his old one) must procure fresh pallia; and, at death, the pallium was to be interred with him.

About the eleventh and twelfth centuries the pallium was often called the rationale, a name by which the High-Priest's breastplate was denoted. Beyond the fact that each lay upon the wearer's breast, the two had nothing in common. Nevertheless, under the influence of this feeling, a local and transitory usage sprang up, of wearing an actual representation (more or less exact) of the Old Testament breastplate of the Jewish Dispensation. Such a breastplate or rationale of leather was found within a coffin in the church of the Passion at Moscow. And there are traces of such a custom having at one time existed in the West; for, an inventory of Saltzburg Cathedral makes mention of a rationale of gold, set with gems, and suspended by chains of gold. But this custom was so far from being general that even the form which the rationale assumed is very doubtful.

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STUDIES IN CHRISTIAN ART.

The Renaissance.

ALTHOUGH the term Renaissance in art signifies the revival or "new birth" of the classic arts of Greek and Roman, it must not be fancied that the art of the Renaissance is a mere copying of antique art. For whilst the new art takes its forms and variations from antiquity, it reflects a wholly different spirit, due to the influence of ten centuries of Christian life. There is in reality no repetition in the course of human civilization, though there are new syntheses of older elements.

Thus the Renaissance in its beginnings is a fusion of medieval forms with those of antiquity. The first notable innovations in the art of the Middle Ages are those that affect the ornamental parts of buildings by the introduction of Greek and Roman motives. Later the ancient forms are seen to modify the framework and construction of the monuments.

If we look for the causes of the adoption of the old forms at the time of the Renaissance, we find chiefly two: first, a growing tendency to study nature and observe its forms; next, a popular interest in the literature and art of the ancients, by a movement known in history as Humanism.

To account for the renewed interest in the study of nature and its beautiful forms we must go back a few centuries—to the time of St. Francis who died in 1226. He was the author of the "Canticle of the Creatures," or, as it is now more commonly called, the "Canticle of the Sun," a most beautiful hymn echoing love of nature, as he was wont to proclaim and preach it to the fishes and birds, and the rest of God's creatures whom he called his brothers and sisters, the sun, moon, and stars. Quite unintentionally he popularized this, his love and study of the beautiful things of nature, and thus drew the genius of his time away from the lifeless tethers of conventionalism, inspiring them with a new vitality by the fervor of his exhortations.

Literature took up this new Franciscan spirit, and wrought among all classes a vigorous reaction in the domain of poetry. Dante abandons the speech of the schools and writes his Divine Comedy in the language of the people. He pictures in

glowing colors the world Christianized; yet records of paganism meet us at every turn, under the charming guidance of Virgil, who points the way to new uses of the ancient classic fountains of art and letters. Next come Petrarch, the actual progenitor of Humanism, and Boccaccio, who by their search among the old codices open the way to a new appreciation of the ancient literature.

From the great men of letters the love of things classic passes over to artists, and by them is diffused abroad among the people. The Municipality of Florence, committing to Giotto the erection of the Belfry, orders "the construction of a building so magnificent that in point of height, and quality of workmanship, it shall excel all achievements of its kind by the Greeks and Romans in the days of their most flourishing power."

Subsequently, the invention of the printing press, by publishing and popularizing the deeds and fame of the great masters of ancient letters, gave a final impulse to the renewal of thought in a classic spirit, and inaugurated that golden age of letters and arts under the patronage of the Popes, chiefly Leo X. Simultaneously with this turning to nature and the old classic models there developed a certain individualism in art which coördinated the work of the ancients to the demands of time and place and purpose of the monuments.

In the history of the Renaissance we trace progressive periods which take their name from their time—the art of the fourteenth century, fifteenth century, sixteenth century, respectively. In the fourteenth century we recognize the beginnings of the ancient classic renaissance. Its growth is still overshadowed by the Gothic spirit, especially in architecture. There is actually no building of a monumental aspect in the fourteenth century which could be said to belong to the Renaissance. The sixteenth century, on the other hand, shows the matured classic art; whereas that style which is properly and peculiarly the expression of the renewal, in its growth of classical contours, though less severe and more graceful and elastic than either Greek or Roman forms, belongs properly to the fifteenth century.

It is to be noted that these three periods, commonly designated as the Trecento, Quattrocento, and Cinquecento of

Italian art, are to be understood as merely representing the general features of art within a dated epoch, without insisting on chronological precision. Nor is the term "Renaissance" intended to describe anything more than the broad impulse of a revival in arts whose course, under the combined inspiration of nature and practical reactions of the ancient art, runs from Gothic to *barocco*, or depreciated *baroque*.

THE FOURTEENTH CENTURY.

ARCHITECTURE.

During this period, as I have already said, the architecture stays Gothic. In Italy, too, the Gothic has its detached and peculiar character. Flowering from the Romanesque trunk, it conserves, one may say, the inner genius of the Romanesque, but adopts its outward and formal parts from the Gothic style.

In the buildings of this era is found the full Romanesque round arch, intermixed with trilobate and multiplex ogives. The churches are lower, and generally they do not employ the outer flying arches; or, if they do, the same are more depressed; and, in turn, they have recourse to buttresses adhering to the wall in the manner of pilaster props. Moreover the general proportions, mouldings, and ornaments, have a distinctive accent, a more subdued tone, altogether *Italian*.

I will not dwell on the subdivisions of Italian Gothic, but may simply note that the Florentine phase shows more of a Romanesque feeling; is less distant, than the others, from the classic type, and more nearly prepared for the Renaissance. Florence in fact is the cradle of art as renewed by a fresh scion.

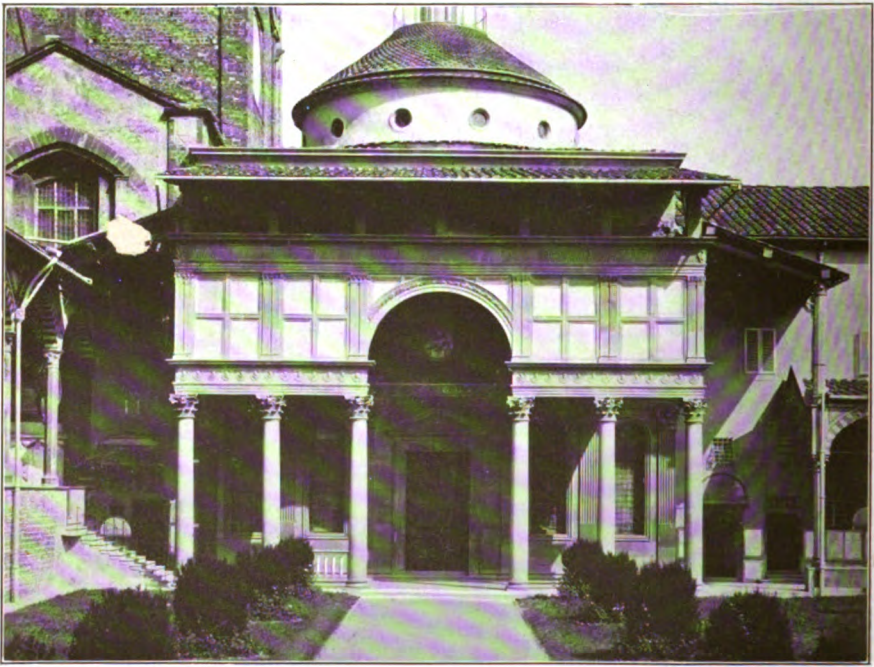
Artists and Monuments. Arnolfo di Cambio (1232-1300) shines toward the early dawn of the fourteenth century, and is its great harbinger. He has imparted to his buildings a dignity both graceful and severe; and through the medium of constructive and decorative forms he gives admirable expression to the animating thought of the work. Arnolfo is the author of three Florentine architectural monuments of the first magnitude: Santa Maria del Fiore, S. Croce, and the Palazzo Vecchio (Old Palace). Not inelegantly says a cer-



DOORWAY, ST. STEPHEN'S CHURCH, VENICE.



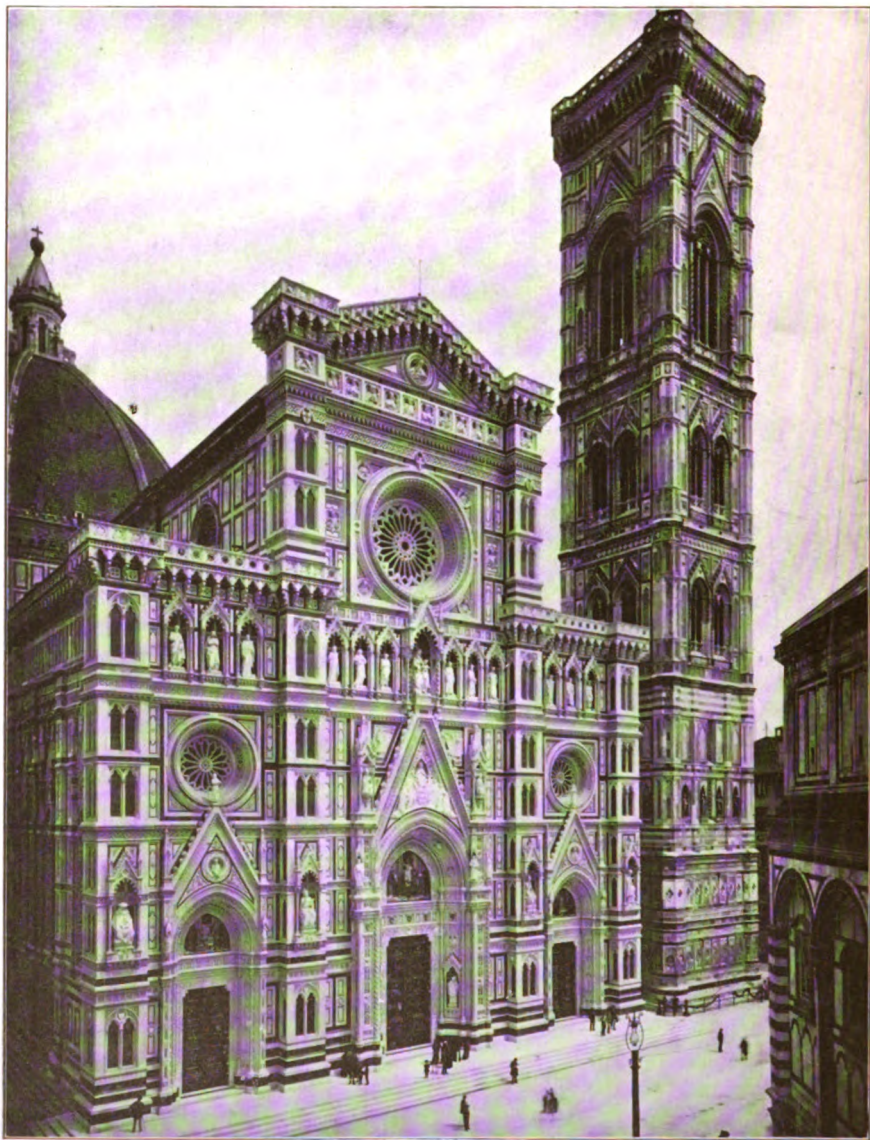
MADONNA AND CHILD, WITH ANGELS AND SAINTS.
Museum of Siena Cathedral.—Duccio di Buoninsegna.



CLOISTER OF THE HOLY CROSS, CAPPELLA PAZZI, FLORENCE.
Filippo Brunelleschi.



TABERNACLE, CHURCH OF OR S. MICHELE, FLORENCE.
Andrea Orcagna.



FACADE OF FLORENCE CATHEDRAL AND GIOTTO'S CAMPANILE.
Arch. De Fabris and Del Moro.

tain writer, that he who stands on the height of S. Miniato, and beholds Florence in panorama, will divine, in these three monuments, towering above all the others, the whole soul of that city: S. Maria del Fiore and Palazzo Vecchio denoting religion and patriotism; S. Croce, the ancient and glorious corporations. S. Maria del Fiore was carried on by the master artist so far as the first two galleries of the façade; was continued by Francesco Talenti, and completed by Brunelleschi, who raised and poised in the air the marvelous dome.

Giotto, in 1334, began that miracle of art, the Belfry or Campanile, called after his name; the most beautiful belfry in all Italy, and maybe in the world. But he labored only two years there before his death. The work was resumed by Andrea da Pontedera, surnamed Pisano; and then continued by Talenti. Its progress is recorded thus by Pucci, a poet of that time:

On the nineteenth day of July, that year, the Belfry of *Ecclesiae Majoris* was founded by Master Giotto, that subtle painter who cleared the ground of every bush, and then directed all the great labor; carving the first designs in his own fair style. In the year 36 (for so it pleased God), Master Giotto died at the age of seventy; being buried in that same church.

Next there toiled for a time yonder famous master, Andrea Pisano, who wrought the beautiful door in honor of St. John.

But, the work advancing too void of results, and in the cause of amendment, the mastery was taken from his hands, and then conducted by Francesco di Talenti; until the entire project lay dropped in order first to complete the church.

GIOTTO'S BELFRY.¹

Near the Church let it rise, and be it a work such as neither the Greeks ever conceived, nor the Roman Fathers. Of our own Florence would we have it worthy.

So didst thou rise, O marble flower, fair Belfry. White was thy form, exchanging brotherly greeting with the Tower of Jurisdiction. "I am the strength of the Republic," said the tower with rough stones. Resplendent, thy marbles answered: "We are the light of thought."

Joyful and strong grew here the mind of the Florentines; grew the dome, overshadowing so great glory of manners and arts.

¹ An *Alcaic* by Mazzoni.

Here on its marbles, too, in the mild evening hours rested the grandsires awhile. Hooded they sat, and radiant virtue stamped the serenity of their august brows. Yet not so grave as to silence the crackling of witty jests; whilst, as they vaunt the pride of their native arts and merchandise, fond speech glows more eloquent, and their features kindle into reverent smiles. High overhead, in the sinking rays of sunset, unfolded its glory the Florentine flag; a superb white gonfanon, bearing lilies.

Vainly the hosts of iniquity tried their assaults: they broke in spent waves below the shoulders of Michelangelo. Plucked they the lion's claws? With a lazy snarl, he drowsed asleep.

From the rocks to the marbles come flying and shrieking the falcons of five hundred years; while underneath keeps breaking the tide of incessant new lives of men.

Yet thou, for ever uplifting thy shining brow to the sky, sweet miracle: thou, like art itself, serenely gleamest; thou art one with art, of lustre immortal.

Besides Andrea Pisano and Talenti, mentioned above, mention should be made of Giovanni Pisano (1250-1329), "author" of Siena Cathedral and the Pisan Camposanto. The architect was Orcagna, who wrought that jewel of grace, the altar of Or San Michele. Other famous names are Lorenzo Maitani (1272-1330), who labored at the Cathedral of Orvieto; and Master Antonio di Vincenzo (1405), designer of S. Petronio, Bologna. In these times there also rises Milan Cathedral; though this, among all the Italian churches, most intimately reminds one of the Teutonic models, and is more coldly insensible to the spirit of the Renaissance.

SCULPTURE.

Sculpture precedes architecture by new and beautiful paths. Whilst the architecture of the fourteenth century likewise points toward a new life, it must continue to be called Gothic. On the other hand Italian sculpture of the fourteenth century is no longer Gothic: with Nicolo Pisano, it detaches itself from servile custom, becomes an independent art, and resolutely takes its own course. And when, in request for the decoration of buildings, it bestows new and renovated forms—being no more a humble attendant, but in command of its distinct personality—it throbs with the flush of youth, and fresh pulsations of thought.

Artists and Monuments. Just as Arnolfo, at the dawn of the fourteenth century, is the great harbinger of the new life of architecture, so is Nicolo Pisano (1206-1278) the great herald of the new birth of sculpture. Nicolo is called Pisano because he labored at Pisa; but it appears that he came from Apulia, where he studied sculpture after models of the Roman Empire, at the Court of Frederick II, toward the year 1240. It is certain however that he schooled his own taste on the basis of some bas-reliefs of Roman sarcophagi, discovered at Pisa; and created a new type of sculpture, which put away the conventional rigidities, and so partakes of the classic nobility, both on the side of dignity of expression, and in point of technique.

The first noteworthy monument of Nicolo Pisano's is the pulpit in the Baptistery of Pisa, which is decorated with bas-reliefs representing the life of Christ. He next executed, in collaboration with his son, the pulpit of Siena Cathedral, the fountain of Perugia, the Arch of St. Dominic at Bologna, etc.

He was an architect as well, and to him is attributed the façade of Holy Trinity in Florence. In fact, nearly all the artists of those times, as though already announcing the comprehensive genius of Leonardo and Michelangelo, lovingly practised more than one branch of the fine arts. Thus Giotto, besides being a painter and an architect, was also a sculptor; who designed and sculptured parts of the plastic decoration at the base of his Belfry.

Giovanni Pisano, son of Nicolo, is the founder of the School of Siena, just as his father had been founder of the Pisan School. Nicolo, as was said, had aroused the sacred fire of sculpture from its ashes; whereas Giovanni brings it into flame, and brightens it under the inspiration of a more liberal originality, induced by study of the true. Hence by dint of these two elements (principal factors of the Renaissance), which are the love of the antique and the study of nature, sculpture is redeemed, and ascends by paths of glory to Donatello and to Michelangelo. And certainly this lively feeling for nature, in Giovanni Pisano, also sensibly animated the art of his great contemporary Giotto.

The characters of Nicolo were somewhat "squat", and he draped them with heavy magnificence; but those of Giovanni

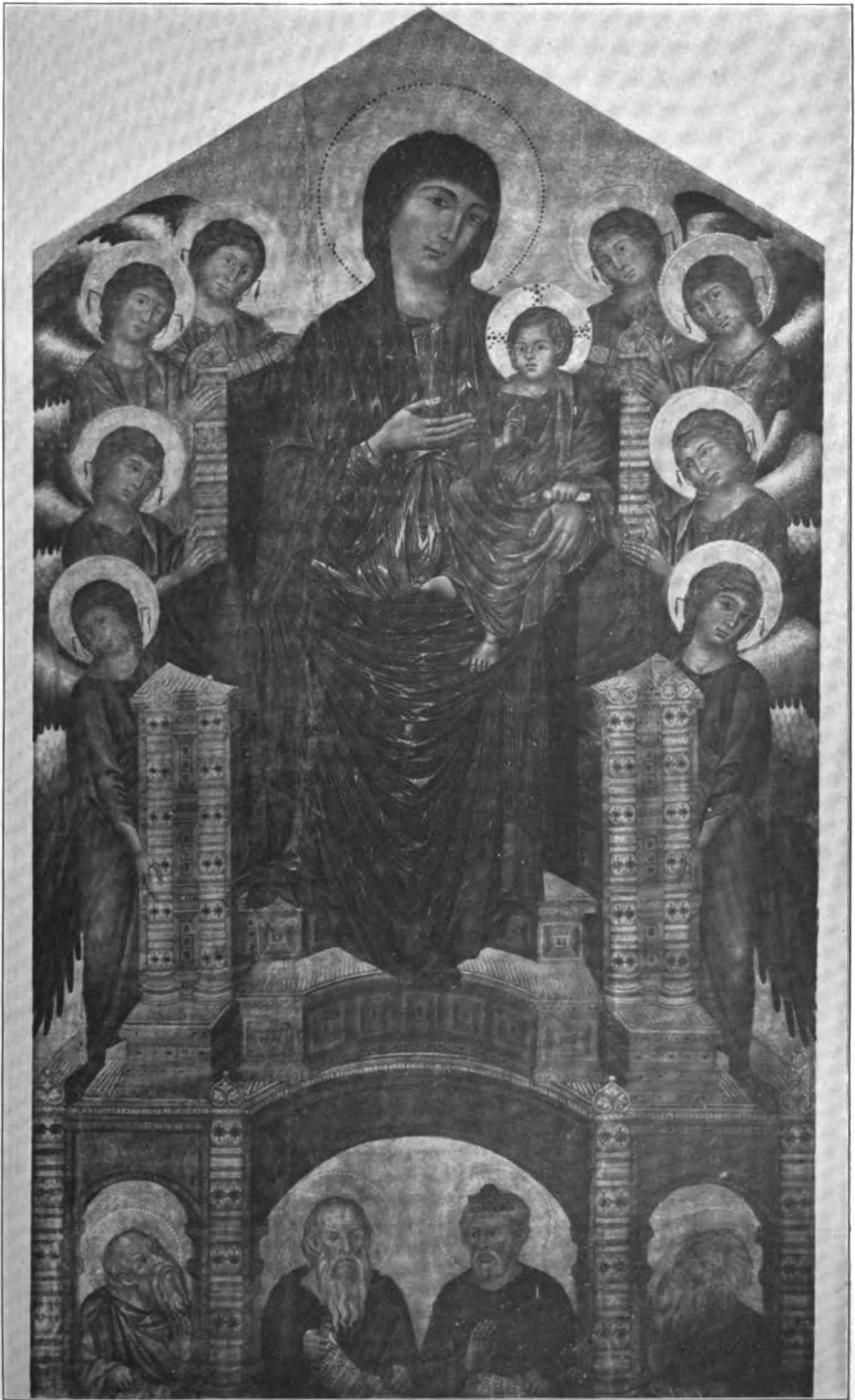
are more gracefully alive. He is the designer of the cathedral of S. Andrea Pistoia, and of the Cathedral of Pisa; of the tomb of Benedict XI, at Perugia; of the Madonna in the portal of the Baptistery of Pisa, etc.

The renovating influences of the Pisan School and the School of Siena passed over to Florence, where was founded and developed the great Florentine School through the works of Giotto, Andrea da Pontedera, and Orcagna.

Andrea da Pontedera (1270-1348) goes commonly by the name of Pisano (not to be confused with the two other *Pisani*), and marks an excellent step in advance for that half century, more or less, which lapses from the creations of Nicolo and Giovanni Pisano to his own. He labored at Venice, and probably at Siena, with Giovanni. In 1330 he lent a hand to the doors of S. Giovanni, Florence. Then for some time he directed the work of Giotto's Belfry, decorating the same with very beautiful bas-reliefs, whose conception perchance dates back to Giotto himself. In 1347, he was placed in charge of the works at the Cathedral of Orvieto, and in the following year he died.

The composition of his works is simple, observes Lipparini; the expression is profound, and obtained by means of that fine intuition which guides Giotto toward unveiling the soul of the subjects of his paintings. There is greater abundance of invention and variety than in the preceding schools; and there is also a sense of the beautiful such as had not been known or commanded in higher degree. Giotto is more powerful, though ruder than Andrea; but the latter surpasses him in grace, in fineness of observation, in clearness of apparel and motives. Besides, his compositions display that serene calm which is not incompatible with action, and gives their characters true classic tone. In this respect two or three figures intelligently posed, with natural gestures and beautiful forms, are sufficient to produce an effect of quite sensible grace and simplicity.

Andrea da Pontedera had a distinguished pupil, Andrea di Cione, styled Orcagna (Arcagnolo, 1308-1368). He was painter, sculptor, architect, poet. In the fourteenth century he stood for the chief progress in sculpture. His manner is august and clear; with Andrea Pisano's grace and facility of



MADONNA AND CHILD, WITH PROPHETS.—FLORENCE.
Giov. Cimabue.



RELIQUARY, IN FORM OF TABERNACLE, MADE OF SILVER, COVERED WITH GOLD.
Palazzo Pitti. XIII Cent. Byzantine.

invention, he blends Giotto's dramatic force of composition. He conveys alike the grave and noble traits of men; the gentleness and refinement of women. His great work is the Tabernacle of Orsanmichele, which cost him ten years of labor. The architecture is Gothic; yet the bas-reliefs, representing scenes in the life of the Blessed Virgin, are highly animated, fresh and pure with the flowering youth of the Renaissance.

PAINTING.

Painting in the fourteenth century is represented by three famous names: Cimabue, Giotto, and Duccio of Siena (Duccio Senese).

Cimabue (1240-1302), says Vasari, "took away that antiquated mode, and put more life in his drapery and other adjuncts of painting; *a little* more life, more naturalness and sensibility than the Greeks (Byzantine Greeks) had shown by their full profiles and endless lines, both in mosaics and in paintings. Not that they had acquired those mannerisms, crude, awkward, and vulgar, by process of study; but by mechanical transfer of set usages from one generation of painters to another; so that, year in, year out, the artists of those times never thought of bettering the design, or beauty of coloring, nor of new departures whatsoever." We have underlined the phrase "*a little*", because it is well to reflect that nature never moves by leaps and bounds: *natura non facit saltus*; and neither must we believe that, with Cimabue, art all at once appeared adult.

One day we led a friend of ours before a picture by Cimabue, but he stood very little impressed. "Looks like a Byzantine work," he remarked. And, in fact, Cimabue still considerably adheres to the technique and inspiration of Byzantium. His greater merit consists in having founded that Florentine school which, with Giotto, takes fairly gigantic strides in its progress toward Masaccio.

A Madonna by Cimabue is admired in the Academy of Florence; and in the Cathedral of Pisa is a fine mosaic showing Christ between St. John Baptist and the Blessed Virgin. Until quite recent times he was credited with the Madonna in the Rucellai Chapel, Santa Maria Novella; but the authorship thereof is now debated.

Cimabue was highly celebrated in his day: Vasari relates the popular enthusiasm at the sight of his works, and what a festival occasion it was when one of his pictures was transported to its place of honor. Giotto, however, very soon eclipsed the glory of his master.³

Giotto di Bondone was born at Vespignano, near Florence, toward 1267. With him, painting assumes a vigor extraordinary: he is the Dante of this fine art. And yet, while he conserves in his figures that profound religious feeling, that sweetest mystical grace, that benign light of inspiration, that aureole, all those golden resources which constitute the patrimony of art immediately antedating him: still, he also applies observation of nature; the wholesome sense of verity and real life. His compositions are stately, but also forcibly dramatic. Often indeed his lines, devices, touches, remain hard; the drawing is not perfect, and shows traces of the Byzantine folds: but the thought is modern, asserts itself confidently, is radiant, victorious, resplendent with its fullest ideal beauty.

Whether or not the anecdote be true, telling how Cimabue had found the adolescent Giotto pasturing some sheep, and all intent on sketching them on a rock, at least the story properly mirrors that study of the natural which has now come to be the great factor in the resurrection of painting.

Giotto labored amply. At Assisi he painted on the main vault of the lower church, the allegories of Poverty, Chastity, and Obedience; and the Glory of St. Francis. At Rome he superintended a fresco in St. John Lateran, and the mosaic which is admired beneath the porch of St. Peter's. He wrought also in the Venetian territory, creating that jewel of art, the Chapel known as Cappella degli Scrovegni, in S. Maria dell'Arena, Padua, where his art reached its utmost beauty. Not long ago the architect Torres of Venice discovered in the old abbey church of Sesto al Reghena some very excellent frescoes of this master and his school. At Florence Giotto executed a multitude of miscellaneous works; then "setting" in a sunset of glory, A. D. 1337, shortly after starting the beautiful Belfry.

³ "Think ye that Cimabue holds the field in painting? See rather Giotto so loudly acclaimed that the master's face disappears obscured."—Dante.

Of his manifold pupils, it may suffice us to cite the greatest, Orcagna, already mentioned as sculptor. He abounds in vigor and grace.

Duccio di Buoninsegna founded the Siena School in 1282. He too is a greater star of the fourteenth century, though less famous than Giotto because his school had no such glorious following as that of Florence. Duccio, nevertheless, was a painter of large talent, who combined with the instinct of stately compositions a broad, if not delicate, sense of outline, and created works of real beauty. Other Siena painters of renown, deriving from Duccio's School, are Simone Martini, Taddeo di Bartolo, the Lorenzetti, etc. Their pictures are filled with candor of poetry, and sweetness; but the drawing is defective, nor does the Siena School afterward make any progress: whereas the Florentine School develops enormously. In the sixteenth century, however, it will fall to the lot of an alien painter Sodoma, to restore the faded glory of Siena.

C. COSTANTINI.

Studies and Conferences.

THE DISCUSSION ABOUT THE EFFICIENCY OF OUR JUNIOR CLERGY.

Several communications intended for publication have reached us, in which the writers complain of the criticism made regarding the efficiency of our younger clergy as the result of possibly defective standards in our seminary education. We can only print some of these expressions, mostly of resentment, as though "Pastor Fogy" had intended to make a personal attack on his younger brethren. His purpose was of course only to give his own impression, which may or may not be true, but which at any rate may produce some wholesome examination of conscience, not merely on the part of the young clergy, but, as it turns out, on the part of the pastors. These are somewhat concerned in the responsibility of training and assisting the young priest, and they may perhaps bear a much greater share in the actual efficiency or want of it among the junior clergy, than does the Seminary.

It is easy enough to pick flaws, especially in the priest in America, who lives much more in the public gaze than his Old World brethren, safeguarded from public criticism by conventionalities and isolation. These we do not consider helpful to religion under the conditions in which we live and act. Still it is good to know what others think of us, and if there is some exaggeration in the expression of opinions, there is also likely to be some truth. To face that truth in discussion, when we face it every day in our lives, can only do good, especially when it is done in a sort of closed circle by friends and fellows such as the readers of the REVIEW represent. The editor might print scores of pastoral essays and instructive conferences, but they would be read only by those who need them least. But a discussion which bites and has something democratic about it finds a good many readers, not so piously inclined. Even those who never write otherwise exert themselves on such occasions, and it does the editor good to read their essays, for they make him feel that the corps of efficient contributors of the practical sort is growing. Of course we want the name of a writer who expects to ap-

pear in print, even if that name is not to be affixed to his first essay in criticism.

I.

TO THE EDITOR, THE ECCLESIASTICAL REVIEW.

I do not hold a brief for our seminaries, and am not connected with any of them. But it seems to me that "Pastor Fogy" has not probed deep enough the causes of the shortcomings in young priests which he complains of, not perhaps without some reason and experience.

Our seminaries invariably foster lofty ideals, no matter by whom conducted. If any late proof were needed, we may refer to the articles by Fr. Feeney in recent issues of this REVIEW. In some seminaries the spirit—that intangible, indefinable something which pervades an institution and stamps its impress upon all its graduates—may be better than in others; but in all of them high ideals of the priesthood are inculcated and foppishness is frowned down.

Whence, then, the shortcomings deplored in the young clergy? To some extent (it is not for me to determine in how far, but to some extent surely,) they come from the discrepancy the junior clergy cannot fail to notice between the lofty teachings of the seminary and the practical carrying-out of them in daily life. They see the older clergy living in splendid, commodious homes; they see them hankering after monsignorships for the sake of the little distinctive touch of purple, which is coming to be so easily bestowed in this country; they hear them "going after" the people for large collections at Christmas; they hear them wrangling among themselves about baptismal, matrimonial, and burial fees and roundly berating those parishioners who are not very generous in that regard. Is it so very strange that the younger generation is not altogether what it should be, or what it was perhaps years ago?

And yet, this is not an *argumentum ad hominem*, and the older clergy are not altogether to blame. We are all, to a certain extent, victims of the times we live in. Pioneer days made for rugged simplicity, sturdiness of character, singleness of purpose. But pioneer conditions have become a matter of history in many parts of the country. In their stead have come more ease, more refinement, a different spirit, and with it all a lessening of that fiery zeal of earlier times. To one who has known the old days calling for and producing manly, often heroic characters, the change is not pleasant to contemplate. Yet, to some extent, we are carried along by a fatal evolution of human society which no one of us can entirely escape. Every age has the defects of its qualities. And if increased ease and in-

creased material prosperity are not to exert a deteriorating influence on our clergy, it is well that some Cato should from time to time lift up his voice and recall, for our common benefit, the ways and deeds of our predecessors in the missionary field, those sturdy men of God whose willing sacrifices remain shining examples for all, and find perhaps too few emulators to-day among the younger and the older clergy alike.

P. P.

II.

TO THE EDITOR, THE ECCLESIASTICAL REVIEW.

Pastor Fogy, in the January number, has given his opinion regarding the efficiency of the product of our modern seminary. To begin with, he assumes what he undertakes to prove; namely, that the young priest of to-day is *inefficient*. This he does by no well-defined process of reasoning, but by interjecting a criticism of many faults in the young priest for which some of the clergy, young and old, are to blame. But, after all, clothes do not make the man and culture is not to be sneered at. Underneath the coat may beat a heart of sterling qualities that are often put to the severest test and which show the real man, and he may have high aspirations that are checked only by the fogysm of one of a generation ago.

Inefficiency in church affairs cannot be predicated, as a rule, of the modern priest. He is alive and awake to every condition of change that surrounds him and his flock. He is called upon to face issues and to contend with circumstances that were unknown a generation ago, and the proof of his efficiency is that the Church grows in number and increases in fervor as the direct result of his ministry.

Does his culture or refinement make him less sympathetic in the sick-room? It increases his devotion. If his sensibilities have been rightly trained—and this, I take it, is the foundation of culture—he will be even more sympathetic as a result, and the effect will be, and is, noticeable in his ministry.

"The old people have not the same confidence in his judgment." Why should they? He lacks experience. But why contrast his judgment with that of one who has grown old in the service? There was a time when the old folks did not trust implicitly to the direction of the old priest; and his right to direct and control their affairs was largely the result of circumstances. But in some things the people put the counsel of both on a par—in the direction of their consciences and regarding the things that pertain to God.

If the priest of a generation ago is more efficient than the young Levite of to-day, is it not the result of experience acquired in the

performance of duty? Is the recruit in the ranks expected to display the same valor, to acquit himself as gloriously as the veteran who has gone through many a conflict? The priests of to-day look back with pride to the grand old priests of the pioneer days. They glory in such illustrious ancestry and strive to emulate their deeds of heroism. But they repudiate the contrast that would depreciate their own efforts and achievements in a day when conditions are changed, when a different kind of sacrifice is required, and when their actions are not surrounded by the halo of history but stand bare and naked in the sunlight of the present crisis. It was not that a priest was Irish or German that he proved his worth, but because he adhered to the principles taught in his seminary days, and these have changed but little in the past generation.

The number of priests at the present day who grumble at duty or neglect the performance of the same is hardly in excess proportion to that of other days. It is the young priest undoubtedly who will be found tending sick duty at night when the one of greater efficiency and sympathy is warmly tucked in bed, perhaps dreaming of the achievements of a past day. The hours which the young man spends in the confessional are almost invariably double those of the other, and his work in the Church and school and in the parish at large is ordinarily entirely out of keeping with his title of "assistant." Then, too, the good pastor of a generation ago often owes his success to the manly qualities and energetic support of one or several of these "boisterous young assistants" who aided and seconded his every effort and who shine in their day by a borrowed light.

Pastor Fogy has taken a fling at the seminaries as a cause of the supposed inefficiency on the part of the twentieth-century priest. He may know whereof he speaks, but the majority of our seminaries to-day are, I venture to assert, conducted by the same religious orders as formerly, and in the few instances where the diocesan clergy are in charge they have not, I think, departed from the accepted standards. We have scarcely a seminary in America or Europe that might be called modern in the sense that it has departed from the received customs. The traditions handed down by the founders of our seminaries have been guarded with jealous care and are to-day the mainstay of the student and the hope and consolation of the Bishops of the country. From their walls now as heretofore come forth the young captains of the strife, who are willing in their day to do their best to keep the flag flying and who will rest content under criticism to let the next age speak of the conquests of the passing generation.

INEFFICAX.

III.

TO THE EDITOR, THE ECCLESIASTICAL REVIEW.

Allow me to say a word in defence of our young priests as the product of our modern seminary training. I hold no special brief in their behalf and can hardly be classed as belonging to them in the sense in which Father Fogy takes them. But I have a fellow feeling, and I understand that it would little become any of their number to storm against an old, experienced pastor and to "blow their own horn," although there must be many a one, I ween, who, after reading Pastor Fogy's philippic, has felt the impulse to vindicate the honor of his seminary.

What I have seen of the modern priest in America has convinced me that he is, on the whole, a rather useful element in our civilization and contributes the lion's share to the Christianizing and Catholicizing of a people which is largely at the mercy of materialistic and socialistic influences, perhaps without knowing or realizing the fact. And he is this by reason of his general intelligence and his active services among all classes of our population. Few of our professional men receive as sound and thorough an education in their preparation for active life, even though it usually takes the young priest some time to find his bearings amid the shrewd worldly ways into which he is thrown, after years of isolation in the comparative retirement of the seminary. As a rule, he makes up for the delay by taking hold of the right end of all the practical problems that are meant to do away with human misery and sin.

There are distinctions to be made, doubtless. Something is due to local atmosphere and personal influences. A young priest who is thrown in with a zealous pastor who takes an interest in him, guides and warns and protects him against his own unripened judgments, will show more grit when confronted with difficulties on the mission than the youth who is left to his own resources and gets into habits of neglect before he knows that he is neglecting anything. Next to the bishop and the diocesan authorities, the pastors of the last generation are largely responsible for any of the common shortcomings that may be pointed out in the junior clergy of to-day. And the opportunity which the Editor of the ECCLESIASTICAL REVIEW has opened up for self-examination may be turned to good account by all of us, and not the least, I make bold to say, by priests like "Pastor Fogy." For however exemplary he may be as a pastor, with a flock in a far-away country district, where he can give himself to the cultivation of his mind and to exercises of personal devotion, he needs to learn something of the conditions of modern life, in which bicycles and automobiles contribute not a little to that valuable alertness

which is part of the gospel of helpfulness. The same may be said of breakfast-foods and of bath-tubs, since health and cleanliness are excellent vehicles, even though not necessary ones, to godliness.

It is true, probably, that we are often bent on exaggerating what we do in these days of public movements and of the successes of advertising; but that, too, is as much a part of the age as was the laborious method of the past generation of pioneer days. One thing alone seems out of harmony with the spirit of the Gospel, although it is the very spirit of the world to-day. That is the everlasting jingle of the money-box in the house of God. There is reason for the evil, no doubt. I have to confess too many sins in that respect in my own career, for which I hope the Lord will accept the excuse that it seemed to be compulsory. But that is another story.

B. M. C.

IV.

To the Editor, THE ECCLESIASTICAL REVIEW.

The good pastor who very patronizingly signed himself "Old Foggy," apparently eliminated the younger clergy from a very interesting discussion. The peroration of his article invites men of weight and standing to subscribe to the "confab," and as I still groan under the misfortune of being youthful in age, experience and appearance, I feel somewhat like an intruder in the sanctum reserved for "weight and standing." But "Old Foggy" (*salva reverentia*) will admit that the accused has a right to a trial and defence, and this is my plea for what, under different circumstances, might be an actual intrusion.

In comparison with the older members of the clergy, we are accused of wearing better and smarter clothes. Whilst the fundamental doctrines of the Church never vary, the discipline of that Church keeps abreast with the times; likewise the ideals of the *neo-sacerdos* are not a whit different from that of the hoary-headed ambassador of Christ, even though the junior's judgment and his tailor tell him to wear a coat with an additional pocket and military cut, rather than a Prince Albert which would give him the appearance of a circus ring-master more than a Catholic clergyman.

The younger generation does know a baseball outfit from a set of encyclopedias, can distinguish grand opera from church music, and are sometimes quite an assistance in promoting and preserving the chant of the Church because of this criminal superfluity of knowledge. We are charged with the unpardonable crime of now and then riding in an automobile whilst the older clergy prefer to walk; some of the older clergy still persist in their idea of "no reserved

cases," whilst we younger men consult our Ordinary when the diocesan synod book calls a case "reserved."

Our critic calls us frivolous, noisy, and undignified, says that our popularity is limited and that we appeal only to the girls and the "sporty" young men. If the kind Père would have us, at the expense of health and good nature, restrain our muscles of innocent mirth, he asks the impossible and the unnatural. Perhaps we do appeal more to the younger element; but that does not antagonize the fathers and mothers of the girls and the "sporty" young men. If we are not able to meet the young people of our parish, their salvation is in danger, because like old soldiers who insist on repeating *ad infinitum* the important part they played in such and such a battle, the older priests, some of them, insist on the wretched status of the present generation as compared with "the good old times."

In the diocese of which I have the honor of being a worker the younger priests attend to practically all the sick-calls, and occasionally we are reported by some for lack of attention; but these same malcontents froth and fume when the pastors announce a special collection; so the report is used to cut down the expense of fuel.

We beg the good pastors to temper their judgments with mercy; we have our idiosyncrasies, yes, and we have our youth; if we do not descend to the puerile, let us retain our youth and good-spirits until nature sends us into our dotage, and a younger generation succeeds us to act as frivolous(?) and to be as popular with their contemporaries.

YOUNG PRIEST.

THE OBLIGATION OF OFFERING THE PAROCHIAL MASS "PRO POPULO".

Qu. Since the status of the Church in the United States toward the Holy See has been changed so as to remove our dioceses from the care of the Propaganda, are pastors obliged *ex justitia* to offer their Mass on Sundays and holidays of obligation for their parishioners? Or is there any distinction in this respect between "Permanent Rectors" and others?

The Ordo for 1913 states: "Festa secundum Decret. Urban. VIII, 13 Sept., 1642, celebranda, quibus diebus Parochi et Episcopi debent celebrare pro fidelibus," and then enumerates thirty-three feasts, of which twenty-six are suppressed feasts, on which the people are no longer obliged to attend Mass. Moreover, the Elenchus of Diocesan Faculties given to the priests of our diocese contains the following: "Omittendi applicationem Missae pro eorum curae spirituali com-

missis in iis festis diebus, quibus fideles ab obligatione audiendi Missam auctoritate Apostolica soluti sunt; pro quo tamen populo in iisdem Missis specialiter orare tenentur."

This faculty implies that there exists an obligation. If so, many of us have undoubtedly neglected it, and would, according to the judgment of theologians, be obliged under grave sin to make restitution. The general understanding was that so long as we belonged to a missionary country, the obligation did not hold for our pastors, at least before the Decree making the Church in the United States subject to the General Canon Law.

Would you also state at what date the change of our status took place; that is, with what precise day the obligation of saying the "missa pro populo" begins for us, if indeed it exists, which I doubt, since otherwise our Bishops would at least have reminded us of the duty.

I.

Resp. The change in the status of the Church in the United States whereby the latter was removed from the jurisdiction of the S. Congregation of Propaganda (3 November, 1908), implies for the present nothing more than that the official direction of ecclesiastical affairs in the dioceses of the United States has been transferred to a different department or to different sections of the Roman Curia represented by the various administrative and judicial Congregations. Hence, instead of applying, as heretofore, to the Propaganda for the obtaining of faculties, privileges, etc., we are to address ourselves to the general legislative and disciplinary centres or courts represented by the different Roman Congregations. The Canon Law which governed us and indicated our obligations hitherto, as set forth by the Plenary Councils of Baltimore, is still in force, except so far as explicit decrees to the contrary have modified or abrogated it. This is the meaning of the Apostolic Constitution *Sapienti consilio*, in which the change of our status is expressed thus: "A jurisdictione Congregationis de Propaganda Fide exemptas et ad jus commune deductas decernimus . . . in America—provincias ecclesiasticas domini Canadensis, Terrae Novae et Foederatarum Civitatum seu Statuum Unitorum. *Negotia proinde quae ad haec loca referuntur, tractanda in posterum non erunt penes Congregationem de Propaganda Fide, sed pro varia eorumdem natura, penes Congregationes ceteras."*

This means of course that the way is being prepared toward the application of that uniform general Law of the Church which eliminates exceptional concessions and privileges, such as arose of necessity from the unsettled missionary conditions in the United States, and which still prevail, to an unequal extent, in different parts of the country.

But it does not alter the present status of our observance until definite legislation, made in Provincial Councils (or in Plenary), informs us of the obligation and its extent, and thereby supersedes or abrogates the canon law represented in our "Decreta Concilii Plenarii Baltimorensis".

II.

As regards the obligation of which the Ordo speaks, indicating merely the general law, it does not apply to places in which canonical establishment of parishes has not been explicitly recognized. "Canonical establishment" is here to be understood in the strict sense of the term and requires a "decretum erectionis". Hence Putzer in his *Commentary on the Faculties of Bishops in the United States*, following other authors, answers the question: "An apud nos sint parochiae proprie dictae?" by "Nego omnino". Our status therefore, while not placing us under the head of missionary countries subject to the jurisdiction of the Propaganda, does still class us among the countries in which canonical parishes do not exist. Our parish priests, even those who are irremovable rectors, are still missionary priests, although no longer governed by the Propaganda.

We are therefore not obliged to apply the parochial Mass "pro populo". Only the bishops are bound *ex justitia* to offer the Mass for their diocesan flock. Parish priests nevertheless are expected to do so, and this "*quia decet ex caritate*", as has been expressly declared by the S. Congregation (23 March, 1863).

In Canada and in South American States, wherever French or Spanish law under the union of Church and State introduced the native canonical regulations, parochial benefice carried with it the obligation of the "Missa pro populo". In some parts, as in Quebec, the obligation was limited by special indults. These indults were committed to the bishops in their

faculties. The form of faculty mentioned by our correspondent may be a stereotyped repetition of such a concession. But it has no particular application to the Church in the United States, where the old Canon Law of France and Spain is not in force.

THE IMPEDIMENTS OF FEAR AND CLANDESTINITY IN MODERN CANON LAW.

(ILLUSTRATED BY A CASE OF CONSCIENCE.)

A youth, who had been invited to stay with a family at a summer resort, by unguarded intimacy with the daughter of the house, seriously compromises himself and his friends, in such wise as to cause the parents to insist on the young man marrying the girl. The boy, a Catholic, refuses, but the influence of his own father is brought to bear on him, and he finally accepts a situation from which he cannot legitimately extricate himself.

As the girl in the case is a Protestant, and as there is not a resident priest in the place, the ceremony is performed before the local minister in presence of the parents of both parties. The young couple continue to dwell in the home of the girl; but it is remarked that they live in a continuous state of tension, neither of them speaking to the other without necessity.

Shortly after the young man's return to the city in the fall, and after his having secured a share of his inheritance from his father, he quietly departs to a distant place, severing all connexion with his espoused.

Some years later he meets a Catholic girl whom he wishes to marry. He goes to the priest of the town, explains to him the condition of affairs as stated above, and also that the woman whom he was forced to marry is still living. He wants to know whether he is free to marry again, since he thinks the first marriage could not have been valid.

I. PRINCIPLES INVOLVED IN THE CASE.

It is a case of fear having induced the young man to yield, against his inclination and will, to the pressure of the parents of both parties. There is also the question of clandestinity, in accordance with the law of the "*Ne Temere*". The priest's answer must depend on a proper estimate of the existence of these two impediments.

A. IMPEDIMENT OF FEAR.

In compendiums of moral theology and canon law it is stated as a principle that violence and fear are diriment impediments. The conditions of fear as a diriment impediment are commonly said to be: (1) the fear must be *grave*, on the part of the individual threatened, (2) the threat must come from an external free cause, namely, from a third person, (3) the threat must be unjust, (4) it must be brought to bear on a person with the object of forcing him or her into the marriage.

By what right or law does grave fear invalidate a marriage contract? Is this contract valid by natural right though the freedom of one or both contracting parties is impaired by threats so that they make the contract only to avoid the evils threatened? Is a marriage still invalid even though it be chosen as the lesser of two evils, as when, for example, a judge gives a young man who has sinned the alternative of either marrying the girl or being imprisoned?

These questions are of practical importance, for a priest engaged in our missionary ministry is liable to meet them frequently enough.

Our inquiry does not concern cases in which the violence brought to bear upon an individual is such that one is either physically forced to give a sign that will be construed as consent or where fear so upsets the mind that a fully deliberate human action is impossible. There can be no doubt about the invalidity of such a marriage.

The case of fictitious consent is likewise eliminated, for if it is sure that no real consent, such as is requisite to every bilateral contract, was given, the marriage is null and void. Fictitious consent is no consent.

The present case is one in which the threatened person is fully conscious of his action, keeps his self-control and does enter into marriage without pretence, though unwillingly and under protest.

The question then is narrowed down to this: *Is the injustice by which one is morally forced to consent to marriage sufficient to deprive the act of its validity?*

What is to be the answer in the light of natural law? By nature every human individual is free to marry or not to marry, free to marry a person of his choice. Injustice is done

if this freedom is interfered with by another. There is only one case in which natural liberty is forfeited in the marriage contract, and this is the act of freely promising the marriage. In such a case one has of his own accord assumed an obligation, and the promise can be enforced by lawful authority if the party in whose favor it was made can prove the same to the satisfaction of law.

No authority can justly infringe this liberty even in cases where there is question of sin between the parties. For, in the first place, if, as happens often enough, both parties are equally guilty, the crime being mutual, neither party is injured. Secondly, if the sin was committed only through violence of the young man, and injustice was therefore done, it does not follow that a judge has the right to impose the alternative of either marriage or prison. The injustice as such done to the innocence of the girl cannot be repaired. What the judge can do is to punish the crime by demanding satisfaction, such as a fine to be paid the girl for the possible temporal damages that may result from the crime. To demand marriage, even in case of the youth's inability to pay a heavy fine, seems to be neither a vindication of the crime, nor a suitable punishment, nor due restitution for possible temporal damages. That marriage is not of a nature to serve as punishment for crime hardly needs proof. It may be a hardship and a trial for the youth on whom it is imposed against his will, but that does not make it a suitable punishment. It might rather be considered as harmful to human society, and therefore as entirely unsuitable for punishment. That marriage cannot be imposed as a means of restitution is also apparent when we consider that restitution cannot be enforced under too great a sacrifice. No one will deny that the sacrifice of a man's liberty of choice in the matter of marriage is to be considered as an extraordinary one. In fact, if marriage were to be the punishment for the crime of immorality it should not be permitted in cases where a guilty person prefers it as a means of escaping other legal punishment. A heavy fine and imprisonment would be more truly a punishment.

What has been said will, I trust, demonstrate sufficiently that no matter for what reason one's liberty is infringed in regard to marriage, such threats and undue interference on

the part of any one are unjust and injurious, excepting in the case where one has freely promised marriage to another and for no valid reason delays or refuses altogether to fulfil his promise. In such cases the authorities may enforce the fulfilment of the promise. Whether even in this case it would be good policy on the part of the authorities absolutely to insist on marriage is a question, for the bond of marriage is too sacred to be forced upon any one, and its social consequences are too important to make it compulsory.

Not all the authors quoted as saying that such unjust interference with liberty does by natural law annul the contract, can be really said to favor my opinion, for some of them speak of cases which I have excluded from consideration, viz., where by confusion of mind, through violence and threats, a fully deliberate human action is not possible; under which circumstances any contract is null and void. I quote only such authors as declare marriage to be invalid on account of the grave injustice done to one or both parties through threats.

St. Thomas Aquinas¹ clearly states that consent extracted under grave fear invalidates marriage. Not only, says he, is such forced consent invalid by reason of positive law which declares such consent null and void (because it supposes that no sincere consent was given), but also because of the nature of the Sacrament of Marriage. Marriage represents the union between Christ and His Church, which union must come about by liberty and love, and not by force. St. Bonaventure's argument² is almost the same as that of St. Thomas.

Schmalzgrueber,³ Reiffenstuehl,⁴ and other commentators of canon law do not discuss the question from the standpoint of natural law, but argue from the Roman civil and the canon law.

Following the lines of argument of St. Thomas and St. Bonaventure, it may be said that the nature of the marriage contract and especially the aspect of the sacrament in this contract forbid a forced union. Even apart from the sacrament, marriage in its very nature is a contract entered into by the

¹ Suppl. tom. XII, q. 49, article III.

² Lib. IV Sent. dist. XXIX q. I.

³ *Jus Ecclesiast.* Tom. IV. pars I. tit. I. no. 392 seq.

⁴ *Jus Can. Univers.*, tom. IV. tit. I. de Spons. et Matrim. no. 325 et seq.

medium of love; and it is a contract higher and greater than any other contract between human beings. There are, however, authors like Sanchez who defend the validity of such marriages from the point of natural law. They seem to conclude that every contract made with knowledge and advertence is valid because the essentials of the *actus humanus* are there, even though one consented on account of fear; for as long as one has given consent he is held to his action by natural law. The equivocation in this argument can hardly escape anyone who reflects on the matter, although this is not the place to enter upon a discussion of the question.

B. LAW OF THE CHURCH ON THE IMPEDIMENT OF FEAR.

The Decretum Gratiani⁵ has a case on the impediment of fear that is of interest. The decision is ascribed to Pope Urban II (1088-99). The case referred to the Pope for decision relates that a young girl had been espoused to some prince under tears and protests. The girl's parents are also said to have been against the marriage to the prince. The Pontiff holds that by canon and civil law alike such espousals are not approved, and that if the girl refused to live with the prince, the Papal Legate is to declare that she is free to marry again. Another case of Gratian,⁶ which is said to have been proposed to the same Pope, states that a certain man had promised a soldier to give him his niece in marriage. She however set herself positively against the proposed marriage. The man wants to know whether he can make the girl consent to the marriage. The Pope answers that if the girl persists in her opposition to the soldier, he should not get her in marriage, for they whose bodies become one should be one also in soul.

At what date the law of the Church first declared that gravely unjust restraint of liberty in marriages makes the contract void, is impossible to ascertain. This much, however, is sure, that the Church was instrumental in asserting the natural rights of individuals against the absolutism of parental authority, as practised especially in regard to the marriages of daughters by their parents, under heathen civilization.

⁵ Causa XXXI, q. 2, cap. 1.

⁶ Causa XXXI, q. 2, cap. 3.

It was only to be expected that the Church would establish the impediment of fear for the protection of liberty. The Roman civil law provided for contracts in general by rescinding the same if they had been forced upon anyone through injustice. In the Christian view of marriage there was no possibility of rescinding the marriage contract once it had been validly made. A law had therefore to be passed that would make such marriages invalid from the beginning. There must have been legislation to that effect before Pope Urban II, as he, in the decision quoted above, refers to canon law already established. What was done in such cases in the first centuries of the Church is not known. In the Decretals of Pope Gregory IX⁷ we have a case where the parents gave their daughter to a man against her express will. She had to submit, but remained stubborn in her opposition to the man, and would have nothing to do with him. At last the man let her go and married another woman, and the girl another man. The Pope decides that if the girl was separated by the ecclesiastical court from the man to whom she had been given by the parents, the second man was to consider her as his lawful wife.

The following chapter⁸ of the Decretals has a still clearer decision by the same Pope. It reads as follows: "As there is no consent where fear or force intervenes, it is necessary that where consent of someone is required the matter of fear must be excluded. Marriage, however, is contracted only by consent and when the consent is doubted it must enjoy full freedom. Wherefore the mind of the one in question must be investigated in order that a person may not through fear say that he is pleased with what he hates, and the sad consequences follow which are wont to come from marriages entered into against one's will."

The Council of Trent⁹ enjoins upon magistrates and temporal princes under pain of excommunication, to be incurred by the very fact, not to force their subjects or others, by threats or punishment, to marry against their will; and not to interfere in any way, *either directly or indirectly*, with the liberty of marriage.

⁷ Book IV, Tit. I, Chap. XIII.

⁸ *Ibid.*, Chap. XIV.

⁹ Sess. XXIV de Ref. Matrim., cap. IX.

This law of the Council of Trent confirms what I have said above, namely, that no secular court has the right to force a marriage, though it be by giving the alternative of either marriage or punishment in prison, for the words of the Council forbidding any interference with the freedom of marriage are absolute.

There is an Instruction of the S. Cong. of the Propaganda¹⁰ to the Bishops of the United States on the manner of procedure in marriage cases claimed to have been invalid on account of some diriment impediment. In this Instruction we have an illustration of the mind of the Church on marriages contracted through fear. It is there stated that grave fear does annul marriages provided the party who suffered such injustice can prove the same. The gravity of fear is to be taken relative to the condition of the person threatened. Some examples are given in § 37. They are: expressions of violent indignation, threatened privation of inheritance, and especially when bodily injury is added by the party trying to force the marriage.

There is one more important point to be considered. Does a marriage entered into under the protests of the party threatened, yet with all necessary formalities, become valid in the course of time by subsequent peaceful cohabitation? It is a principle of canon law that what is invalid from the beginning cannot become valid (of itself) in the course of time. Nevertheless if the person injured both know of the invalidity, and had an opportunity to have the marriage formally annulled in the bishop's court, yet had still continued to live in marriage peacefully for a considerable time, neither of the parties would probably be admitted to plead nullity of marriage on the ground of the impediment of fear. In cases however where the injured party either did not know of the nullity of the marriage, or no opportunity was given him to bring it before the episcopal curia, no length of time would deprive the injured party of his right to plead the nullity of the marriage.

Canonists commonly hold that, where the case of fear is publicly known, all the formalities of marriage must be re-

¹⁰ *Collectanea de Prop. Fide*, Vol. II, No. 1587; also App. of the Decrees of III. Plen. Council of Balt.

peated if the injured party is willing to live in marriage afterward with the party he or she was forced to marry. In case the impediment is occult, and the formalities demanded (formerly by the Council of Trent; now by the decree "*Ne Temere*") were complied with in the beginning, the marriage can be made valid privately, after the unjust threats have ceased, by actual marriage intercourse, with the intention on the part of the injured party to ratify the consent originally given under restraint of liberty.

C. THE IMPEDIMENT OF CLANDESTINITY.

Supposing that the impediment of grave unjust fear could not be proved in our case, would the impediment of clandestinity make the marriage invalid?

The decree "*Ne Temere*" (Article III) invalidates all marriages since 19 April, 1908, not contracted before a pastor, within the limits of his parish, and two witnesses. This is so essential that without a priest entitled to witness marriages no Catholic can validly enter into marriage as far as the Church is concerned. Only two exceptions are made in the decree. One of these refers to marriages contracted in danger of death (in which case any priest can assist, provided, of course, that there is no time to get delegation from either the bishop or the pastor of the place). The law of the Church empowers any priest to assist at the marriage, if either party is in danger of death, in order to provide for the relief of conscience. The case is analogous to the law which gives any priest in any part of the world jurisdiction to hear the confession of a dying person, and so really can hardly be called an exception to the general principle that marriage must be contracted in the presence of a priest duly authorized, for law authorizes him for this special case. The other and the only real exception, in which private marriage without the presence of any priest is considered valid, is stated in Article VIII of the "*Ne Temere*". Then the following conditions however must be verified in order that the private marriage may be valid: (1) when there is no priest entitled to witness marriages in the place or district; (2) the priest must have been absent for one month, i. e., thirty days; (3) and cannot be reached without great difficulty; (4) two witnesses must be

present. It does not suffice, therefore, that the pastor of a town or village or the priest in charge of some mission station is absent at the time the parties wish to marry. He must have been absent for thirty days and it must be very difficult to reach either him or some neighboring pastor. No matter how many other priests there may be, e. g., in a summer resort, none of them can validly assist, unless he has been delegated either by the pastor of the place or by the local Ordinary.

The greatest difficulty in this question of marriages without the presence of a priest lies in this, that the validity of marriage depends on a moral impossibility of the parties to reach the priest. How vague the notion of what constitutes a moral impossibility is, no one at all familiar with moral theology will fail to see. The difficulty was realized immediately by men interested in the Decree, and Rome has been asked repeatedly for a more definite rule. The nature of the case is such, however, that the impossibility of reaching the priest can hardly be determined any more exactly than that it must require an extraordinary effort to reach the priest. In this sense the S. Congregation answered, saying that great inconvenience to reach a duly authorized priest would allow parties to marry without a priest, provided the same inconvenience had lasted for an entire month. No set number of miles between the parties and the residence of the next priest can be laid down as a general rule. It will depend mostly on the conditions of the place and the means of conveyance. Then comes the question of poor and rich, of people in good health and those who are ailing. For one class the distance may be easy to cover; for the other it may be either impossible or very difficult. In other obligations, like that of hearing Mass on Sundays, we take account of the circumstances of the individual in judging whether great inconvenience exists and therefore also an excuse from the obligation. Can we in this case apply the same rule? If not, why do we not simply speak of a physical impossibility of reaching the priest; for if rich and poor, the sick and those in good health, are all to have the same rule applied to them, as some expositors of the "*Ne Temere*" imply, then nothing short of a physical impossibility will ever permit people to marry without the presence of a priest. It would be desirable to have more light on this question, for it

is a very practical one with us owing to the fact that in many of our States priests are few and far between.

In the United States it is important to ascertain in all cases where and under what circumstances the parties who come to the priest with doubts as to their marriage, were married. This is important for any pastor in the country as well as in the city, for the traveling habits of our people are well known and people from the most distant States in the West and South may at any time be met in the large cities of the East, and the reverse.

Among the many cases that might occur to raise the question of validity regarding a marriage without the assistance of the priest the following is somewhat puzzling. There is a pastor in a certain village having charge also of a small mission; and there is not another priest within miles of the place. The pastor becomes dangerously ill and lingers between life and death for several months. The bishop hears of the case, but has no other priest to send. It is out of the question that the priest can be approached about parish affairs. Can marriages in such cases be contracted privately, or even before a justice of the peace? I would say that a priest who is physically unable to attend to any part of his pastoral office is not to be considered as being there as pastor. In any case the words of the Decree, "the pastor or delegated priest cannot be had", for assistance, seem to be verified here.

II. APPLICATION OF THE PRINCIPLES TO THE CASE.

What is the priest to do in the case given above? He is undoubtedly willing to help those who call upon him in their troubles of conscience, whether this be in the confessional or out of it. Having in mind the principles just explained, he will first inquire whether grave, unjust fear can be actually shown to have existed; whether there were threats of a serious character sufficient to intimidate any man, such threats as expulsion from the family and privation of inheritance; for, though the priest cannot decide the validity or invalidity of a marriage already contracted, but must refer the case to his bishop, he must give the bishop a clear and as far as possible a perfect view of the case, so that the latter may be able to judge whether a trial for invalidity will be of any avail.

The second point to inquire into is the fact of the party having been married without the presence of a duly authorized priest. If the marriage was contracted in 1908, it is important to know the date. A case happened to the writer of these lines in which marriage had been contracted without the priest on 20 April, 1908, that is, just a day after the Decree had gone into force. This made the marriage invalid in the eyes of the Church. If the marriage had been contracted prior to 19 April, 1908, the only chance of having it declared null would rest upon proving the existence of grave, unjust fear in the case. Assuming the date to have been settled, the first trial is held at the diocesan court. The manner of procedure is outlined in the above quoted Instruction of the S. Inquisition. If the bishop decides on the nullity of the marriage, the defender of the bond of matrimony has the duty, in this, as in most trials of marriage cases, to appeal to a higher court, which would be that of the archbishop. If the archbishop likewise decides that the marriage is null, then the parties are free. Two favorable sentences are required in most cases to free the parties from the first marriage contract made invalid on account of a diriment impediment.

Assuming that the marriage had been entered into on or after 19 April, 1908, there is good hope that the invalidity can be established without much difficulty. When this has been done to the satisfaction of the episcopal curia, the case can be settled immediately by the bishop, and there is no need of a second trial, as the S. Congregation of the Holy Office¹¹ has decreed that in cases of clandestinity one trial and one sentence of nullity is sufficient.

The priest who is consulted must guard against a too hasty concluding that the marriage is null because it was contracted before the minister of some non-Catholic denomination. For, suppose the priest who had charge of the summer resort had for one reason or another been unable to visit the place for a time, and there was no one attending in his stead. In that case it would be important to ascertain whether the priest had been absent for fully a month, and also to know how far away the next pastor lived and whether the latter could have been

¹¹ June 5, 1889, in *Collectanea S. C. de Prop. Fide*, No. 1706.

reached without great inconvenience. A new difficulty presents itself in case of the absence of the priest in charge for a month, if either he or another priest entitled to witness marriages could have been easily reached. The young man wanted by all means a Catholic priest, but as the priest in charge was not there and the parents of the girl insisted upon immediate marriage, he was not permitted to call the next pastor and marriage was contracted without a priest. Setting aside for a moment the question of fear, and supposing that the young man had been perfectly satisfied to marry the girl, though not in such haste, would the marriage still be valid, from the fact that, on account of the opposition of the parents, the young man could not secure the assistance of the priest at his marriage. I do not believe that the Church would acknowledge as valid a private marriage under the circumstances.

All things considered I think the priest who was consulted can hold out good hopes to the young man. If both impediments, that of grave unjust fear and that of clandestinity, are found in the case, the ecclesiastical court could certainly take up for trial the easier of the two, which would be the impediment of clandestinity as understood by the "*Ne Temere*". In that case one trial and the declaration of nullity by the bishop would leave the young man free to marry again.

STANISLAUS.

ANENT THE SUBJECT OF VASECTOMY.

It may seem to some of our readers that the subject of Vasectomy has been discussed in these pages *ad nauseam*, and we quite sympathize with the feeling. Nevertheless we must return to the topic, since the REVIEW is practically the only suitable medium through which the matter can be discussed. Moreover the fact that some of our ablest theologians and physiologists have deemed it not only expedient but necessary to keep up the discussion, must be taken as evidence of its actual importance. The pastor or the confessor who is expected to direct the conscience of the laymen of his parish, be they physicians, jurists, or officials of reform institutions, not to speak of the infirm subjects directly concerned in the moral legality of the operation, will certainly be consulted

for authoritative direction; and the priest in turn expects to find the answer to his doubts from the disciplinary tribunal of the Church, so as to act promptly and avoid needless scruple. To obtain a decision which is authoritative it is necessary to collate all the data upon which a correct judgment must be based. That this is by no means easy is plain from the diversity of opinion expressed by theologians of repute in the present case. The REVIEW is solely concerned with the recording of these opinions in order that they may serve the moral theologian in his practical decisions.

At present the discussion is between Father Ferreres (his article is published at his special request in this issue¹) of the Society of Jesus, whose works in Latin and Spanish have given him the reputation of being the ablest theologian in Spain, and Dr. O'Malley, in whom Father Ferreres recognizes one of the chief medical authorities on the subject under discussion, and against whom principally he directs his criticism. On Dr. O'Malley's side is moreover Fr. Gemelli, priest and physician, to whose *Quaestiones Theologiae Medico-Pastoralis* we have referred repeatedly in these pages.

Dr. O'Malley holds:

1. that the effects of Vasectomy and of what, in medical terminology, is known as permanent double occluding epididymitis, are absolutely identical;
2. that the effects of Vasectomy and the effects of the condition found in eunuchs are altogether different; and
3. that, since the Church has not included among the impediments of marriage, as an *impedimentum impotentiae*, the above-mentioned permanent occluding double epididymitis (which latter she considers simply sterility), it follows,
4. that Vasectomy does not create an *impedimentum impotentiae* in the canonical sense.

Father Ferreres, on the other hand, maintains:

1. that the effects of Vasectomy are identical with those found in the eunuch, who is considered canonically impotent;
2. that the fact that nothing comes from the testicles in Vasectomy is in itself proof of impotence in the canonical sense.

¹ The paper appears also in the Spanish theological periodical, *Razón y Fe*.

In other words, he denies that there is any such condition as permanent double occluding epididymitis; and he seeks to substantiate his argument by reference to medical authorities who state that *usually* double occluding epididymitis is not permanent. For the rest, his argument is contrary to the consensus of modern medical science.

Father Ferreres moreover appears to question the truth of the assertion of Father Gemelli who states that he has repeatedly restored without difficulty the function of the vas after Vasectomy, thus making the supposed *impedimentum impotentiae*, if it could exist at all, a mere temporary condition.

We understand from Dr. O'Malley that Father Gemelli, who has left Florence and is at present engaged at the University of Bonn, on some problem in experimental psychology, has promised to give a fuller report in the REVIEW of his conclusions in the matter.

DE VASECTOMIA DUPLIOL.

I. RATIO SCRIBENDI.

1. Quum quaestio de vasectomia gravissima sit, ita ut sperare liceat brevi SS. Congregationes iudicium suum hac de re esse laturas, nihil mirum est novos edi quotidie articulos circa hanc materiam; ideoque et nos iterum scribere hac de re cogimur ut clarius veritas in dies pateat.

2. Inter auctores, qui de hoc argumento scripsere, nobilem meretur locum Dr. Medicus O'Malley, utpote qui quaestionem chirurgicam ac physiologicam in bono satis lumine sub aliquo respectu collocaverit, quamvis dolendum sit quod rem canonicam non bene perspectam habeat.

3. Ideo necessarium aliquot abhinc mensibus putavimus observationes quasdam conscribere in ipsius articulos. Nostris observationibus respondit ipse clariss. O'Malley, qui praeterea novum etiam articulum conscripsit, cui titulus *Inseminatio ad validum matrimonium requisita*.¹

4. In haec igitur nova praeclari Doctoris scripta novas etiam nos observationes edere opportunum duximus.

¹ ECCLESIASTICAL REVIEW, vol. 46, pp. 219 seq., 322 seq.

II. PRAENOTANDA.

5. Verum ut clarius hac in re procedatur, in antecessum notare oportet Ecclesiam numquam interdicere matrimonium propter impotentiam, nisi de ipsa impotentia certo omnino constet.

6. Si constat certo de impotentia perpetua et antecedenti interdicat matrimonium nec permittere illud potest, quum evidenter constet matrimonium esse nullum jure naturae, ideoque illam conjunctionem esse plane illicitam.

Si certo non constat de impotentia, permittit matrimonium, quia possidet jus naturale ad matrimonium, ideoque Ecclesia praesupponit potentiam, nisi contrarium demonstretur. Cfr. Card. *Gasparri*, De matr., n. 262; *Rosset*, De matr., n. 2.426; *Wernz*, Jus Decretal., vol. 4, n. 216, nota 13; *Gury-Ferreres*, Comp. Theol. mor., vol. 2, n. 789.

7. Et hoc est maximum discrimen quod intercedit inter eos de quibus certo constat non emittere nec posse emittere verum semen, et alios de quibus hoc certo non constat. Quod prae oculis in hac disputatione semper habendum est.

III. IMPOTENTIA VASECTOMIACI PROBATUR EVIDENTER EX CONSTITUTIONE SIXTI V, ET EX DOCTRINA COMMUNI.

8. His igitur praesuppositis, disputatio nostra in praecedentibus articulis² ad duo praecipua capita devolvebatur, nempe ad impotentiam canonicam vasectomiaci quatenus talis, et ad possibilitatem vel impossibilitatem reparandi effectus vasectomiae.

9. In puncto primo impotentiam canonicam vasectomiaci hoc pacto probabamus. Qui nihil emittit nec emittere potest elaboratum a testiculis, nequit emittere verum semen, ideoque impotens est sensu canonum, ita ut si haec conditio sit natura sua perpetua et antecedit matrimonium, reddat ejus matrimonium nullum et irritum. Atqui vasectomiaci quatenus tales nihil emittunt nec emittere possunt elaboratum a testiculis. Ergo sunt impotentes sensu canonico, ideoque si haec conditio sit perpetua et antecedit matrimonium dicendi sunt ita impotentes sensu canonico ut nequeant validum inire connubium.

10. Propositio minor constat ex ipsis terminis, ideoque a nemine negatur nec negari potest.

² *Rason y Fe*, vol. 28, p. 374; vol. 29, p. 229; vol. 31, p. 495; vol. 32, p. 222.

11. Propositionem majorem probavimus ex Constitutione Sixti V. et ex communissima doctrina canonistarum et theologorum. Cum igitur agatur hic de quaestione canonica, res videtur extra dubium posita. Unde tota quaestio proprie developitur ad caput secundum, i. e. ad possibilitatem vel impossibilitatem reparandi effectus vasectomiae.

12. Nihilominus Dr. O'Malley conatur probare ad validitatem matrimonii, seu ut quis sit potens sensu canonico, sufficere ut possit penetrare vaginam et in ea emittere liquorem elaboratum a vesiculis seminalibus, a glandula prostatica, a glandulis Cowper et Littre: quia hic liquor, ait ille, est verum semen etsi sterile.

13. Sed Const. Sixti V. aperte dicit eunuchos et spadones utroque testiculo carentes, qui cum mulieribus se commiscent (ideoque possunt penetrare vaginam) et humorem forsan quemdam similem semini effundunt (nempe liquorem elaboratum a vesiculis seminalibus, etc.), esse impotentes sensu canonico, ita ut nequeant contrahere validum matrimonium. Cfr. *Razón y Fe*, vol. 31, p. 499, n. 23.

14. Et ratio a Papa allegata ea est, quia certum ac manifestum est eos verum semen emittere non posse, quia humor ille quem forsan emittunt, non est verum semen sed aliquid simile semini, ad generationem et matrimonii causam minime aptum.

IV. HAEC DOCTRINA NON BENE IMPUGNATUR A DRE. O'MALLEY.

15. Argumentum hoc validissimum conatur impugnare Dr. O'Malley supponendo: 1.° eunuchos utroque teste carentes neque posse penetrare vaginam neque emittere liquorem illum, quem emittunt vasectomiaci, et Papam loqui de humore illo dubitative ut patet ex verbo *forsan* ab ipso adhibito; 2.° posse eunuchos penetrare vaginam in eaque emittere liquorem aliquem, pertinere ad sententias poetarum et moralistarum, non ad veram medicam doctrinam; 3.° ad solos moralistas et canonistas spectare vocare falsum semen illud quod non elaboratur testibus; 4.° quum spermatozoida non fuerint cognita nisi anno fere 1677 ideoque fere centum annis post Const. Sixti V, non potuit hic Papa distinctionem proponere inter verum et falsum semen.

16. Ideoque non esse intelligendam Const. Sixti V. sensu a nobis et ab omnibus theologis et canonistis explicato.

17. Verumtamen etiam si haec ei permittantur, adhuc argumenti vim ipse evadere non potest, quia verba Constitutionis hunc saltem sensum habent: Eunuchos utroque teste carentes, quamvis possint penetrare vaginam et emittere humorem illum similem semini, esse impotentes. Ergo idem judicandum esset de vasectomiis, quia "certum ac manifestum est eos verum semen emittere non posse."

18. Dr. O'Malley indicat humorem de quo hic loquitur Papa non esse ejusdem rationis ac est ille emissus a vasectomiis, sed hucusque nec ipse nec ullus alius potuit assignare discrimen inter utrumque, quia revera discrimen intercedit nullum.

V. EX DOCTRINA CLARISSIMORUM MEDICORUM PROBATUR EUNUCHOS HABERE POTENTIAM COEUNDI ET EMITTENDI FALSUM SEMEN.

19. Age vero, non modo moralistae sed etiam medici eximii quorum plures adhuc vivunt ut *Bergmann*, *Surbled*, *Millant*, *Zambaco* et *Blanc*, tenent eunuchos plures, quibus in adulta aetate uterque testiculus operatione chirurgica ablatus est, posse membrum erigere et ejaculare liquorem illum qui elaboratur a glandulis prostaticis, cowperianis, etc., seu qui emititur in distillatione, i. e., quem emittunt vasectomiis.

20. Sic enim praeclari medici germani *Capellmann* et *Bergmann*, in egregio opere *Medicina Pastoralis* (in sextadecima editione germanica an. 1910) explicite testantur: (a) eunuchos aliquoties posse copulam perficere cum completa utriusque partis voluptate venerea; (b) eunuchos in hac copula ejaculare liquorem illum emissum a glandula prostatica, etc.; (c) hunc liquorem non esse verum semen; (d) ideoque talem copulam esse natura sua ineptam ad generationem.*

* Eunuchus kann unter Umständen ebenfalls die copula ausführen und zwar mit voluptas venerea für beide Teile. Bei dieser copula wird aber kein semen ejakuliert (sondern nur Schleim der Prostata, etc.); daher ist diese copula natura sua nicht zur Zeugung geeignet.

Pastoral-Medizin von Dr. C. Capellmann, Königl. Preuss. Sanitätsrat, Ritter des päpstl. Gregoriusordens-Sechszehnte umgearbeitete und vermehrte Auflage. Herausgegeben von Dr. W. Bergmann—Mit kirchlicher Druckerlaubnis. Aachen 1910.

21. Eamdem plane doctrinam tradit Dr. Millant (Richardus) opere inscripto *Les eunuques à travers les âges* (Paris, 1908), p. 288, ubi plurima refert exempla⁴ non modo antiqua sed etiam recentiora.

Idemque docet Dr. Zambaco (Demetrius) in opere recentissimo cujus titulus est *Les eunuques d'aujourd'hui et ceux d'autrefois* (Paris, 1911), pp. 96-97.⁵

Inde est cur ad invigilandum mulieribus non adhibeantur jam spadones, sed alii eunuchi quibus non modo testes sed etiam virile membrum fuerunt penitus ablata. *Ibid.*, p. 91.

Et notetur utrumque hoc opus esse de speciali hoc argumento et Drem. Zambaco non modo per quindecim annos medicinam exercuisse Parisiis sed etiam per multo plures Constantinopoli ubi innumeros castratos vidit, ut ipse testatur. *Ibid.*, pp. 14, 17, 87, 91, 125, 141, 147, 187.

22. Ipse *Le Dentu*, quem in praecedentibus articulis citabamus, non modo ex classica ac medica litteratura, sed *ex propria medica experientia* doctrinam de potentia eunuchorum coeundi et etiam ejaculandi tuetur.

⁴ Ainsi, des eunuques qui n'auront pas été privés du membre viril pourront encore accomplir un simulacre de coït et éjaculer un liquide qui, bien entendu, n'est pas du sperme, mais le produit d'élaboration des glandes prostatourethrales.

Calien n'ignorait pas cette particularité, et l'on cite des exemples nombreux de faits de cette nature. Les observations scientifiques ne manquent pas non plus : à la Société d'Anatomie de Bordeaux, Princeteau a signalé le cas d'un jeune homme de dix-neuf ans ayant subi une castration double pour lésions tuberculeuses et qui, à un an de là, se vantait d'accomplir le coït comme auparavant. . . Godard ne parle-t-il pas d'un eunuque qui tenta de violer la femme d'un mécanicien, après l'avoir courtisée assidûment ? Enfin Franck assure que dans une ville qu'il se dispense du reste de nommer, quatre castrats pervertirent à ce point les mœurs des femmes que la police fut contrainte d'interposer son autorité pour faire cesser des scandales sans précédent.

⁵ Les spadones sont des eunuques dont on a extirpé les glandes séminales, après avoir incisé le scrotum ou bien dont on a tranché par un coup de rasoir, à la fois, le scrotum et les testicules. Dans ces cas, le phallus persiste et les tentatives de rapprochements sexuels peuvent aboutir à des satisfactions mutuelles, bien que stériles.

C'est précisément à cause de ce résultat négatif que les nobles romaines recherchaient autrefois les spadones pour leurs ébats lascifs, sans compromission consécutive.

Dans ces cas, il y a tout de même éjaculation, mais elle est constituée par le liquide prostatique mêlé au produit de sécrétion des autres glandes accessoires de la génération. L'orgasme se termine donc par une expulsion quasi-voluptueuse qui est une véritable fiche de consolation. Il paraîtrait que le partenaire n'est frustré d'aucune des sensations inhérentes à l'acte physiologique.

Ainsi que les Romains, les Byzantins se servaient de spadones.

Id ipsum docet passim, v. gr., 92, 116, 122, 123, 184, 217, 225.

Testatur enim: 1.°, se cognovisse virum cui imprimis unus testiculus ablatus fuerat et post aliquot annos alter etiam fuerat amputatus, et qui nihilominus copulam perficiebat sicut antea; 2.°, habere observationes completas ecclesiastici cujusdam qui sibi, in juventute sua, duplicem fecerat castrationem, et post annos triginta a duplici peracta castratione adhuc experiebatur erectiones nocturnas, quamvis non perveniebant usque ad ejaculationem.

23. Ex quibus factis et ex aliis plurimis inferebat *Le Dentu* hanc conclusionem, scilicet, eunuchos castratos in adulta aetate etsi necessario sint steriles, frequenter tamen manere aptos ad coeundum.*

24. Cum in secundo casu dicit erectionis non pervenire ad ejaculationem, plane subindicat in priori non modo adfuisse copulam sed etiam ejaculationes humoris illius distillationis proprii, ut in vasectomiis. Quod in secundo casu erectiones darentur probat potentiam erigendi et consequenter potentiam penetrandi vas femineum; quo vero erectiones de facto non pervenerint usque ad ejaculationem, non probat ejectionem liquoris prostatici fuisse impossibilem si ille usus fuisset copula, etc.

25. Hoc factum potentiae eunuchorum ad coeundum plene vidimus testatum in classicis latinis. Horum testimonium contemnere videtur O'Malley, sed perperam quum illud admittant celebrioris medici ut *Zacchias*, *Le Dentu*, *Millant*, *Zambaco*, *Surbled*⁷ et quotquot nullo ducuntur praejudicio.

* "J'ai vu il y a quatre ans, en 1865, dans le service de M. le professeur Richet, un homme qui avait subi plusieurs années auparavant l'ablation d'un testicule; une orchite chronique força à enlever le second. M. Richet a revu cet homme en 1868; rien de nouveau ne s'était produit chez lui, et il a affirmé que le coït lui était aussi facile qu'auparavant.

"Je possède l'observation complète d'un ecclésiastique qui s'est fait lui-même dans sa jeunesse, il y a près de trente ans, une double castration; or, d'après les renseignements tout récents que je tiens de lui, bien qu'à la suite de la deuxième opération il ait recouvré un calme à peu près complet, il a encore de temps à autre des érections nocturnes qui n'aboutissent jamais à l'éjaculation. La barbe est restée intacte et la voix n'a pas changé.

"De ces faits et de bien d'autres, on peut conclure que si les eunuques châtrés dans l'âge adulte sont forcément stériles, ils restent très-souvent aptes au coït. . . ." (Les anomalies du testicule, l. c., p. 97.)

⁷ "Elle (la castration) s'appliquait généralement aux jeunes enfants, quelquefois presque après la naissance; mais un joir vint où la sensualité, par un raffinement cruel, fit choisir des jeunes gens pubères.

"Les malheureux eunuques, hommes incomplets arrêtés dans leur développement, étaient condamnés au pire des esclavages: de plus en plus nombreux

Agitur enim de re tunc publica et passim cognita, de qua doctus quilibet testari poterat etsi medicus non esset. Hinc Sanctus Hieronimus dicit *delicias matronales* facere quosdam eunuchos (In Matth., l. III, c. 19: *Migne*, vol. 26, col. 135), et hoc *ad securas libidinationes*, i. e. ut libidini indulgeant quin matres fiant, ut notat Martialis.

26. Et bene notandum est hic sermonem non esse de cryptorchidis, nec de eunuchis natis, sed de eunuchis factis per amputationem utriusque testiculi ut patet ex Martiali, ex Zambaco, ex Le Dentu, etc.⁸

27. Quod si tempore romanorum, et tempore Sixti V, et sacculo XIX dum scribebat *Le Dentu*, eunuchi plures quibus in adulta aetate uterque testis ablati per amputationem fuerat, retinebant potentiam coeundi, eandem et nunc retinerent, quum humana physiologia non mutetur.

28. Etiam doctissimus medicus *Dr. Blanc* in epistola ad nos data die 30 Maji 1910, docet castratos in adulta aetate retinere complures, potentiam *coeundi*, sive penetrandi vas femineum, quam non retinent illi quibus in pueritia uterque testis amputatus fuerit.⁹

dans une société sans mœurs et sans Dieu, ils servaient à toutes les passions lascives. *Inter foeminas viri et inter viros foeminae*.

"Les Romaines surtout, lassées des manœuvres abortives, les recherchaient avidement pour se donner le plaisir sans la fécondité, *ad securas libidinationes*, dit énergiquement saint Jérôme. Les poètes du temps notent également l'intention criminelle de ces femmes dépravées. . .

"Les mêmes auteurs accablent des traits de la satire les femmes qui ne craignent pas alors d'épouser des eunuques; mais ces unions, tout illicites qu'elles soient, n'ont rien qui surprenne après les scandales signalés plus haut.

"Ces scandales devinrent tels que les empereurs Domitien et Nerva se trouvèrent dans l'obligation de sévir et portèrent édits pour interdire la castration. Malheureusement, sous l'action des mauvaises mœurs, la loi tomba vite en désuétude, et les excès se multiplièrent." *Surbled*, Célibat et mariage, pp. 206, 207; Paris, 1900.

⁸ Quod Dr. O'Malley ait: "Ille medicus (scilicet Le Dentu), Pater Ferreres alique solent Chryptorchidas perperam habere pro eunuchis natis seu congenitis," nec Dr. probare poterit nec verum est. Nos loquuti sumus de eunuchis factis in adulta aetate per ablationem utriusque testiculi.

⁹ "Una cosa será si se extirpan los testículos en la niñez y otra si se castra à un adulto; los primeros llegan à la impotencia (*coeundi*) muchas veces y à la extinción de todo deseo venéreo (no siempre); pero los últimos, ó sea los adultos, si à veces llegan después de un periodo à la pérdida de la potencia y del apetito sexual, no seule ocurrir siempre; ni cuando ocurre se puede evitar un periodo de exaltación genital que precede à la extinción del apetito. Como el apetito genital parece regido por un centro tuido, no le han de extirpar los leseos al extirparle los testículos."

29. Unus ergo videtur esse O'Malley qui hanc potentiam eunuchorum neget. Ipse vult afferre in suum subsidium *Curran* (*Provincial Medical Journal*, Leicester, April, 1886), *Cheevers* (*A Manual for Medical Jurisprudence in India*) aliosque hujusmodi commentarios ac libros (ECCLESIASTICAL REVIEW, Febr., 1912, p. 22).

Horum tamen verba ipse non adducit, nec praedicti auctores videntur tueri singularem opinionem illius.

Certe nos non legimus haec scripta *Curran* et *Cheevers*. Petivimus quidem ea a diligentissimo bibliopola Londinensi, qui dixit ea in Anglia non prostare venalia.

Rogavimus amicum Washingtoniensem ut ea nobis quaereret et emeret, sed nec ea venalia reperire potuit in Statibus Foederatis Americae Septentrionalis. Verum ille amicus optimus, Professor doctissimus, in civitate Washingtoniensi invenit memorata scripta in copiosissima *The Medical Library of the Surgeon General's Office, Washington, D. C.* et in epistola ad nos data 9 Octobris 1912, testatur se ibi legisse praedicta scripta et in illis nihil omnino reperiri quod contradicat nostrae huic doctrinae, et ait praeterea *Curran* loqui de castratis quibus non modo testes ablati sunt, sed etiam virile membrum. Planum quidem est hujusmodi castratis non posse penetrare vaginam ideoque neque in illam emittere praedictum liquorem; sed de his non erat quaestio, ut est nimis evidens.

VI. MEDICORUM DOCTRINA PROBATUR A VASECTOMIACIS NON EMITTI VERUM SEMEN.

30. Quod autem liquore ille emissus in distillatione, qui scilicet nihil continet elaboratum a testiculis sed producitur a glandulis Cowper, a glandula prostatica, ab uretra et a vesiculis seminalibus (nempe liquor unicus quem emittere possunt vasectomiaci), non sit verum semen, prout requiritur in copula canonice *per se apta* ad generationem, non modo est doctrina omnium canonistarum et moralistarum, ut demonstravimus in articulis praecedentibus, sed etiam quam profitentur medici praeclarissimi.

31. Sic enim hanc doctrinam exponebat saeculo XVII clarissimus ille Medicus-Legista, *Zacchias*, *Questiones medicolegales*, lib. 2, tit. 3, q. 9, n. 13 (Lugduni, 1701, p. 200, col.

2) : "Licet autem ex iis (eunuchis), qui concumbunt, semen non emittant, tamen voluptatem aliquam coeuntes experiuntur: ut qui seminis vice viscidum quemdam humorem non sine voluptate in coitu excernant. Gal. de usu part., lib. 14, c. 10, class. 1."

32. Eandem doctrinam tenent citati medici germani *Capellmann* et *Bergmann* in memorato opere inscripto *Medicina Pastoralis* (edit. citata, p. 155, 156) ubi docent: (a) in distillatione emitti liquorem productum a prostata, a membrana uretrae, etc.; (b) hunc liquorem *nihil habere commune cum semine*; (c) hunc liquorem posse emitti etiam ab ipsis eunuchis.¹⁰

33. Idipsum docet laudatus medicus *Dr. Blanc et Benet* apud eph. *Las Ciencias médicas*, vol. 15, p. 73, nota, ubi impugnans hac in re doctrinam *Dris. O'Malley*¹¹ docet nullo modo, nisi verbis abuti velis, posse vocari verum semen liquorem illum qui emittitur a canalibus deferentibus, vesiculis seminalibus, etc., quique nihil continet elaboratum a testibus qui soli verum semen producant, i. e. semen alio liquore non dilutum. Addit liquorem de quo loquitur *O'Malley*, esse tantum vehiculum veri seminis.

Insuper p. 80, cum retulisset verba *Dris. O'Malley* ubi liquorem emissum a vasectomiaco vocat "semen genuinum sed sterile" illum reprehendit *Dr. Blanc* quasi volentem ludere verbis.¹²

¹⁰ "Die Moralisten handeln unter dem Abschnitt 'Pollutio' mit Recht auch über die sogenannte 'distillatio.' Die distillatio ist das Ausfließen einer schleimigen Flüssigkeit aus der Harnröhre. Diese Flüssigkeit ist das Produkt der Vorsteherdrüse (prostata) und der Schleimhautdrüsen der Harnröhre. . . . Die distillatio hat nichts gemein mit dem semen, wenn sie allein auftritt. Findet sich semen bei dem Vorgang, so handelt es sich immer um eine pollutio, niemals um eine distillatio. . . . Die distillatio kann bei mannabaren und nicht mannabaren (auch entmanneten) Individuen auftreten."

¹¹ "Consideramos un abuso de lenguaje llamar *semen* (locución latina que significa *simiente*) al liquido procedente de los conductos deferentes, vesículas seminales, etc., con exclusión de la secreción testicular que forma la verdadera *simiente*, es decir: el semen no diluido. El liquido de que habla *O'Malley* es tan sólo un vehiculo del verdadero semen.

¹² Qué manere de jugar del vocablo! *Genuino*, del latin *genuinus*, que á su vez viene del verbo *gigno*, engendrar, originarse, significa *propio, puro, natural*, de verdadero y legitimo *origen*; mas será lícito llamar *simiente* á un liquido que no contiene lo esencial para la *sementera*? Se podrá calificar de *genuino*, como quien dice procedente de la verdadera fuente, aquello que no procede del testículo, único manantial de la simiente humana? Vide etiam p. 292, nota 1.

34. Vide hanc ipsam doctrinam traditam a Dre. *Millant*, supra, n. 21, nota 1.—Etiam *Zambaco* distinguit pluries inter sperma et liquorem illum.¹³

VII. TEMPORE SIXTI V, ET MULTO ANTEA COGNITUM ERAT DISCRIMEN INTER VERUM ET FALSUM SEMEN.

35. Ad illud vero quod addit, scilicet tempore Sixti V ignotam esse existentiam spermatozoidorum,¹⁴ respondendum est quod non modo tempore Sixti V (1585 † 1590) sed etiam mille annos antea jam sciebant homines eum qui nihil emittat a testiculis non posse generare, idcoque quaerebant sibi matronae romanae viros a quibus faciebant amputare testes, ut voluptatem copulae haberent nec tamen fierent matres, et hoc absque necessitate utendi abortivo.

36. Praeterea saeculo XIII, S. Thomas Aquinas (1227 † 1274) opusc. 64, in edit. Romana (57 in editione Parmensi anni 1864, vol. 17, p. 312-314) jam ponit distinctionem inter liquorem emissum in distillatione (quem vocat fluxum libidinis) quique procedit a vesiculis seminalibus, a glandula prostata, etc., et verum semen elaboratum a testiculis et emissum in pollutione; quam distinctionem perpetuo retinent auctores, v. gr., Card. *Cajetanus* († 1534), Opusc., t. 1, tr. 22, v. *Quoad secundum*; *Sanchez* († 1610), De Matr., lib. 9, disp. 17, n. 17; disp. 45, nn. 2, 31 seq.; *Laymann* († 1625), lib. 3, sect. 4, n. 18; *Busembaum* († 1668), Medull., lib. 3, tr. 4, c. 2, dub. 4, resol. 1; *Salmanticenses* (saec. XVII), tr. 26, c. 7, n. 35, et postea passim omnes moralistae.

37. Ergo jam plurimis annis ante Sixtum V cognoscebant theologi et canonistae distinctionem inter verum semen ela-

¹³ En effet, le passage du *sperme* normal n'est pas de rigueur pour déterminer la sensation physiologique de la volupté. Il suffit, à la fin de l'orgasme, d'une décharge de *liquide muco-glandulaire* de la prostate, des vésicules séminales, des glandes de Cowper, etc., pour mettre en branle la contractilité spasmodique des muscles du périnée, de la musculature de la prostate et de l'uretre. Ibid., pp. 150, 151. Cfr. p. 122.

¹⁴ "Necesse est in nostra dissertatione conspectum praebere historiae progressus illius scientiae quae physiologiam spermatozoidi spectat. Ratio est quod decretum Sixti Papae V., de quo supra dictum est, a quibusdam scriptoribus tamquam definitio papalis veri seminis ad potentiam viri requisiti allegatur. Cum autem hoc decretum promulgatum sit 90 annis ante quam ab Oscaro Hertwig (anno 1675) demonstratum est quomodo spermatozoida ovum foecundent. Sixtus V, qui obiit anno 1590, de existentia spermatozoidorum nullam habebat notitiam." (ECCLES. REVIEW, March, 1912, p. 328.)

boratum a testibus, et falsum semen profluens a vesiculis seminalibus, a glandulis Cowper, etc., quamvis nihil scirent de spermatozoidis.

VIII. EO QUOD MATRIMONIUM PERMITTATUR SENIBUS AUT VIRIS AFFECTIS DUPLICE EPIDIDYMITIDE, NON PROBATUR VASECTOMIACOS EMITTERE VERUM SEMEN.

38. Liquorem emissum a vasectomiaco esse verum semen, etsi sterile, voluit probare paritate desumpta a senibus quibus ecclesia permittit matrimonium. Hanc paritatem nos impugnavimus.

39. Profecto Dr. O'Malley sat clare jam vidit ex eo quod ecclesia senibus matrimonium permittat, nihil inferri solide posse in favorem matrimonii hominis vasectomiaci, quia senes vel fecundi sunt, vel emittunt spermatozoïda etsi ob diversas causas inepta sint ad fecundationem, vel emittunt aliquid veri seminis elaborati a testibus, vel saltem non constabit certo eos nihil hujusmodi de facto emittere, aut saltem emittere posse; quum e contra haec omnia impossibilia esse pro vasectomiaco certissimum sit.

Quod senes etiam in provectissima aetate emittere possint non modo verum semen sed etiam fecundum, constat ex dictis in articulis praecedentibus et praeterea ex his quae legimus penes clarissimos Doctores *Lyon* et *Waddell* de senibus qui filios genuerunt in aetate annorum septuaginta et unius, octoginta et unius, nonaginta et duorum, necnon de diversis casibus in quibus inventa sunt spermatozoïda indicativa fertilitatis in semine hominum qui jam superaverant aetatem nonaginta annorum. Casper ea invenit in sene annorum nonaginta et sex.¹⁵

Cfr. etiam *Zambaco*, l. c., p. 122.

40. Hinc clarissimus Doctor recurrit ad virum affectum duplici epididymitide, his verbis:

Senex autem non est exemplum contemplatu optimum. Juvenis potius, qui etsi ob duplicem epididymitidem sterilis est, tamen ma-

¹⁵ "Cases, however, are recorded of the procreation of children by men of seventy-one, eighty-one, and ninety-two; and spermatozoa have in several cases been found in the seminal fluid (indicating fertility) of men over ninety. (Taylor, *Med. Jur.* II, p. 291.) Casper (II, pp. 258, 291) once found them in a man aged ninety-six." J. B. Lyon and L. A. Waddell, *Medical Jurisprudence for India*. Fourth edition. London, 1909, pp. 207, 208.

trimonium tum validum tum licitum inire potest; omnino aequiparatur viro vasectomiaco, excepto quod prior sterilis factus est gonorrhoea, posterior manu chirurgi. Jam vero paragrapho 23 Pater Ferreres scribit: "In sensu canonum qui nihil emittit elaboratum ab ipsis testiculis non emittit verum semen, et qui verum semen non potest emittere est certe impotens sensu canonico ad contrahendum matrimonium." Quae si vera sunt, curnam canonistae permittunt viro ob duplicem epididymitidem sterili matrimonium contrahere? Quod reapse permittunt, et semper permiserunt, et semper permittent. Antecedens illud ergo est falsum, et si quis Motu Proprio *Cum Frequenter* ad illud probandum utatur, hanc Constitutionem pontificiam perverse interpretatur, uti ostendam in meo de Inseminatione commentario,¹⁶ mense Martio in hac ephemeride edituro. (ECCLESIASTICAL REVIEW, vol. 46, p. 222.)

41. Sed eamdem disparitatem ac forte majorem adesse inter juvenem duplici epididymitide affectum et vasectomiacum, ac inter senem et vasectomiacum liquido constat.

52. Nam juxta Doctorem Fournier obstructio canalıs deferentis propter duplicem epididymitidem est tantum temporalis in longe maximo casuum numero; et juxta Doctorem Hardy post temporis periodum, inter duos scilicet menses ac duos annos, homines affecti duplici epididymitide iterum fecundi sunt, ita ut sterilitas consequens duplicem epididymitidem sit rara exceptio.

Alii vero ut Doctores Liégeois et F. William White, quibus videntur accedere Bollet, Bumstead, Jullien et Fürbringer, etsi in severiorem sententiam propendant, nihilominus admittunt quod ultra 10% iterum emittunt spermatozoïda.¹⁷

¹⁶ Revera non potuit hoc ostendere.

¹⁷ "There is a popular belief among physicians to the effect that gonorrhoeal epididymitis, if at all severe, forever prevents the discharge of spermatozoa from the testicle of the affected side, and that if both sides are involved in this inflammation the patient will remain sterile, though there may be no alteration in his sexual appetite or ability. This belief is founded on the statement of Godard, who, in 1857, examined the semen of 30 patients who had suffered from bilateral epididymitis; spermatozoa were absent in all. Liégeois, of 83 cases, could find spermatozoa in but 8. F. William White, of 117 cases, noted restoration in but 13. Bollet, Bumstead, Jullien, and Fürbringer all state that the appearance of spermatozoa in the semen after double epididymitis is the exception, and Monod and Terrillon find that in these cases spermatozoa are not observed. Against these opinions may be quoted that of Fournier, who believes that the obliteration of the spermatic duct incident to epididymitis is temporary in the vast majority of cases; while Hardy holds that, after a period varying from two months to two years, such patients are able to pro-

43. Imo hoc ipsum fatetur Dr. O'Malley in suo articulo de inseminatione ubi haec scribit: "Inflammatio simultanea utriusque epididymidis spermatozoidorum ejectionem prohibet; viri qui hoc morbo laborant saltem ad tempus steriles sunt; ordinarie tubuli obstructi manent tantum per nonnullos menses natura ipsa providente; aliquando tamen obturatio est perpetua." Cfr. ECCLESIASTICAL REVIEW, vol. 46, p. 331. Praeterea docent Doctores Monod et Terrillon spermatozoa emitti etiam per duas tresve hebdomadas postquam duplex epididymitidis initium habuit.¹⁸

44. Patet ergo obstructionem illam esse vel esse posse mere temporalem, *naturaliter* aut ope *ordinariae* medicinae *cessaturam*.

45. Non ergo constabit certo illum hominem nihil emittere aut saltem posse emittere elaboratum a testiculis, imo nec constabit certo non emittere aut posse emittere etiam spermatozoa apta ad generationem. Ergo non constabit certo de impotentia.

46. Contrario tamen modo evenit in vasectomiaco qui nec emittit, nec emittere *per se* potest quidquam elaboratum a testibus, quae impotentia *naturaliter* cessare nequit.

IX. NEQUE EX EO QUOD ECCLESIA NON IMPEDIAT MATRIMONIUM FEMINAE EXCISAE, PROBATUR POTENTIA VIRI
DUPLICEM PASSI VASECTOMIAM.

47. Nec magis proficeret si quis argumentum desumeret a feminis oophorectomiam seu fallocetomiam¹⁹ passis vel a mulieribus excisis quarum matrimonium Ecclesia non impedit quamvis ovula emittere non valeant. Eadem namque adest disparitas; et aequivocatio eadem solvitur distinctione.

create, sterility in reality being an exceedingly rare sequel of double epididymitis."

(*The surgical treatment of sterility due to obstruction at the epididymis. Together with a study of the morphology of human spermatozoa.* By Edward Martin, M.D., J. Berton Carnett, M.D., J. Valentine Levi, M.D., and M. E. Pennington, Ph. D., *Univ. of Penna. Medical Bulletin*, University of Pennsylvania, March, 1902, p. 11.)

¹⁸ "In some of the recent cases examined by Balzer and Souplet, spermatozoa had disappeared six days after the beginning of the inflammation—a result not in accordance with the teaching of Monod and Terrillon, who state that in double epididymitis spermatozoa persist in the semen for two or three weeks from the beginning of the attack." (Dr. Edw. Martin, etc., l. c.)

¹⁹ Oophorectomia vel fallocetomia dicitur operatio qua in femina resecantur oviducta, seu canales deferentes ovula ab ovariis ad matricem.

48. Etenim quoad vasectomiam duo habemus *certissima*: alterum circa jus, alterum circa factum, scilicet: (a) ad valorem matrimonii requiri ut vir verum semen elaboratum in testiculis emittere possit intra vaginam aut saltem ad os ejus; (b) vasectomicum haec praestare non posse. Primum constat ex unanimi doctrina Theologorum et canonistarum nec non ex Constitutione Sixti V, ut probatum est; alterum nemo negat, nec potest negare, quum evidenter constet ex ipsis terminis.

49. E contra quoad mulierem excisam duo habentur *dubia*, alterum juris, alterum facti, scilicet: (a) an ad validitatem matrimonii requiratur ut femina ovula emittere possit vel saltem habeat ovarium aliquod, aut saltem fragmentum ejus; (b) an in muliere de qua constat fuisse excisa, remanserit aliquod ovarii fragmentum, sive medico id de industria curante,²⁰ sive contra ejus intentionem eo quod celeriter perficiendo operationem fragmentum reliquerit, vel quia aliud ovarium femina habuerit supplementarium.

50. Quod autem dubium sit dubio juris an ad validitatem matrimonii requiratur in femina ut habeat aliquod ovarium, aut fragmentum ejus, constat ex acerrima disputatione quae viget inter Theologos et canonistas prout exposuimus apud Razón y Fe, vol. 26, p. 101 seq., vel apud *Gury-Ferreres*, Comp., vol. 2, n. 856 bis. Argumenta singula vide apud *Ojetti*, Synopsis, V. Impotentia, col. 2220-2276, edit. 3.^a His adde nullam hucusque prodiisse Ecclesiae declarationem hoc dubium dirimentem.

51. Ratio discriminis ea esse potest quod ejaculatio seminis se tenet ex parte copulae; emissio vero ovuli, non ita: quia ovulatio est independens a copula, emissio vero seminis viri in ipsa copula per se haberi debet. Dubium vero facti sat communiter auctores admittunt, etiam qui in quaestione juris contrariam tuentur sententiam.

52. Ergo stante duplici hoc dubio, aut etiam solo primo, Ecclesia non impedit matrimonium ut d'ctum est supra (nn. 5-7) et evidenter patet ex iis quae scripsimus apud Razón y Fe, l. c.; in primo vero casu impedire debet.

²⁰ Cf. Dr. O'Malley, apud *ECCLESIASTICAL REVIEW*, vol. 46, p. 326.

X. QUID TANDEM REQUIRATUR, QUID VERO NON, AD POTENTIAM JUXTA SACROS CANONES.

53. Requiritur ergo ad potentiam in sensu canonum, ut quis emittat vel saltem *per se* emittere possit in vaginam semen elaboratum a testiculis; ad quod necesse est 1.^o ut habeat testes; 2.^o ut secretionem illam testiculorum emittere exterius modo debito possit. Quod ultimum deficit in vasectomiaco.

54. Non tamen requiritur ut de facto emittat spermatozoida, nec multo minus spermatozoida mobilia actu seu apta ad generationem: satis est ut *per se* emittere possit, aut certo non constet quod non potest emittere, quamvis de facto et *per accidens* vel non emittat vel ea emittat inertia seu actu inepta ad generationem.

55. Unde nullus moralista vel canonista est qui dicat, ut videtur eis imponere Dr. O'Malley, "spermatozoida esse conditionem sine qua non ad validitatem matrimonii" (ECCL. REVIEW, March, 1912, p. 334), vel qui requirat "ut fructus testiculorum, spermatozoida nempe, necessario adesse debeant in semine ad matrimonii validitatem" (*Ibid.*).

56. Hinc corrui argumentum Dris. O'Malley dum scribit: "Si moralistae ad validitatem matrimonii ex parte viri requirunt 'effusionem completam veri seminis apti ad generandum', et si haec verba strictissimo sensu accipiuntur, secundum praesentem nostram scientiam de semine necessario postulare debent effusionem in vagina a semidrachma ad sesquidrachmam seminis quod continet: (a) spermatozoida activa et secretionem testiculorum; (b) secretionem vesicularum seminalium; (c) secretionem glandulae prostaticae; (d) secretiones glandularum Cowperii et Littrei" (ECCL. REVIEW, March, 1912, p. 332).

57. Ad argumenta quibus probavimus posse aliquem emitte aliquid elaboratum a testiculis, ideoque verum semen, quamvis spermatozoida non emittat, quia testes praeter spermatozoida aliquid aliud excretant ut plurimum medicorum auctoritate probavimus, Doctor, etsi admittat hoc ultimum, respondet nihilominus, certo probari non posse an ille qui non emittit spermatozoida emittat necne aliquid aliud elaboratum a testibus.

58. Sed quamvis hoc ei concederetur, vim tamen argumenti non effugiet: quia de sene aut de alio de quo constet non emit-

tere spermatozoïda, non constabit an non emittat vel emittere possit aliquid elaboratum a testibus. Ergo non constabit eum non emittere aut non posse emittere verum semen. Ergo non constabit de impotentia. E contra de vasectomiaco quatenus tali constat certissime ipsum nihil emittere nec emittere posse elaboratum a testibus. Cfr. supra nn. 5-7.

59. *Conclusio praecedentium paragraphorum.* Ex hucusque dictis certissime constat de impotentia viri duplicem vasectomiam passi. Utrum vero haec impotentia dicenda sit perpetua, ita ut si fuerit antecedens reddat matrimonium nullum, pendet a quaestione de possibilitate reparandi effectus vasectomiae, quam quaestionem attingimus in § sequenti.

XI. DE RESTAURATIONE COMMUNICATIONIS INTER CANALES DEFERENTES ET TESTES POST PERACTAM VASECTOMIAM.

60. Quoad illam quaestionem an et quatenus, post vasectomiam peractam redintegratio communicationis inter testes et virile membrum obtineri possit, praeter ea quae jam alias scripsimus haec notare juvat. Legimus quae *Dr. Eduardus Martin*, Professor in Universitate Pennsylvaniae, chirurgus hac in re nobilissimus, scripsit in opusculis inscriptis: *A further contribution to the history of operation on the seminal canal for sterility. Edward Martin, Philadelphia,*²¹ necnon *The surgical treatment of sterility due to obstruction at the epididymis.* Vide supra n. 42, nota.

61. In hisce articulis in quibus continentur ferme omnia quae hac in re dici hodie possunt, egregius *Dr. Martin* plures casus refert in quibus operatio instauratoria a se vel ab aliis chirurgis tentata fuit; sed nec unus est casus ibi (vel alibi, quod sciamus) relatus in quo instauratio obtenta (*imo nec intentata*) fuerit in homine post vasectomiam. Ferme omnes operationes fuerunt peractae propter epididymitidem, et complures nihilominus infelicem habuerunt exitum, nempe novem ex quindecim sive 60%.

Ex hisce opusculis, sequentes conclusiones inferri posse videntur:

62. Operatio illa redintegrationis nec facilis dicenda est (quod etiam fatetur *Dr. O'Malley* apud ECCLESIASTICAL

²¹ Reprinted from the Transactions of the American Urological Association, 1909.

REVIEW, December, 1911, p. 721), nec secunda quoad optatum finem obtinendum.

63. Casus enim in quibus feliciter obtenta fuit redintegratio in epididymite, probabilitatem aliquam faciunt quod etiam post vasectomiam, saltem recenter peractam, obtineri etiam redintegratio poterit; sed haec aliqualis probabilitas longe valde distat a morali certitudine gignenda, tum quia in operatione propter epididymitidem optatus eventus pluries fefellit (60%), tum etiam quia quum nunquam in homine reparatio²² illa obtenta nec intentata fuerit post vasectomiam, non habemus fundamentum sufficiens ad inferendam generalem ac certam favorabilem conclusionem: forte praxis docebit incommoda plurima reperiri in operatione peragenda post vasectomiam, quae non adsunt si operatio peragatur propter epididymitidem.

64. Quod autem haec incommoda adesse possint, non levibus indiciis conjectari licet, nam in epididymite vasa ita suam integritatem servant, ut naturaliter post aliquot menses suas functiones recuperent, et forte aliqua communicatio inter testes et membrum virile constanter servatur, quamvis spermatozoïda non emittantur durante infirmitate; in vasectomia vero, vas deferens non modo vulneratur, sed plane scinditur et tota communicatio redditur impossibilis.

65. Imo aliquod periculum atrophiae pro ipsis testibus, pretendere videntur facta testata ab ipso *Dre. Martin*, scilicet: (a) in epididymite, spermatozoïda similia esse iis quae reperiuntur in testibus viri recenter defuncti;²³ (b) post obten-

²² P. Gemelli, ut alias vidimus (Cfr. *Razón y Fe*, vol. 32, p. 226) dicit se eam obtinuisse in canibus ac felibus ac semper cum felici exitu, sed quum non describat adjuncta quibus operationes peractae sint, ejus testimonium non multum medicos ac physiologos movet. Eo vel maxime quod dicit se eam adhibuisse methodum (conjungendi scilicet extrema ipsius canalıs deferentis) quam impossibilem putat vel ipse O'Malley. Vide *Razón y Fe*, l. c.

Hinc Dr. Blanc ad nos scribebat in epistola diei 23 Februarii, 1912: "Me ha hecho muy mal efecto que Gemelli no expusiese con muchos más detalles sus experimentos en perros y gatos. La importancia de los mismos requería algo más que las pocas líneas que les dedica. Al hablar, v. gr. de las alteraciones que derivan de la ausencia de la secreción interna del testículo, debía detallar en qué consistían estas alteraciones que halló en los castrados y no en los vasectomizados. Para los fisiólogos será poco instructivo el artículo." Cfr. etiam *Las Ciencias médicas*, Sept., 1912, p. 291, nota 1.

²³ En verba Dris. Martin: "Semen sent for examination nineteen days after operation and twelve hours after emission showed motile spermatozoa, apparently healthy, but corresponding on microscopical study to the type observed

tam instaurationem, spermatozoïda sana aliquando per plures menses ²⁴ non haberi: videntur igitur hujusmodi cellulae sanæ non esse durante occlusionem.

66. Ergo si hujusmodi effectus, post occlusionem magis minusve imperfectam et ad breve tempus duraturam, apparent, nonne prudenter timendum est graviores fieri post vasectomiam, quum vasa deferentia plane scindantur et tota communicatio intercepta omnino maneat? Quid ergo si incommunicatio per plures annos perseveret? Quod etiam confirmari videtur ex testimonio clarissimi Medici relato ab Eschbach: ²⁵ ille enim testatur se peregrisse vasectomiam in quodam viro, et hunc post decem menses referre characteres hominis castrati.

67. Sed quia peritis in arte credendum est, rogavimus Drem. Blanc ut per se et per Drem. Cardenal opuscula illa vellent examinare judiciumque ad nos scribere suum. Quæ vero ad nos scripsit Dr. Blanc, litteris datis Barcinone 18 Junii hujus anni, sunt sequentia in quibus nostræ assertiones gravissimum habent fundamentum. Imprimis proponit judicia Dris. Cardenal hisce verbis:

Dijome . . . que habia leído los dos folletos con interés, el grande ²⁶ no todo, pero si el pequeño ²⁷ y que de ellos había sacado las siguientes impresiones:

1.^a Que la glándula testicular no está demostrado por estos folletos que sea distinta de las demás glándulas, las cuales, una vez obstruidas, degeneran.

2.^a Que la operación del restablecimiento del curso del esperma es cosa factible; más bien por implantación de un cabo del conducto

in the epididymis of the human testis removed after death and subjected to examination." (*The surgical treatment of sterility, etc.*, p. 14.)

Idem testatur in alio opusculo nuper citato:

"Semen twelve hours old, sent for examination a little more than two weeks after operation, showed spermatozooids, not so plentiful as usual, but actively motile. The differential count showed that 50 per cent of the cells present had either a much enlarged middle piece or one showing a protuberance somewhere along it. In nearly all of them the middle piece was more marked than those usually observed. These cells corresponded in type to those observed in the epididymis of the human testis removed after death and subjected to examination." (*A further contribution, etc.*, l. c., p. 1-2.)

²⁴ "The spermatozoa may not appear in the emission for weeks or months after the operation." (*A further contribution, etc.*, p. 13.)

²⁵ Recens Ill. Dr. G. sic ad nos scribebat: "J'avais dû pratiquer la vasectomie sur un individu. Je l'ai revu dix mois après; il avait toutes les allures d'un castrat." (Cfr. *Analecta eccles.*, Sept.-Oct., 1911, p. 384, nota.)

²⁶ Nempe illud quod inscribitur *The surgical treatment, etc.*

²⁷ *A further contribution, etc.*

deferente sobre el epididimo que no por la deosculación que pinta la figura del folleto grande.

3.^a Que, aun siendo factible, ha dado poquisimos resultados verdaderos y ninguno después de la vasectomia, que conste en los folletos.

4.^a Que las paredes son mucho más gruesas en el conducto deferente y la luz mucho más pequeña de lo que marca la lámina del folleto grande.

5.^a Que la operación no está demostrado por estos folletos que sea *fácil y segura* como dice el folleto grande.²⁸

6.^a Que á él le llamó la atención el que el testículo de que habla el folleto grande, p. 14, parecia el de un muerto en cuanto á sus espermatozoides; lo cual prueba que en un testiculo cerrado no viven sanas estas células sexuales.²⁹ Hasta aqui lo que me dijo Cardenal.

68. Postea nomine proprio dicit Dr. Blanc:

Lo que á mí se me ocurre es lo siguiente: Las operaciones casi siempre tuvieron lugar para remediar las consecuencias de epididimitis blenorragicas (todos los casos del follet pequeño, excepto los V, XIV y XV, que lo fueron por mordiscos). De las epididimitis dobles blenorragicas dice Fournier (v. folleto grande, p. 11) que son obliterantes sólo temporalmente. Asi vaya usted á saber si los casos en que se logró ver reaparecer zoospermos (ó sea los casos II, III, VI, IX, XI y XII) también los hubieran visto reaparecer sin la operación. De estos seis casos sólo tres casos tuvieron hijos (los III, VI y XII). De ninguno de ellos se dice si los hijos eran parecidos al padre, como lo dice expresamente en la p. 2 del folleto pequeño (caso de Martin).

69. De los que tenian conductos obliterados por mordiscos, no se logró el restablecimiento en ninguno (casos V, XIV y XV). Seguramente el testículo estaria en ellos degenerado. Aqui O'Malley alegaria que los mordiscos habrian lesionado seguramente los vasos y nervios del cordón; lo cual no ocurre ciertamente con la vasectomia.

70. En el folleto pequeño, p. 12, conclusión 1.^a, se afirma demasiado rotundamente que los espermatozoides, después de la obstrucción, son normales y sanos, pues en ciertos casos ya vimos que eran como del cadáver, y en otros que no se movian.

71. Que la epididimitis obstructive altera el testículo parece demostrarlo el que pueda tardar tanto el restablecimiento después de la operación,³⁰ como dice la conclusión 5.^a.

²⁸ Hoc ipsum scribit Dr. Blanc apud *Las Ciencias médicas*, l. c., p. 292, n. 5.

²⁹ Vide supra, n. 62, nota 1.

³⁰ Vide supra, n. 62, nota 2.

72. Igitur quum certissime constet de impotentia hominis duplicem vasectomiam passi, nec restauratio abruptae communicationis hucusque umquam obtenta fuerit, nec intentata in vasectomiaco, nec iudicio peritorum obtineri possit nisi per operationem difficilem et cum dubio effectum, videtur impotentia iudicanda perpetua, ideoque matrimonium vasectomiaci in quo operatio restauratoria facta non fuit dicendum nullum, si vasectomia antecederet matrimonium.

73. Eo vel magis quod ipse Dr. Martin etiam in casibus in quibus restauratio felicem obtinuerit exitum, tantum videtur admittere uti *probabilem* quod illa restauratio communicationis sit duratura.⁸¹

74. Quaestio vero difficilior erit alia, an scilicet vir in quo operatio haec restauratoria peracta sit, admittendus sit necne ad matrimonium. Ex altero capite scimus ecclesiam praesumere potentiam nisi probetur impotentia, quia possidet ius ad matrimonium; sed in casu nostro, quum certissime constaret de impotentia post peractam duplicem vasectomiam, videtur standum pro impotentia donec positive probetur potentia, quae probatio vix haberi potest nisi per actus illicitos.

J. B. FERRERES, S.J.

Tortosa, Spain.

ANIMADVERSIONES IN ARTICULUM P. IOANNIS B. FERRERES DE VASECTOMIA.

Scripseram in vol. 46, p. 322 huius periodici articulum *De Inseminatione ad Validum Matrimonium Requisita*, cui Rev. P. Ioannes B. Ferreres respondet in praesenti fasciculo,¹ affirmans se opinioni a me prolatae consentire non posse.

Insistebam in illo articulo maxime in eo quod vasectomia non magis dicenda sit creare impotentiam in sensu canonum quam casus duplicis epididymitidis permanenter occludentis vasa deferentia, cum in utroque casu effectus sint prorsus iidem et cum constet duplicem epididymitidem huius generis non impedire matrimonium. Referens in suo articulo quae

⁸¹ "Subsequent experience has further demonstrated that an anastomosis opening thus made probably remains patulous." Cfr. *A further contribution*, etc., l. c., p. 2.

¹ Et in periodico *Razón y Fe*, Dec., 1912.

dixeram de pari prorsus conditione et vasectomiae et duplicis epididymitidis permanentemente occludentis, P. Ferreres citat plurimos in re medico-chirurgica versatos, qui tenent casus duplicis epididymitidis permanentemente occludentis esse rarissimos, et hoc pacto conatur evertere meam argumentationem. At his omnibus ultro concessis, non solum nullo modo evertitur meum argumentum, sed punctum de quo lis est ne quidem a longe attingitur. Vasectomia quoque est casus rarissimus at hoc non disceptatur. Ipse statueram in articulo meo (p. 330) duplicem epididymitidem permanentemente occludentem multo rarius contingere quam temporaneam; tamen dubium nullum esse potest quin illa haud raro occurrat, per vitam duret, et a natura mediis chirurgicis non adiuta sanari nequeat. Cum raro contingit casus duplicis epididymitidis permanentemente occludentis, et de facto contingit (ipse novi tres casus), eius effectus sunt prorsus iidem ac effectus duplicis vasectomiae. Iam vero prior conditio neque est, neque unquam erat causa impotentiae in sensu canonico. Hoc facto tamquam fundamento nititur meum argumentum.

Quod attinet ad Constitutionem Sixti V non video quomodo directe punctum disceptationis tangat, cum versetur circa rem omnino diversam. Ratio prima cur eunuchi secundum leges canonicas sint impotentes est in eo quod *per se* carent *ipsa potentia coeundi*. Casus extraordinarii a P. Ferreres allati, cum in illis potentia coeundi sit *per accidens*, ne dicam dubiae authenticitatis, me minime movent: probet P. Ferreres in eunuchis potentiam coeundi non solum rarissime sed plurimum adesse. Altera ratio impotentiae canonicae eunuchorum est explicita declaratio Sixti V. Quae tamen omnino extra statum quaestionis cadunt.

Sed crisi subiiciamus argumentationem P. Ferreres. Haec scribit (p. 195): "In puncto primo impotentiam canonicam vasectomiaci hoc pacto probabamus: Qui nihil emittit nec emittere potest elaboratum a testiculis, nequit emittere verum semen, ideoque impotens est sensu canonum, ita ut si haec conditio sit natura sua perpetua et antecedit matrimonium, reddat eius matrimonium nullum et irritum.

"Atqui vasectomiaci quatenus tales nihil emittunt nec emittere possunt elaboratum a testiculis. Ergo sunt impotentes sensu canonico, ideoque si haec conditio sit perpetua et ante-

cedat matrimonium dicendi sunt ita impotentes sensu canonico ut nequeant validum inire connubium."

Ad quod respondeo: salva reverentia, nego maiorem, donec probetur, primo, virum qui laborat duplici epididymitidi permanentemente occludenti, cui semper licuit inire connubium, esse impotentem; et donec probetur secundo conditionem eorum in quibus vasa deferentia inter testiculos et vesiculas seminales vel operatione chirurgica secantur vel morbo permanentemente occluduntur aequiparandam esse conditioni eunuchorum, de quibus solis agitur in Constitutione Sixti V. Ex una parte P. Ferreres nullibi demonstravit condicionem vasectomiatorum esse vel similem vel omnino eandem ac conditio eunuchorum; ex altera parte neque ipse, neque quisquam alius ullo modo unquam probavit duplicem epididymitidem permanentemente occludentem esse causam impotentiae canonicae. Admittens igitur minorem, non possum non negare consequens et consequentiam. Quid de facto contingat quaeritur, non vero quid dixerit Sixtus V. aut quid moralistae quidam et canonistae autument.

Scribit p. 201 P. Ferreres: "Medicorum doctrina probatur a *vasectomiatis* non emitti verum semen". Quod assertum ut probet affert primum testimonium ea quae Zacchias scripsit anno 1701 de *eunuchis*; deinde ut confirmet testimonium Zacchiae provocat ad factum quod Bergmann, qui edidit Capellmann, prorsus sententiae Zacchiae de *eunuchis* consentit. Ex quibus non possum non eruere Patrem Ferreres tenere virum vasectomia fieri eunuchum. Quamvis quaelibet Patris Ferreres opinio non sit facile respuenda, haec tamen mira minus videtur quam quae admitti possit sine solido argumento, cuius, ut candide fatear, ne vestigium quidem invenio.

Pagina 209 Pater Ferreres loquitur: De restauratione communicationis inter canales deferentes et testes post peractam vasectomiam. Asserit se ne de unico quidem casu notitiam habere in quo vir post peractam vasectomiam in pristinum statum sit restauratus. Fateor neque me habere talem notitiam de *viro*, at novi 18 casus felium et canium, quibus canales deferentes post peractam vasectomiam perfecte sunt restaurati; ita nempe ut suo fungerentur munere. Nemo non videt in casu horum animalium operationem restaurativam multo difficilius

peragi quam in viro; canalis enim horum animalium, cum exigui sint, multo difficilior tractantur suturisque junguntur. At si in felibus restauratio canalium est possibilis non est cur dicatur in viro restaurationem insuperabiles difficultates praeberere. Duodeviginti illi restorationis casus quos supra commemoravi describuntur in *La Scuola Cattolica* (Mense Novembri, 1911) a Patre Gemelli, qui ipse operatione illas peregit. Relate ad hos casus P. Ferreres in nota quadam (p. 210) dicit: "Quum non describat adjuncta quibus operationes peractae sint, ejus testimonium non multum medicos et physiologos movet." In epistula ad me data Gemelli suam operationis methodum minutatim descripsit. Quod si effectus ab eo obtenti "non multum medicos et physiologos movent" ratio est quia illi viri periodicos forsitan qualis est *La Scuola Cattolica* legere non consueverint. Gemelli olim medicus, nunc sacerdos Ordinis Minoritarum, scriptor haud parvae auctoritatis evasit, immo inter eos qui in Italia de medicina pastoraliter egerunt facile princeps censendus est, eo quod ipse penitus novit res physicas et physiologicas, id quod de ceteris qui medici non sunt dici nequit. Verum est, quod P. Ferreres habet in eadem nota, nempe mea opinione extrema canalium post sectionem non posse ita directe iterum jungi quin meatus occludatur. Ita censui antequam Gemelli contrarium demonstraverat.

Refert Delbet² se in viro qui laborans duplici epididymitidi occludenti per undecim annos sterilis factus erat, ex utraque parte reseccasse inferiorem et mediam partem epididymitis, deinde junxisse vas sectum superiori parti epididymidis. Hujus viri uxor uno post operationem anno elapso praegnans evasit. Eandem operationem aequo successu peregit Tamburini in Argentina, ut legi potest in *Journal of the American Medical Association*. Citationem prae manibus non habeo; facile tamen eam invenies in indice illius ephemeridis. Nec respuendum est testimonium Professoris Philadelphiensis, Eduardus Martin, qui canales deferentes trium canum resectos ita junxit epididymi ut eorum functionem restauraret.

Quodsi P. Ferreres putat: "Forte praxis docebit incommoda plurima reperiri in operatione peragenda post vasecto-

² *Revue de thérapeutique médico-chirurgicale*, Janvier 15, 1912.

miam quae non adsunt si operatio peragatur propter epididymitem", animadvertendum est Patrem Gemelli talia incommoda non invenisse. Plerumque facilius fiet restauratio vasorum post operationem vasectomiacam quam in casu epididymitidis, cum in priori casu non habetur inflammatio organorum quae in altero casu operationem difficiliorem reddit.

Quoad articulum *de Vasectomia* quem scripsit P. A. de Smet, Professor Brugiensis, in ECCL. REVIEW, September, 1912, et in quo sententiam P. Ferreres amplexus meam opinionem labefactare conatur, dicendum est ipsum quoque vix tangere punctum fundamentale hujus disceptationis, similem nempe conditionem vasectomiaci et laborantis duplici epididymitidi permanenter occludenti.

AUSTIN O'MALLEY.

Philadelphia.

THE CELEBRATION OF MASS DURING PRIEST'S RETREATS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The Rev. J. H. McMahon speaks for many readers of the REVIEW in his article of last December, on "Reactions and By-Products of the Decree on Frequent Communion." The heading of the article should, however, read: "On Daily Communion." That decree is, according to its official heading in the *Acta Apost. Sedis*, "A decree . . . on the Daily Reception of the Holy Eucharist."

As a brother American citizen I would like to take exception to his remark that, "in our conditions it would be obviously impracticable for the retreatants to celebrate." It seems to me that whatever is possible and practicable in Rome and in other dioceses of the Old World, should be possible in this land of "unlimited possibilities".

Let me relate how the priests of the diocese of Muenster, Germany, make their yearly retreats. No one there is called to make a retreat. The obligation to make a yearly retreat is considered binding like the saying of the daily Office, for which we have no positive law. Some twelve years ago, as I was told, the bishop wanted to embody the obligation of the yearly retreat of priests in the diocesan statutes. But this step was resented very much by the priests, as the late Bishop Dingelstead told me himself. They considered such a statute

an expression of diffidence on the part of the bishop. I do not know whether or not since then the statutes of the diocese have been enriched by one on the obligation of the yearly retreat.

The priests there make their retreats when and where they please, at a time most convenient to them and their congregations. Different houses of religious make known through the press when they have open house for the priests to come and make their retreats. The priests apply in most cases for a room by letter. If one is prevented from going he joins another party at another place. They all have facilities to celebrate and can make a good retreat, if they wish to do so.

I have never heard a word of praise for our retreats from any priest. The master of the retreat may be lauded for his appealing lectures; but the retreat with its whole make-up has often the air of mere relaxation. It is for our bishops to know whether the freedom allowed to priests to choose the place and time of their retreat, as in the case of the diocese of Muenster, would be practicable in this land of liberty. It would seem, however, that no priest would seriously object, if he were asked to send to his bishop or to the chancery a note signed by his retreat-master, saying that he has made a retreat during the year. There may be other and better plans suitable for our conditions. But it is surely important that every priest should have it in his power to celebrate every morning during his retreat. Where there is a will, surely there will be found a way. It is strange, to say the least, that steps have been taken to make the celebration of Mass possible on ocean steamers (and the steamship companies that meet the wishes of the clergy in this respect receive a large share of praise), whereas during our retreats we are debarred from this great privilege.

Troy, Mo.

L. F. SCHLATHOELTER.

OHAMMURAPI = AMRAPHEL.

(Gen. 14.)

To the Editor, THE ECCLESIASTICAL REVIEW.

In "Recent Bible Study" of the ECCLESIASTICAL REVIEW (December, 1912, p. 745) Father Walter Drum, S.J., writes

as follows regarding the names of the kings whom Abraham defeated, according to Genesis 14: "These names may have been preserved in a cuneiform clay cylinder. Later on the Jewish scribe, who transliterated the chapter in Phœnician script, may have handed down to us *mutilated*¹ forms of the names. In this way, *Ellasar*¹ was written for *al Larsa*.¹ *Ammu-rapi*,¹ the Amorite name of the Babylonian *Khammurabi*,² was miswritten *Amraphel*."¹

I suggest the following derivation of the Biblical Amraphel from the Babylonian Chammurapi which is somewhat more honorable to the Biblical author or scribe: *Chammurapi* spells *Amraphel* in Hebrew. In other words, one translating and writing Chammurapi's name in Hebrew would quite grammatically obtain Amraphel and would not be *mutilating* or *miswriting* it. I shall restrict myself to this one point. Needless to say that the following is substantially not new, but for the sake of brevity I refrain from giving various authorities. To one not at least superficially acquainted with Hebrew the following metamorphosis of *Amraphel* from *Chammurapi* may seem arbitrary and not less mysterious than that of *butterfly* from *caterpillar*, but for each stage of change the pertinent rule could be cited from any good-sized Hebrew grammar. I shall try to be very plain. Chammurapi, originally an Arabian name belonging to a Babylonian king of the Arabian dynasty, was later, in inscriptions of comparatively more recent date, still more Babylonized into Chammurapaltu; but the Biblical author or scribe could have had before him only the more ancient version, namely, Chammurapi—a proof for the antiquity of the Biblical report. Now to our equation Chammurapi = Amraphel.

Instead of *Chammurapi* some inscriptions have *Ammurapi* for the same person—the rasping *Ch* being toned down to the somewhat less harsh *ʾ*.

Ammu-rapi (the name is composed of these two words) is in Hebrew to be written אמרפי (*Ammraphe*—the *ph* is to be pronounced as a soft aspirate *p* similar to the Greek φ) or אמרפה (*Amraphe*, not *phi*), since *i* or *iy* is like the *ay* given at the

¹ Italics mine.

² It has been proved that the former reading *Chammurabi* is wrong, that the signs are always to be read *Chammurapi*.

end as η and the μ is, as a Chaldaic ending of the word *ammu*, of course dropped in Hebraizing the word; this forces the second ν to be reduced to *Dagesh forte* with *Shwa mobile*. Thus we obtain the first of the above versions, namely, *Ammraphē* (double *m*). But the *Dagesh forte* in ν may be dropped, since in writing ν with *Shwa* rarely has the *Dagesh forte*, so that ν (with *Shwa mobile*) remains. Thus we lawfully obtain *Amraphē* (one *m* in transliteration).

The *l* of *Amraphel* still remains to be accounted for; this is done satisfactorily in the following manner: *Ammurapi* is in some inscriptions preceded by *ilu*—the *determinative* for a god, a dignity usually accorded to important Oriental rulers. This gives us as the official name *ilu-Ammurapi* (or *ilu-Cham*. . .). This *ilu* is in Hebrew written אל (*el*) and, as an appositive, must in Hebrew be put after the word to which it belongs (e. g. *Isra-el*). Thus *ilu-Ammurapi* becomes in Hebrew אל אמרפה (*Amraphē-el*). These two words being contracted to form one Hebrew name the rule demands that the η at the end of the first word be dropped, which will give us אמרפאל (*Amraphel*³), which is however to be changed into אמרפאל and this last form becomes with “*defective writing*” אמרפל —the μ being really superfluous. The Masoretes, probably not conscious of the origin of the name, vocalizing somewhat differently though less correctly—they inserted a ֿ (*ē*) instead of a ֿ (*ē*)—wrote אמרפלֿ (*Amraphel*) in Genesis 14: 1.

I hope I have demonstrated that the Biblical *Amraphel* is an exact Hebrew reproduction of the Babylonian *ilu-Ammurapi* or *Chammurapi*.

Nor is *Ellasar* a mutilation; it is ordinarily translated and interpreted wrongly. According to Gen. 14: 1 Arioch was king אֶרֶכְשֶׁךְ . According to the Sept. Arioch was king of Ἐλλάσπυρ ; the Vulg. has “*king of Pontus*”—a Babylonian province of later times. The translation, it seems, ought really to be “*Arioch king of Lasar*.” Inscriptions do not know of a *Lasar*, but inscriptions from the ruins now called Senkereh mention Arioc as king of *Larsa*. This *Larsa* לָרְסָא lawfully became

³ The following Hebrew technicalities do not affect the name in our transliteration.

Lasar לָסַר through the not infrequent *metathesis*. The ן with its ׀ and the *Dagesh forte* in the ל are accounted for by the preposition לָ with the meaning "of". This לָ being prefixed to the word itself, we have to write לָלָסַר which, therefore, really means "of Lasar" or "Larsa".

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DIOCESAN BUREAUX FOR THE CARE OF ITALIAN, SLAV, RUTHENIAN, AND ASIATIC CATHOLICS IN AMERICA.

The recent Synod held in the Archdiocese of New York was notable for certain enactments which mark a new departure in the government of the Church in the United States, and which promise to be of far-reaching influence for the benefit of the numerous immigrants who come to this country from Italy, Austria-Hungary, and Oriental countries. The spiritual care of these peoples, who are largely of the Catholic faith, is a problem that has hitherto defied the zeal and sagacity of our bishops.

To meet the spiritual needs, which are exceptionally urgent in the Archdiocese of New York, where thousands of these immigrants arrive daily and where they frequently settle, Cardinal Farley has established special governing bureaux. These deal separately with the affairs of the Italians, the different Slav nationalities, the Ruthenians, and the Asiatics. Two of these bureaux are under the presidency of Mgr. Mooney, V.G., and two others under that of Mgr. Lavelle, V.G.

Each of these governing sections has its separate council, directing its ecclesiastical affairs, with officers similar to those of a diocesan board, and subject to the Archdiocesan authorities, to whom they make regular reports of their transactions for the purpose of having them ratified.

In connexion with this mode of organizing and direction, a diocesan Apostolate has been inaugurated for the purpose of giving missions to the different colonies in their own language. The object is to give opportunity for studying the particular needs of each nationality by bringing together in an authoritative way the priests of these peoples. The priests are to have, if possible, their own "retreats", and

their separate conferences. The Italian priests are to have a general conference in Lent, and another in Advent, under the presidency of one of the Vicars General who takes the place of the Cardinal Archbishop. In this way the clergy have an opportunity of exchanging views and of stating their special difficulties under circumstances that guarantee not only an authoritative hearing, but likewise the best possible outlook for adequate remedial measures.

The wisdom of this procedure has already been attested, it appears, by a certain amount of experience, for the foundation of the proposed system was laid some time ago in the appointment of committees in charge of the different nationalities mentioned above. The results, we are informed, have been to increase the confidence of the priests and people in their ecclesiastical superiors, from whom heretofore they were seemingly estranged by reason of not being capable of making themselves rightly understood. This applies not merely to language (for that could easily be remedied), but also to the peculiar habits, prejudices, and dependence upon untrustworthy or incapable leaders of their colonies. On the other hand, the diocesan authorities are relieved of much of the harassing conditions created by large bodies of the faithful, apparently alienated, for whom they were obliged to provide religious services, education, and all the charitable care which the Church is accustomed to give her children. At the same time it was the bishop who most felt the obligation to safeguard them against being drawn away into apostasy, irreligion, and degrading vice.

We have no doubt that the example set by New York will find followers in other dioceses, where the need may be perhaps less extensive, but where it can be no less actual, if the immigrant is not to become a prey to socialist agitation and a danger to the liberties and peace of Church and State.

JUDGMENT AGAINST THE TESTIMONY OF ASTRONOMY.

Fr. J. G. Hagen, S.J., has contributed an interesting paper to the January number of the *Stimmen aus Maria Laach*, on the trial of Frank Erdman. The latter was condemned to fifteen years' imprisonment by the Nebraska courts on the charge of having placed with injurious intent a satchel con-

taining explosive material on the doorstep of a certain Thomas Denison. The evidence came from two young girls who thought they recognized the accused as the person they had met carrying a satchel as they were returning from church on Sunday afternoon about three o'clock.

The satchel with the explosive was discovered on Denison's doorstep at 2.50 P. M. The girls were accordingly supposed to have left the church, which was twenty minutes' walk from Denison's house, not later than 2.30. Against this assumption it was testified that the services in the church were over at about three o'clock, and that the two girls had not only attended it to the end, but had, on going out of the church, posed with a group of others, for their photograph. The photograph was produced at the trial and someone suggested that the exact time of day could be determined from the shadow projected by the figures in the picture, and notably by the cornice which stood out sharply and cast a clear-cut shadow like a sun-dial, upon the western wall of the church. If that shadow told accurately the time of day, it was clear that the two girls could not have seen the accused at the time they claimed they saw him.

Father Rigge, S.J., professor of Astronomy at Creighton University, Omaha, was called to testify as to the accuracy of such evidence. He had, about six years earlier, published in the *Scientific American* (24 September, 1904), a paper in which he had demonstrated the absolute reliability of such sun-timing at a fixed moment; not only as regards the hour and minute of the day, but also as regards the month and year, when compared with certain meteorological reports of the observatory.

He set the exact time at which the photograph (which was first proved to be the actual one made on the Sunday in question) was taken as being twenty-two and one-half minutes past three. Hence the two persons whose pictures appeared in the photograph could not have seen the alleged criminal with the satchel until 3.30 o'clock; that is to say, at least forty minutes after the explosive was actually discovered on Denison's doorstep.

The judge was unwilling to accept the testimony of the photograph or of the scientific exponent of its meaning. The photograph had been taken on 22 May, 1910. Soon after the

trial, three days before the second anniversary of the memorable day, Father Rigge issued a general invitation to the public through the daily papers of Omaha to visit the scene of the photograph and see the shadow of the cornice. The *Omaha Daily News* sent its representatives and a photographer to the place. Fr. Rigge with some of his students was on the spot, and precisely at 3.21½ a photograph was taken, which agreed absolutely in minutest detail with that of the previous picture of Sunday, 22 May, 1910, thus proving that Fr. Rigge's calculations, which had been made by him before knowing anything of the hour at which the people left the church on the day of the discovery of the explosive, were correct.

The judge, nevertheless, rejected the testimony and charged the jury to set it aside. From which Fr. Hagen, himself an eminent astronomer, argues that the bigotry charged against the ecclesiastical judges in the Galileo case has been demonstrated in the present case, when science has had the advantage of three additional centuries of light.

THE SYSTEM OF TAXING LARGE FAMILIES FOR PAROCHIAL SUPPORT.

Qu. John Smith is blessed with seven children, four of whom have graduated from the parish school; the others are still attending the parish school. John, of course, like every good Catholic, rents a pew in the Church. His Reverence informs him that since there are six grown sons and daughters in his family he must rent six sittings, at five dollars a sitting. John therefore is obliged to pay thirty dollars a year for pew-rent. Moreover, at fifty cents a month for each child in school he pays fifteen dollars for the school year. In all, John Smith is assessed forty-five dollars a year for these two items alone. In the same parish we have Frank Smith, who is working in the same factory with John Smith. Frank has been married many years and has no children. Frank is assessed for two sittings, just ten dollars. Is John not punished for having so many children? Is this condition not encouraging a tendency to race suicide?

SMITH'S BROTHER.

Resp. It is presumed that the children for whom the father of a family is requested to rent separate seats are wage-earners, and as such obliged to comply with the precept of supporting the Church. We can imagine no other canonical ground for the distinction.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **Papias on Mark.** The authority of Papias of Hierapolis in regard to the historical worth of Mark is classic: "And the elder said this also: Mark, having become the interpreter of Peter, wrote down accurately, and yet *not in order*, whatsoever he remembered that was either said or done by the Christ."¹ Of this witness, Harnack wrote long ago: "The tradition found in Papias . . . that Mark, the interpreter of Peter, wrote a Gospel; and the identification of our second Gospel with that Gospel, as testified from Papias down, may not be denied."² And yet "the identification of our second Gospel with that Gospel" is often denied, and that upon the very witness of this passage in Papias. Mark's Gospel was *not in order* (οὐ μέντοι τάξει); our second Gospel is *in order*; hence our second Gospel is not Mark's. The traditional answer is simple and satisfactory. Our second Gospel is not in strict *chronological* order,—that is all Papias means to say. The chief Markan source was the oral catechesis of Peter. The Apostle preached according to the needs of his hearers; the disciple jotted down these teachings, and may even have written up an uncanonical catechesis which he ultimately evolved into the inspired and sacred and canonical Gospel that bears his name. In this work, as Papias says, Mark purposed not a chronological order of the things narrated, but rather "neither to omit anything he had heard nor to misstate aught thereof".³

The objection is raised that Mark really follows chronological order. True, he does to a certain extent; but not to the extent one would have a right to look for in a work that purposed to be not only accurate but chronologically arranged history. Such is the traditional and likeliest interpretation of

¹ Eusebius, *Hist. Eccl.*, iii, 39; Harnack's *Patrum Apostolicorum Opera*, I, 2, p. 92.

² *Chronologie der altchristlichen Litteratur*, I, 652.

³ Cf. Lightfoot, *Essays on the Work entitled Supernatural Religion*, p. 164; London, 1889.

the Papiian moot phrase *οὐ μέντοι τάξει* in its reference to Markan arrangement and order.

Now comes a luminous contribution on the subject by F. H. Colson.⁴ In the rhetorical language of the time, there were three essentials to composition: *εὑρεσις*, *inventio*, the finding of material; *τάξις*, *ordo*, the apt coördination and balance of the material already found; *λέξις*, the fit expression of the material so coördinated. To say that Mark had written his Gospel *οὐράξει, οὐ κατὰ τάξιν*, would, then, be quite correct; he has not so arranged and marshalled his material as to weld them into an organic whole such as the rhetorician of his time would call a perfect book. To produce a book that should meet the requisites of the rhetoricians of his day was not Mark's purpose, nor the purpose of the Holy Spirit; "he purposed," says Papias, "only one thing,—neither to omit anything he had heard nor to misstate aught thereof".

Moreover, Colson thinks to find a parallel between the almost contemporaneous criticisms of Mark by Papias and of Thucydides by Dionysius of Halicarnassus *περὶ τοῦ Θουκυδίδου χαρακτῆρος*, "On the Character of Thucydides," (chapters 10, 20). As Dionysius was both historian and rhetorician, he is authority for the standard of history that is likely to have been set before Papias in school-days. The history of Thucydides is found fault with in regard to its *εὑρεσις*, the gathering of materials, and *οἰκονομία*, the arrangement thereof. The adverse criticism of Thucydides's arrangement, *οἰκονομία*, is detailed; and is divided under three headings, *division*, *order* and *balance*. (a) The *division* (*διαίρεσις*) is defective, because forsooth the great historian divides his narrative into summers and winters; judged by such standard, the division of Matthew is better than that of Mark. (b) The *order* (*τάξις*) of Thucydides fails, for that he neither begins nor ends well; order requires that the narrative begin with the first and end with the last event of the history to be told. Mark falls far below the standard set by Dionysius: all the infancy of Jesus is omitted, nor is any genealogy given. These two omissions may be the reason why Papias applies *οὐ μέντοι τάξει* to Mark and not to Matthew nor to Luke. (c) Lastly, Thucydides lacks *balance*

⁴ *Journal of Theological Studies*, Oct., 1912, p. 62.

(*ἐξεργασίαν*) and proportion; he tells trivial details that are not to his purpose nor that of the historian,—for instance, that the Athenians wore grasshoppers in their hair, and the Lacedæmonians smeared their bodies with fat when doing gymnastics. A Greek rhetorician would probably set down to lack of proportion and balance Mark's mention of the youth who fled Gethsemani in such haste as to leave the sheet that was his only covering (14: 52); the omission of important sermons of Jesus (Mt. 10: 5-42; Lk. 6: 17-49); incompleteness of detail in matters of great importance and completeness of detail in matters of lesser import. Mark chose his details to suit his purpose and not to meet the Greek rhetorician's idea of what an historical Gospel should be.

There is one weak point in Colson's helpful study. He builds up on the supposition that John the Elder, who is certainly John the Apostle, was versed in the principles of Greek rhetoric. And yet the Gospel of John fails of *τάξις* at least as much as that of Mark. Of course, we may take it that Papias himself is responsible for the idea of *τάξις*, and that he reports rather loosely that which the Elder told him. We can readily understand that Papias was sufficiently well up in rhetoric to appreciate Mark's failure to reach its standard of historical composition.

Dr. Moffatt,⁵ in one of the latest instalments of the International Theological Library of Charles Scribner's Sons, interprets the *τάξις* of Papias in a similar way. The synoptic problem had already called for some solution. The four Gospels had already been laid side by side. Papias wishes to defend Mark against the danger of depreciation for lack of *τάξις*. Arguing from Lucian,⁶ Dr. Moffatt thinks "*τάξις* seems here to imply not order or consecutiveness in the modern sense of the term, so much as the artistic arrangement and effective presentation of the materials. The latter in their unadorned and artless sequence, are *ἀπομνήματα*. Set *ἐν τάξει* they are orderly, harmonious. The criticism passed by Papias on Mark refers to the style, then, rather than to the chronological sequence".

⁵ *Introduction to the Literature of the New Testament*, p. 188; New York, 1911.

⁶ *De hist. conscrib.*, 16 f.

2. **Historical Worth of the Gospels.** Modernism is working havoc among Protestant Biblical scholars, and there seems naught to withstand its onset. The Rev. E. C. Selwyn, D.D., Headmaster of Uppingham,⁷ has discovered just how it came about that our Lord evolved His mission and Divinity out of His own consciousness. First, He conceived the idea of being the Messiah; then studied the LXX version; and finally set Himself with full deliberation to carry out in His life all the details of the LXX which applied to the Messiah. After His death, the disciples in turn studied the LXX and applied its very language to Him. To fix the memory, these passages were taken from their setting, put loosely together in a book, and called the Oracles or Logia. It is to this collection of LXX sayings that Papias refers; and from these Oracles that we have the Synoptic Gospels evolved. Could Julian the Apostate have thought out anything more destructive of Christianity? And yet there is not within the Anglican Church enough of authoritative coherency to condemn such a minister of the Gospel for heresy.

Another Anglican clergyman who seems bent on destroying the fundamentals of Christianity is Dr. Inge,⁸ Lady Margaret Professor of Divinity in the University of Cambridge and Dean of St. Paul's. Recently, at the Church Congress held in England, he recommended the writings of Rudolf Eucken of Jena. Anglicanism is so elastic that it readily took in the philosophy of Bergson at one stretch; and now, at another stretch, it reaches out to take in Bergson's Teutonic counterpart, Eucken. This latter, in his latest achievement,⁹ finds the doctrine of the Redemption too anthropomorphic (p. 186); and gives up the Incarnation, since two natures united in one Person are an impossibility. "The very God makes of the Manhood a mere appearance (*blossen Schein*), or the Very Man destroys the Very God and the Godhead comes to be only a heightening of the Manhood" (p. 32). These ideas bring us back to the Christianity of Arius and

⁷ *The Oracles in the New Testament*; Hodder and Stoughton, 1912.

⁸ Cf. his criticisms of the use of the New Testament by St. Ignatius in *The New Testament in the Apostolic Fathers*, by a Committee of the Oxford Society of Historical Theology; Oxford, 1905.

⁹ *Können wir noch Christen sein?* Leipzig, 1911.

Nestorius; and yet they are commended by the Dean of St. Paul's.

We are not surprised, then, that Canon Sanday,¹⁰ the Oxford Lady Margaret Professor of Divinity, can hold out no bright prospect of a union of all the Christian churches. We are surprised that he would have us base such reunion upon the Didaché, i. e., "Teaching of the Apostles." Harnack sets this collection of liturgical prayers and early Christian teaching at A. D. 131-160; Sanday once put the date at A. D. 100-110; now he brings it back to A. D. 80-100. Waiving the question of date, we are glad he sets much store by this witness to the Gospels. Rightly does he take Dr. Armitage Robinson¹¹ to task for saying that Didaché's citation of the Gospels is *perverse*. The Apostolic Fathers always so use as rather to allude to, than accurately to cite the New Testament. It is only in the Apologetic Age that the Fathers begin to refer to the two Testaments with scientific and careful citation of their words. And yet, why does Dr. Sanday think that Didaché is the "real key to the constitution of the primitive Church", especially as he makes it to have originated in some out-of-the-way Christian community of Palestine or Syria? It were rather strange that such a key were to be got of an out-of-the-way Christian community, and not of the Synoptic Gospels!

3. **The Consistorial Congregation and the Bible.** In its care of seminary studies, the Consistorial Congregation¹² (29 June, 1912) prohibited our seminarians from the use of Holzhey's *Kurtzgefasstes Lehrbuch der speziellen Einleitung in das A. T.*; Tillmann's *Die Heilige Schrift*; and "many writings of Fr. Lagrange, O.P." The reasons for the prohibition of Holzhey's Special Introduction were given in summary. "In its treatment of almost all the books of the Old Testament, and in particular of the Pentateuch, Paralipomenon, Tobias, Judith, Esther, Jonas, Isaias, and Daniel, opinions are held that run counter to the most ancient tradition of the Church, the venerable teaching of the holy Fathers, and recent decrees of the

¹⁰ "Prospects of Christian Reunion in 1912", *Contemporary Review*, Oct., 1912.

¹¹ *Journal of Theological Studies*, April, 1912.

¹² Cf. *Acta Apostolicae Sedis*, 16 August, 1912.

Pontifical Biblical Commission . . . not merely cast doubt upon, but utterly overthrow the authenticity and historical worth of the sacred books." No such details were given in regard to the work of Tillmann and the writings of Father Lagrange; they were prohibited as "containing opinions of like spirit in regard to the Old and New Testaments."

We have seen no notice of any submission by Holzhey or Tillmann. Fr. Lagrange immediately sent in his acceptance of the Congregation's decree; and the Holy Father expressed his pleasure at the act of obedience. Later on, however, the former rector of the École Biblique of Jerusalem began to rally from the effects of this and preceding blows received of the Roman Congregations. Although his writings were never before explicitly mentioned, since hitherto only the Holy Office has expressly condemned books; yet it was generally understood that the Biblical Commission was striking at Fr. Lagrange, as well as some others, in its decisions of 23 June, 1905, on the historical character of Holy Writ; 27 June, 1906, on the Mosaic authorship of the Pentateuch; 30 June, 1909, on the fact-narrative of the first three chapters of Genesis; 19 June, 1911, on the Gospel of Matthew; 26 June, 1912, on the Gospels of Mark and Luke and on the Synoptic Problem.

After the decision of 19 June, 1911, the really learned commentary, *Évangile selon Saint Marc*, came as a surprise to Catholics; its *imprimatur*, however, had been given 16 August, 1910, ten months before the date of the Biblical Commission's decree. It was quite natural, then, that Fr. Rinieri,¹³ S.J., took Fr. Lagrange to task for defending the priority of Mark over Matthew. In face of the Consistorial Congregation's condemnation of his writings, he made his defense¹⁴ against Fr. Rinieri that his opinions in the commentary on St. Mark had not been touched by the two decrees of the Biblical Commission on the Synoptists,—"*que ces décisions sont d'avance respectées dans mon livre*". He had accepted the priority of Mark only "as a working hypothesis", and not as a certainty. And as for the two-source theory, now prohibited by the Biblical Commission, he does not find that his

¹³ *Scuola Cattolica*, March and May, 1912.

¹⁴ *Revue Biblique*, October, 1912, p. 634.

use thereof has been at all condemned. Quite the contrary, the decision of 26 June, 1912, is welcomed most heartily; it admits the theory of *mutual dependence*; it provides even a *defense* to the commentary on Mark which the Consistorial Congregation implicitly *excluded* from our seminaries,—“la décision de la Commission sur le point lui donne une base assurée dont je revendique le bénéfice”. Lastly, when the Commission, in its decision on St. Mark's Gospel, rules that the arguments of the critics do not demonstrate the non-Markan authorship of the final pericope, 16: 9-20, his commentary is not touched because he proposed the arguments of the critics not as *demonstrative* but as the *more probable* opinion. Such evasion would render ineffective the decrees of the Biblical Commission, did not the Consistorial Congregation effectively execute those decrees by such measures as its decree of 29 June, 1912.

Such effective execution seems actually to be going on. According to the Roman correspondent of the *Tablet* (21 December, 1912), in his letter under date 15 December, 1912, Monsignor Scaccia, Archbishop of Siena, requested the Consistorial Congregation to list the errors on account of which the writings of Holzhey, Tillmann, and Lagrange were prohibited from our seminaries; and, on 22 October, 1912, received the list he asked for. This correspondent signs no name. We must estimate the worth of his statements by internal evidence. They bear the ear-marks of gossip. He writes: “This document has not been published in the *Acta Sanctae Sedis*”. The review has not existed these past three years. Again, *Révue Biblique* is said to have been “the official organ, as far as there is one, of the Biblical Commission”. *Révue Biblique* has most emphatically not been “the official organ of the Biblical Commission”. It is notorious that neither *Révue Biblique* nor *Biblische Zeitschrift*, the only exclusively Biblical reviews edited by Catholics, have almost utterly ignored that Commission; have at most published its decrees; have never made any attempt to defend those decrees. “The official organ of the Biblical Commission” is the official organ of every other Roman Congregation,—the *Acta Apostolicæ Sedis*. Were there no better authority for this letter of the Consistorial Congregation than the Roman Correspondent of the *Tablet*, we should hesitate to refer to the matter at all.

A better authority is *Rome*, 21 December, 1912. The letter to Monsignor Scaccia is said to be dated 2 October, 1912; its substance is carefully summarized. The errors of Holzhey are but an enlargement upon those mentioned in the original decree of 29 June, 1912. Those of Tillmann (*Die Heilige Schrift des Neuen Testaments*) are the late date assigned to the Synoptics, the priority of Mark, the substantial difference between the Greek and the Aramaic Matthew; the two-source theory, the modernistic evolution of Christological doctrine, the almost complete neglect of Catholic tradition and ecclesiastical legislation.

The writings of Fr. Lagrange which are excluded from our seminaries are:

(a) *Révue Biblique*. Its excessive praise of rationalistic authors is misleading. Catholic writers are little spoken of and much belittled by bitter irony. Among the contributors to the review are several apostates and others whose ideas are justly suspected. Dangerous opinions of Fr. Lagrange in the review are the admission, in the inspired text, of false statements of profane things; the undue lessening of the historical truth of the Biblical narrative; the allegorical interpretation of Genesis,¹⁵ which accepts only the fact of a fall of the human race in Adam, and throws over all other facts in the fact-narrative of the opening chapters of the book; the divisive criticism of the Pentateuch (1898, 10, 32, etc.); the Macchabean authorship attributed to Pss. 2, 72, 110 and to Daniel (1905, 494-520).

(b) *Méthode Historique*. These popular lectures are a compendium of the theories propounded in *Révue Biblique*. The following words are declared to lack respect for the teaching power of the Church: "Aucun exégète catholique ne peut avoir la prétention de se soustraire au jugement dogmatique de l'Église, mais aucune autorité ne peut soustraire nos productions, pour leur partie scientifique, au jugements des hommes compétents, ni empêcher que ce verdict soit exploité contre l'Église, s'il constate une réelle insuffisance" (2d ed., p. xviii). The theories on inspiration and inerrancy, in the third conference, are branded as dangerous. The sixth conference is erroneous in making out the story of Lot's wife to

¹⁵ "L'Innocence et le Péché" 1897, 341-346.

be the Niobe-myth; in doing away with the historical worth of pre-Abrahamitic history of Israel; and in summing up that period of history as an immense void: "il-y-a là une immense lacune" (p. 209); "whether we wish it or not, there stretches between the creation of man and the time of Abraham an immense void (*un immense espace nu*). What took place then, we shall probably never know" (p. 216). The Appendix defends the gravest and most dangerous errors in regard to the origin and historical worth of the Gospels (p. 247).

(c) *Le Livre des Juges*. The theories on the sources and historical worth of Judges are dangerous. In exegesis the Fathers and Catholic authors are neglected, whereas heretics are preferred.

(d) *Évangile selon Saint Marc*. The second Gospel is said to have been written after the death of the Apostles, and before the Gospel of Matthew. The two-source theory is defended. The explanation of 1:3 leaves little of the prophecy on the Precursor and falsifies the fourth Gospel's statement that these words were uttered by the Precursor himself.

In the translation of this letter in *Rome*, we see no reason to doubt its authenticity. We hope the document will appear in *Acta Apostolicae Sedis*. Unfortunately the forthcoming December issue will probably be only an index; so we shall have to await one of the January numbers.

The condemnation of Father Lagrange's ideas on inspiration and inerrancy are a vindication by the Consistorial Congregation of Fr. Brucker, S.J.,¹⁶ who took up Fr. Lacome, O.P.,¹⁷ for a theory like to that of Fr. Lagrange; and explained that, in describing phenomena of natural science, the sacred writer, and consequently the Holy Spirit, intended as the inspired truth that which was true according to appearances though not according to scientific facts. Fr. Lagrange, in his third conference on *La Méthode Historique*, made answer that in describing such phenomena the Bible was neither true nor false (p. 105). "When one keeps to appearances, one forms no judgment of the thing in itself (*on ne juge pas au fond*); and when one judges not, one neither affirms nor de-

¹⁶ *Études*, 1895, p. 504.

¹⁷ *Quelques considérations exégétiques sur le premier chapitre de la Genèse*, 1891.

nies; but truth and error are found only in formal judgments. This is elementary logic" (p. 106). Fr. Delattre, S.J.,¹⁸ entered into the discussion: "Elementary logic? Not even that; far from it!" He insisted that the sacred writer said *something*, meant to say *something*, was inspired to say *something*, even though he failed to reach the rock-bottom of scientific truth in the phenomena of nature he described. When he said the hare was a ruminant, he was inspired to say *something*. Fr. Lagrange would insist: "No, he kept to appearances; he did not reach the bottom-truth; he formed no judgment of the thing in itself; he formed no judgment at all; he neither affirmed nor denied; there was neither truth nor error in his statement. This is elementary logic." Such a theory of inerrancy would lead to a rationalistic denial of other statements in Holy Writ besides those that concern appearances in phenomena of nature. We are, therefore, not surprised that the Consistorial Congregation prohibits from our seminaries the conference of Fr. Lagrange on inspiration and inerrancy.

Fr. Fonck, S.J., President of the Biblical Institute, in an address on the conflict between Bible and Science, proposed this same solution of Brucker and Delattre by saying that in such cases the sacred writer stated phenomena and not scientific fact. Fr. Reilly, O.P.,¹⁹ says that Fr. Fonck in this wise fails to give the best defense of inerrancy; and pits the Lagrange theory against that of Fonck. The latter, of course, admits no error in the statement of the sacred writer. That which the sacred writer wished to say was no geological, biological, astronomical, nor other scientific fact; but simply that phenomenon which was apparent to the senses. By reference to Fr. Fonck's *Der Kampf um die Wahrheit der Heilige Schrift seit 25 Jahren* (Innsbruck, 1905), Fr. Reilly might have seen how very far removed the President of the Biblical Institute is from admitting anything like *absolute error* in the sacred writer. The recent letter of the Consistorial Congregation to Archbishop Scaccia also shows how dangerous is the theory of inerrancy proposed by Fr. Reilly in the volume of the REVIEW we have referred to.

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¹⁸ *La Méthode Historique surtout à propos de l'Ancien Testament*, p. 43.

¹⁹ *ECCL. REV.*, 1910, vol. 42, p. 606.

Criticisms and Notes.

HISTORY OF THE ROMAN BREVIARY. By Mgr. Pierre Batiffol, Litt. D. Translated by Atwell Baylay, M.A., from the third French edition. Longmans, Green, & Co., New York and London. 1912. Pp. xv-341.

It is twenty years since Mgr. Batiffol first published his *Histoire du Bréviaire Romain*. A translation was made in English a few years later by Atwell Baylay, to whom we owe likewise the present English version from the third French edition, which, in view of the numerous alterations and additions, may be called an entirely new work; and indeed both the early French and the English edition have long been out of print.

Allowing full weight to the worth of the older sources dealing with the subject of the Breviary, such as the works of Cardinal Bona, Dom Mabillon, Tomasi the Theatine, Dom Gerbert, Dom Martene, the Sorbonnist Grancolas, Dom Guéranger, including the recent labors by his disciples and followers in the *Paléographie Musicale* and the *Mélodies Grégoriennes*, Roskovány, Schober the Redemptorist, and Dom Báumer—our author supplies a compend of liturgical history not to be found either in the English language or in any other. Even Mgr. Duchesne's *Origines du Culte*, of which the second volume, in English translation, appears almost simultaneously with Mr. Baylay's version of Batiffol, does not include a treatment of the Roman Breviary in the sense that it deals with the genesis of the Canonical Hours, the gradual opening of the sources of the Roman Office, its development in the time of Charlemagne, the modifications down to the Council of Trent, the subsequent reform efforts, the projects of Benedict XIV, which in fact find their fulfilment, at least in part, in the recent decree of Pius X, *Divino Afflatu*. These are the chief topics of the present volume.

In tracing the history of the Breviary, Mgr. Batiffol proceeds by the critical method which searches out what have been the successive stages of development and which assigns to each stage its date, the causes and events that produced it and those that in turn led to its abandonment. His statements are invariably documented wherever their truth or accuracy is not apparent from the premises or the context. In the discussion of the calendar and lectionary, which

topics offer to the historian specially fruitful, though by no means harmless, material for criticism, Mgr. Batiffol avoids the pitfalls of the examiner who takes offence, and restricts himself to simply giving the recognized data furnished to the Commission on Revision at the time of Benedict XIV. He is careful to point out that the Roman liturgists of that time were well up in all the science of their day; that they were no less sincere in their desire to eliminate from the text of the Breviary anything that might be controverted, since they were unwilling that the Breviary should be in the least degree open to question (p. 278).

The subject of amending the historical lessons has of course always been one of the chief points discussed in any program of correction. According to Mgr. Piacenza, who summarized the rules for the most recent reform, the historical lessons were to be amended "in accordance with the laws of true criticism". This, as Batiffol observes, would not by any means imply a rejection of all that is not accurately stated historical fact. Citing Dom GrosPELLIER, on whose judgment he lays great store, he writes: "It is, in my opinion, to form an erroneous idea of the breviary to require in it the scientific strictness of a collection of critical hagiography. Certain legends have become the inheritance of Christian tradition, not by virtue of their historical certitude, but because of their expression of lively and fervent piety in regard to the saints. They have influenced the way of thinking, feeling, and praying, on the part of our forefathers, and they come to us charged with a spiritual life which is indeed sometimes characterized by simplicity, but often full of power, and almost always able to touch the heart. These legends therefore belong to the history of the Church just in the same way as legendary lays and ballads belong to the history of nations. It would be something like vandalism to banish them altogether from the book of public prayer, even as it would be vandalism to break painted windows of cathedrals or tear the canvases of early masters, on the ground that the representations. . . ."

Some fifty pages of the volume are devoted to the discussion of the decree *Divino Afflatu*; and this is an entirely new addition to the work, not to be found in the latest French edition from which the bulk of the work has been translated. Mr. Baylay has moreover made some additions in notes which increase the value of the English version above that of the original. It may therefore justly be said that the *History of the Roman Breviary*, as we have it here, is the latest and most exhaustively accurate statement concerning this section of liturgical worship in the Catholic Church.

THE INNER LIFE AND THE TAO-TEH-KING. By O.H.A. Bjerregaard, Librarian, New York Public Library. The Theosophical Publishing Co., New York, Pp. 226.

The Tao-Teh-King, "the Classic of Reason and Virtue", is the work of Lao-Tsze, one of ancient China's most justly famed and influential philosophers. Not without mystery is this sage's name, for the Chinese characters which compose it may mean "the Old Son", or "the Old Philosopher", and even "the Old Boy"; the reason of this designation being given in the legend which declares that *Ti-Urh*, his other name, was "born old", with silvery locks indeed. According to his biographer Sze-ma Ch'ien, Lao first saw the light in a hamlet not far from the present city of Kweiteh, in the province of Ho-nan. The date of his birth was probably about 604 B. C., so that he was a contemporary of the other great Celestial sage, *Khung-tsze* (Confucius). Not much is known of his life, save that he was for a time historiographer and a royal librarian at the Court of Ch'u. Lao-tsze cultivated the Tao and virtue, his chief aim in his studies being how to keep himself concealed and unknown. He resided at the capital of Ch'u; but after a long time, seeing the decay of the dynasty, he left it and went away to the Gate, at the entrance of the pass of Han-kü. Yin Hsi, the warden of the Gate, said to him: "You are about to withdraw yourself out of sight: I pray you to compose for me a book (before you go). On this Lao-tsze made a writing setting forth his views on the Tao and virtue, in two sections containing more than 5,000 characters. He then went away and it is not known when he died." Could Yin Hsi, the warden at the Gate, or Ch'ien, the biographer, have had a premonition of the perplexities into which Sinologists of our day were to be cast by that simple word Tao? *Tao-Teh-King* is the title of the writing in which Lao sets forth his views on the Tao. But as to what Tao may mean, scholars are sorely puzzled. Some translate it "virtue", others "reason", others "the word" (*logos*), others "nature". Chalmers, in his *Speculations on Metaphysics, Polity and Morality* of the "Old Philosopher", says that no English word is its exact equivalent. Douglass, in *Confucianism and Taoism*, prefers the sense in which it is used by Confucius, "the way", that is, *metodos*. This also is the meaning given it by M. Stanislaus Julien, who first brought the treatise of Lao to the modern world in his translation, *Le Livre de la Voie et de la Vertu* (Paris, 1842). Nevertheless Professor Douglass goes on to say that, "Tao is more than the way. It is the way and the way-goer. It is an eternal road; along it all beings and things walk; but no being made it, for it is being itself; it is everything, and nothing, and the cause and effect

of all. All things originate from Tao, and conform to Tao, and to Tao at last they return." Whilst some find in the treatise expressions which may indicate Lao's recognition of the Creator, its burden and trend seem to be purely pantheistic. It contains passages, however, in which, if we did not know the ubiquitous tendency of the philosophical mind unenlightened by faith to lapse into pantheism, we might find the origin of modern Hegelianism. For instance: "The Tao (§ 1) is the unnamable, and is the origin of heaven and earth. As that which can be named, it is the mother of all things. These two are essentially one. Being and not-being are born from each other (§ 2). The Tao is empty but inexhaustible (§ 4), is pure, is profound, and was before the Gods. It is invisible, not the object of perception, it returns into not-being (§§ 14, 40). It is vague, confused and obscure (§§ 21, 25). It is little and strong, universally present, and all beings return into it (§ 32). It is without desires, great (§ 34). All things are born of being; being is born of not-being (§ 40)." (Clark's *Ten Great Religions*, p. 54.)

What is all this but Hegel's: *Sein und Nichtsein sind Dasselbe*?

Such, then, is the speculative side of Lao's philosophy. His ultimate explanation of the universe is a reduction of the totality of things, the self included, to an all-absorbing one. It is Indian Brahmanism, with which it was contemporary. It is Spinozism of the seventeenth, and Hegelianism of the nineteenth century. Pantheism can, of course, give no consistent solution to the problem of conduct. If man is but an emanation from the great All into which it is his destiny to be reabsorbed, he has no freedom. All his conduct is necessitated by the fatal evolution of Being; good and bad, virtue and vice are equally inevitable conditions of his activity. Still, Lao-Tsze, as every other pantheist, was a *man* and as such had either to think out or accept on authority a theory of conduct. He chose to do the former, and the result was the familiar pantheistic ethic,—absolute quietism, and resignation. "As being is the source of not-being (§ 40), by identifying oneself with being one attains to all that is not-being, i. e., to all that exists. Instead, therefore, of aiming at acquiring knowledge, the wise man avoids it; instead of acting, he refuses to act. He 'feeds his mind with a wise passiveness' (§ 16). 'Not to act is the source of all power,' is a thesis continually present to the mind of Lao (§§ 3, 23, 38, 43, 48, 63). The wise man is like water (§§ 8, 78), which seems weak and is strong; which yields, seeks the lowest place; which seems the softest thing, and breaks the hardest thing. To be wise one must renounce wisdom; to be good one must renounce justice and humanity; to be learned one must renounce knowledge (§§ 19, 20, 45), and must have no desires (§§ 8, 22); must detach oneself from all things

(§ 20) and be like a new-born babe. From everything proceeds its opposite—the easy from the difficult, the difficult from the easy, the long from the short, the high from the low, ignorance from knowledge, knowledge from ignorance, the first from the last, the last from the first. These antagonisms are mutually related by the hidden principle of the Tao (§§ 2, 27). Nothing is independent or capable of existing save through its opposite. The good man and bad man are equally necessary to each other (§ 27). To desire aright is not to desire (§ 64). The saint can do great things because he does not attempt to do them (§ 63). The unwarlike man conquers. He who submits to others controls them. By this negation of all things we come into possession of all things (§ 68). Not to act is, therefore, the secret of all power (§§ 3, 23, 38, 43, 48, 63)." (Clark, *ib.*)

Thus it would seem that pantheism in metaphysics and a mystical quietism in ethics sum up the philosophy of Lao-Tsze—his wisdom as a thinker and his counsel as a teacher. It is, however, but just to the venerable philosopher to mention that so eminent a Sinologist as M. de Harlez finds it possible to give the Tao-Teh-King, the work in which Lao-Tsze's teaching is set forth, a theistic interpretation. By Tao, he claims, is meant the One, Absolute, Eternal Being; that is, God; and though Lao-Tsze is not clear in his account of the origin of things—whether they proceed from Tao by emanation or by creation—in any case by emanation is meant "a production which places contingent beings entirely outside the divine substance". The ethics, likewise, receive a kindly interpretation under the comment of the learned Louvain professor.

If we accept this latter interpretation of Lao-Tsze's philosophy, his teachings on the Inner Life have that universal value which attaches to the best productions of the human mind, the wisdom of the ancient sages in whom the religious instinct discerns not only the "*testimonium animae humanae naturaliter Christianae*", but a providential vocation to guide their contemporaries by the path of reason and virtue to God. From this point of view, one finds things commendable in Mr. Bjerregaard's work on the Tao-Teh-King. The book is not a commentary. It is rather a series of "talks" in which the leading thoughts and general spirit of the Chinese classic are utilized in the interest of "the inner life"; that is, a rational "spiritual" existence.

On the other hand, while the reviewer finds "some things commendable", he finds many more, from the standpoint both of philosophy and faith, condemnable. It would, for obvious reasons, be useless to enter here into any detailed criticism of these points of disagreement. An illustration, however, of the author's style and

the character of his thought may be learned from the following more or less typical paragraph. "Asceticism is rampant in the history of Mysticism, but a mystic or a theosoph is not necessarily ascetic. Buddha found that the ascetic method was a miserable failure, as regards the attainment of the freedom and knowledge he sought. Jesus may in His youth have lived among Essenes and Therapeutae and applied the ascetic method, we do not know. But this is certain in the Gospels He is no ascetic, and is blamed by His enemies therefore. Here are two mystics, two who lived the Inner Life, and whose likeness none of us have reached. Neither of them teach asceticism. They teach self-conquests; they preach overcoming; they give examples upon living not swayed or dominated by passions—all of which we must learn, and learn to practise. They teach especially against making bad Karma; against fatal entanglements; and they advocate the simplicity of the lilies and children. Though Buddha and Jesus denied asceticism, both Buddhism and Christianity, however, have upheld asceticism in its worst forms. Such master Mystics and Inner Life men as Buddha and Jesus are not denying the cosmic energy there is in life, both objectively and subjectively. On the contrary they work in harmony with that cosmic energy, and it is for us to learn to do likewise. Most people must, however, overcome much and fight many battles against themselves before they are ready for that simplicity which these two represent, or even before they are ready to acknowledge these two as types of the Inner Life. Buddha and Jesus deny the irrational workings of that energy when it appears in our human frame, when it flames like fire broken loose, or like a raging tempest, or as a subtle poison in envy and hatred. Cosmic energy can be a savor of life and a savor of death; it is a savor of life to the strong, to him who is not working for self; it is a savor of death to him who lives only for self, and to him and all who are ignorant of the nature of cosmic energy."

No comment need be made on this passage. It suggests at least the hopeless confusion of the author's thought—confusion that is inextricably interwoven within the whole fabric of his work. *Sapientia*.

For the rest, we are aware of no better—more just and discriminating—estimate of the theosophical standpoint, from which Mr. Bjerregaard's speculations are made, than that summed-up by Fr. de Grandmaison in his short but scholarly essay included in the fifth volume of Fr. Martindale's series of lectures on *The History of Religions*: "Theosophy witnesses to some of the profoundest instincts, and the highest aspirations of Godward-bound humanity,

and expresses some of the most far-reaching truths revealed in or governing it. The omnipresence of the divine; the lofty destiny of the soul; the essential brotherhood of man; the character-forming potency of thought; the constant perception of spiritual reality; the resolute effort to penetrate below the surface and the letter,—all that is noble and should prove ennobling. Also the determination to detect God's spirit acting everywhere; to hear the divine call in the stammered words of the humblest of the prophets; to admire the beauties even of the least fair of the world's religions,—that too seeks our sympathy. Yet we cannot but observe—even as recorders of historically-known phenomena, constantly and ubiquitously recurrent—that these high and precious forms are kept stretched on the rack of an impossible philosophy, are muffled beneath the most grotesque display of pseudo-erudition, are in danger of complete dissolution in an air of treacherous sentimentalism. We are, of course, open to the taunt of being Westerns; our minds are gross; we lack the vital intuition; we reject the supreme Authority of the Masters. Well, to a Western consciousness there cannot but here reveal itself an impossible metaphysic; a psychology unverified; a fairy-tale cosmology; an unstable ethic, with its sanctions nullified, its categories ill-defined. We see a law of Karma in manifold-wise, self-contradictory, stultifying effort; a theology that 'depersonalizes' God without rendering Him the more sublime; which drags Him down to matter without making Him more lovable; that exalts man to the divine in despite of all his conscience tells him of his low estate. We see the effort to retain, yet rationalize, the notion of that Divine Union which Christianity promises, asserting it a mystery. Finally, we see a chaotic mass of 'evidence', unsifted, unevaluated, unorganized by a too slipshod thought and an uneducated judgment, rendering history unintelligible, and in it the figure of Jesus of Nazareth as tragic as absurd. In the leaders of this movement we see splendid energies, outstanding talents, warmth of sympathy passionate in its tenderness as in its indignations, and at times a genuine touch of mystical thought and expression. Yet we must say of them too what Réville says of those third-century reformers with whom they are so glad to be linked: 'Why must it be that at the very moment they seem about to carry us to the sublimities of the ideal religion—they fail us?' Like their 'Master', Orpheus, *victus animi*, they look back, and the vision fades and the voice stammers; perforce we turn—to whom else should we go?—to Him who has the words of eternal life."

THE LIVING FLAME OF LOVE. By St. John of the Cross. Translated by David Lewis. With an Essay by Cardinal Wiseman, and Additions and an Introduction by Benedict Zimmerman, O.O.D., New York; Benziger Bros. Pp. lv-317.

Though the present work treats of the same general theme as does the one reviewed immediately above—that is, “the inner life”—we would no more think of conjoining the two under one survey than we would of imitating the jaunty levity, not to say vulgar blasphemy, of the preceding author by coupling the name of man’s Divine Redeemer with that of the Buddha of India. Let the two books stand apart if only to emphasize their mutual contrasts.

Passing from the preceding author’s vague and ill-digested speculations on the *Tao*, to the luminous and orderly exposition of the inner life by the great Spanish saint and mystic, is like coming forth from a tangled and mist-covered thicket into a sun-lit Eden. The thicket is not without an occasional flower or even a wholesome fruit. The fog, too, breaks up here and there at times and lets in some fitful scintillations. But on the whole chaos prevails over order, and twilight, if not darkness, enshrouds the landscape. Contrariwise, in the thought of Saint John there are everywhere order, definiteness, beauty; and, for those who have eyes to see, abundant light. But let us not farther press these odious comparisons.

The Living Flame of Love, which gives the title to the book, is the first line of a short poem composed by Saint John during his imprisonment at Toledo (1572-1577). Subsequently he was induced to write an interpretation of the canticle, which interpretation developed into what may be called a mystical theology of the highest stages of the contemplative life, and of the soul’s most intimate union with God. This synthesis of mystical science and experience (for it is both), together with the author’s letters, poems, instructions, and maxims, make up the contents of the volume before us. The work is in the first place a science, not indeed a natural science, or a science of natural phenomena; but a supernatural science, a science of phenomena that are not the less, nay all the more, real, by reason of the very fact that they are supernatural. The phenomena, moreover, are empirical,—experienced not indeed by every human mind, but by those only who have had the courage to ascend *Mount Carmel* and to pass through the *Dark Night of the Soul*.¹ Phenomena of the intensest vitality, evoked immediately in the very substance of the soul, by the living Author of its life; but evoked only in those souls who have abandoned all sensuous com-

¹ Titles of the author’s preceding works.

fort, all striving after things temporal, in a word, all self-seeking, and have literally and perfectly fulfilled the primal law of loving God with the whole heart, mind, soul, and strength.

We are tempted here to write down the four stanzas in which this science of the soul's highest and deepest activity has been symbolically summed up by its most consummate master; but by themselves, apart from the profound, subtle, delicate treatment given to them by the author, and embodied here in the book, the verses might seem to the uninformed, empty, emotional platitudes. In reality, indeed, they are just the opposite of this, though the fact can be realized only by reading the lines together with the commentary.

We have called the work not only a science, a reasoned explanation of real, though purely spiritual, activity, but also an experience, a saintly soul's revelation of its own experience in its intimate converse with its Creator. And never did a master of empirical science come better prepared to his task of analyzing, classifying, explaining, reducing to principles and laws the subject-matter of his study. From a merely natural point of view Saint John of the Cross was a man singularly endowed with personal gifts. With a most subtle, penetrating intellect and robust power of sustained reasoning, he combined a brilliant creative, yet thoroughly disciplined, imagination. An acute psychologist, a broad and deep-seeing philosopher, he was at the same time a poet of delicately refined sensibility. His intellect had been sharpened and deepened by a thorough mastery of scholastic philosophy and theology. There are a definiteness and an accuracy in his writings which convince you that he has seen through and through his subject. In his highest flights of feeling you can follow his intelligence guiding his course and restraining its movement. "Not only does he at all times exhibit proof of his mental cultivation by those processes which formed every great mind in those days, and the gradual decline of which, in later times, has led proportionably to looseness of reasoning and diminution of thinking power, but St. John throughout exhibits tokens of a personal culture of his own mental powers and many graceful gifts." On the other hand, "his mind is eminently poetical, imaginative, tender, and gentle. Whatever mystical theology may appear to the mind of the uninitiated, to St. John it was clearly a bright and well-loved pursuit; it was a work of the heart more than of the head; its place was rather in the affections than among the intellectual powers. Hence, with every rigor of logical precision and an unbending exactness in his reasonings, there are blended a buoyancy of feeling, a richness of varied illustration, and often a sweet and elegant fancy playing with grave subjects, so as

to render them attractive, which show a mind unfettered by mere formal methods, but easy in its movements and free in its flights. Indeed, often a point which is obscure and abstruse, when barely treated, receives from a lively illustration a clearness and almost brilliancy quite unexpected."

Then, too, his mastery of the Sacred Writings is truly wonderful, —wonderful for its range and depth, but no less so for the freshness as well as aptness of its applications.

And yet with all these mental equipments, St. John of the Cross led a comparatively active life. It is not improbable that some one taking up his writings or dipping into them here and there, might think that they were written by a dreamy ascetic. Yet it was, as Wiseman says, quite the contrary. "Twin-saint, it may be said, to St. Teresa—sharer in her labors and in her sufferings, St. John of the Cross, actively and unflinchingly pursued their joint object, that of reforming and restoring to its primitive purity and observance the religious Order of Carmelites, and founding, throughout Spain, a severer branch, known as *discalced*, or *barefooted Carmelites*; or, more briefly, as *Teresians*. We do not possess any autobiography of St. John, as we do of St. Teresa, or the more active portion and character of his life would be at once apparent. Moreover, only very few of his letters have been preserved—not twenty, in fact—or we should undoubtedly have had sufficient evidence of his busy and active life. But, even as it is, proofs glance out from his epistles of this important element in his composition."

What we have thus far said may suffice to suggest the general character and value of St. John's writings. Whilst the volume before us treats of experiences which only the favored, and those the heroic, souls, enjoy, it discloses no less the fact that the number of the favored might be larger were there to be found directors experienced in guiding souls that are eager for the unitive life. In this connexion the clergy will find in this book some chapters of especially practical significance and value.

Regarding the translation, it is hardly necessary, though it is but just, to say that the work is in this respect a classic. As Cardinal Wiseman said of it when it first appeared, it is "so simple, so clear and so thoroughly idiomatic . . . that the reader will never have to read a sentence twice from an obscurity of language, however abstruse the subject may be. Indeed, he will almost find a difficulty in believing that the work is a translation and has not been written originally as he reads it in his own tongue." The present edition, moreover, owes not a little to Fr. Zimmerman's introduction and editorial additions.

CHARACTERISTICS FROM THE WORKS OF ST. ALPHONSUS. Compiled and edited by the Rev. Cornelius J. Warren, O.S.S.B. Boston, Mass.: Mission Church Press. 1912. Pp. 297.

It is said of the Saints that they were men of few actions and of few devotions; but that they threw immense effort into their least actions and immense love into their ordinary devotions. Their power, as Father Faber puts it, was love; their touchstone, pure intention.

Looking over the life of St. Alphonsus Liguori it would seem that an immense number of actions, and that in a variety of directions, such as might have made half a dozen men famous, were crowded into his life. True, it was a life that stretched over more than ninety years, and the record of a vow made by him never to waste a moment of time throws additional light upon his extraordinary capacity for labor. From the time he received tonsure at the age of twenty-six, until his serious illness when, under the inspiring suggestion of the devout Maria Coelestis Costarosa, he inaugurated the Congregation of the Holy Redeemer, we know little more of his daily activity than what may be supposed to be the life of a cleric eager to assist priests in their daily missionary work for the salvation of souls. But soon after Benedict XIV had put the seal of the Church's special approbation upon the Order, we find the Saint, so to speak, in every nook and corner of Italy, as though he were able to multiply himself for the purpose of searching out and of filling the needs of souls hungry for the bread of life. Teacher, preacher, writer, director of souls and organizer, he inspired other nobly gifted souls with his own zeal. When close on seventy years of age, he took up the burden of a responsible episcopate, and found vent for his inspiring energies in a thousand schemes of reform well conducted to fruitful results. For fifteen years he carried on the laborious work of a bishop, until continuous suffering made it impossible for him to fulfil the task of a sovereign shepherd of souls. But his life at Nocera now opened to him a new field of activity in which he held sickness to be no impediment to efficiency. The mind's experience, ripened by age as well as by long active toil, he gathered into systematic form, not merely to counteract the modernism of his day—and his work gave the deathblow to Fabronianism—but also to guide future generations of priests and religious in the path of perfection and apostolic labor.

To sum it all up, it should be said that the multiform labors of the Saint may yet be reduced to the simplicity of a single act into which he threw immense love, and which appeared in a variety of results, even as the manifold fruits of the field are the outcome of

the diligent laborer's single act of sowing under the blessing of heaven's dew and sunshine.

It may seem a long digression to say so much of the Saint without mentioning the contents of Father Warren's book. Yet the book is but a reflection and thus a characterization of the Saint as we have just pictured him in brief. The compiler groups his selections, all taken from the ascetical works of the Saint, under eight heads: Bethlehem, Calvary, the Holy Eucharist, the Blessed Virgin, Prayer, the Priesthood, the Religious State, and the Love of Christ.

Nothing need be said about the quality of these writings which is not expressed or implied in the general approbation given by successive Pontiffs, from the magnificent eulogy of Pius VII in his Bull of Beatification, to the letter of approbation which our present Pontiff, Pius X, issued almost immediately after his accession to St. Peter's throne. The Holy Father then wrote of St. Alphonsus that he was "a very holy and eminent teacher and a most reliable source of theological opinions."

Father Warren has made his selections so judiciously that they may serve for short spiritual reading, rather than for reading by way of spiritual "dipping" for a devout thought. The well-printed volume is issued from the Mission Church Press, Boston, and contains some beautiful illustrations in harmony with the chief topics of the "characteristics".

THE WESTMINSTER HYMNAL. The Only Collection authorized by the Hierarchy of England and Wales. The Music edited by Richard B. Terry. London: R. & T. Washbourne. (New York, Benziger Brothers). 1912. Pp. xvi-416.

This volume is the result of a serious and careful attempt to provide English-speaking Catholics with a worthy hymnal for extra-liturgical services, while provision is also made for Benediction of the Most Blessed Sacrament and for processional singing, by the inclusion of thirteen Latin hymns. It is furnished with very serviceable indexes: of Meters, Authors, Composers and Sources of Melodies, Original First Line of Translated Hymns (95 Latin, 2 French, 3 German, 10 Italian), as well as general indexes of the English and Latin hymns.

The musical editor has evidently spent much fruitful labor on the work, both in the editing of older hymns and in the contributions of new settings composed by himself. In his Preface (in which he discusses some interesting features of Catholic religious song) he remarks that "it has been deemed advisable that the tunes, like the hymns, should be by Catholic authors, or from Catholic sources."

The texts, also, seem to have been selected with great care—although one might wish to see more hymns by Catholic Americans (the reviewer recognizes only one) included in the ample limits of a book intended—not solely for the British Isles, but for “English-speaking Catholics”. We especially desiderate Father Walworth’s popular and highly meritorious “Holy God, we praise Thy name”. Dom Ould made room for it in his excellent *Book of Hymns* (Edinburgh, 1910). While the selections are good, the editorial file might nevertheless have been used with much profit, even on the work of able, not to say eminent, composers of hymn-texts. A few illustrations may be given here.

Hymn 6 rhymes “morn” with “dawn” in a refrain which occurs seven times; and while one naturally hesitates to use the file on a poem by Father Caswall, its use seems rather desirable here.

In Hymn 7, which is in trochaic verse, the third line of the second stanza prefixes a syllable (“*What* may the gladsome tidings be”) which a congregation will provide for in the musical setting (in which no provision is made for its accommodation) in various ways, and thus bring about that confusion in musical settings which the editor laments in his Preface.

In the popular Hymn 84, the second stanza departs from the metrical type found in the other six stanzas, and in the effort to fit the rhythm to the musical setting, the congregation may be depended on to pronounce “fire” as “fi-er” and “desire” as “desi-er”. Why should the file not be used here? Or why (since there are six stanzas) could not the second be omitted?

Hymn 28 is an English translation (Caswall’s) of the *Stabat Mater*. The first stanza repeats the rhythm of the Latin original, but the remaining stanzas (with the exception of two lines in the fourth stanza) have no feminine rhymes. Musically, this version is highly inept, and is especially needless, inasmuch as there are Catholic renderings in English which observe scrupulously a rhythmic similarity with the Latin.

No. 33 is Caswall’s tr. of “O Deus Ego Amo Te”:

My God, I love Thee, not because
I hope for Heav’n thereby:
Nor because they, who love Thee not
Must burn eternally.

In the third line, the first beat of the measure (of the musical setting) falls on the first syllable of “because”—“But BE-cause . . .”—and can not fail to produce an unpleasant effect. *Hymns Ancient and Modern* very properly changes the line, in order to avoid the metrical difficulty.

No. 139 is Cardinal Wiseman's "Full in the panting heart of Rome", and an editor might well pause before venturing to amend it. Nevertheless, the music calls for the strong beat of the measure on the word "in" in the first and the fourth line:

Full IN the panting heart of Rome,
Beneath the Apostle's crowning dome,
From pilgrims' lips that kiss the ground,
Breathes IN all tongues one only sound, etc.

The third stanza also furnishes an awkward line: "Where martyrs glory, in peace, await". The music gives no indication of how the additional syllable in this line should be treated. Some will place the word "glory" wholly on the third beat of the measure (making of the minim either two crotchets or a dotted crotchet with quaver), while others will doubtless transfer the second syllable of "glory" to the fourth beat (making of the minim two crotchets). The result will of course be confusion and the starting of various "uses".

No. 74 is an anonymous translation of the Anima Christi. The last two lines are:

Call me, and bid me come to Thee on high,
When I may praise Thee with Thy saints for aye.

The rhyming of "high" with "aye" indicates a misapprehension of the distinction, indicated solely by the pronunciation, between "aye" meaning *always* (which of course is pronounced as long *a*, so that it would rhyme with "hay") and "aye" meaning *yes* (which rightly rhymes with "high"). And the congregation will, almost of necessity (because of the preceding word "high"), mispronounce the "aye". Withal, it would be so easy to change the penultimate line to make it end with "day", for instance: "Call me to Thee, and to eternal day".

No. 13 is a translation of "A solis ortus cardine". It furnishes an admirable example of perfect metrical correspondence with the musical setting. In almost all cases, a little editorial ingenuity exercised on English versions of Latin hymns would remove the metrical and musical clashes of accent which needlessly disfigure our hymns, or rather our hymn-singing. Very often, translators are not thinking of musical needs; and the musician, on the other hand, does not consider himself competent to revise the words of the text.

No. 47 is a translation of the "Veni Creator Spiritus": "Come, Holy Ghost, Creator, come". It is ascribed to Dryden. "By what authority?" On the other hand, the authentic and sonorous translation by Dryden: "Creator Spirit by Whose aid", finds no place in the hymnal.

H. T. H.

MODERN PROGRESS AND ITS HISTORY. Addresses on Various Academic Occasions. By James J. Walsh, M.D. New York: Fordham University Press. 1912. Pp. 436.

Dr. Walsh's object in this volume, as in most of his other books, is to show that the idea of modern progress, as representing a great advance in our time over what was accomplished by preceding generations, is entirely without justification in history. This is true not only in the domain of pedagogics and in many branches of what is termed advanced and practical science, such as surgery, anæsthesia, antisepsis, dentistry, but likewise in regard to the social problems which modern genius prides itself on having solved in an entirely original and perfect way. The wise recognition of this truth, which Dr. Walsh establishes from undoubted testimony of facts in past history, would go far, not only toward moderating our popular vanity, but also toward stimulating, as the author points out, true scholarship and a proper appreciation of the values of intellectual life. "Modernism, as a term expressing the feeling that we are intellectually so far ahead of our forbears as to be quite beyond what they were content to accept in religion and philosophy, is only one of the amiable self-delusions that a superficial generation may accept for a time, but that it will not take seriously whenever it reviews the origin and comparative value of its own thought and above all appreciates critically the real significance of human achievement."

The particular themes Dr. Walsh treats are problems, new and old, in education; and here our author incidentally brings out some of the unsuspected causes of our failure in popular education, the fallacy which makes us, for example, confound facts with truths, or success with progress. But the chief subjects upon which Dr. Walsh dwells as illustrations of the common fallacy of our superiority are drawn, as we would expect, from his special field of study in the history and science of medicine and surgery. "Dentistry: How Old the New," "Prescriptions Old and New," "Mutual Aid versus the Struggle of Life," the "Story of Post-graduate Work," are the titles of chapters which are full of object-lessons. These in turn are illumined by such secondary educational topics as "Professional Life and Community Interests", "Patriotism Old and New", "The Women of Two Republics", etc.

It is not too much praise to give to the author in his multiform and consistently honest defense of the old civilization, which happens to be mostly Catholic civilization of that period misnamed the "Dark Ages", when we say that he has furnished the modern reader with an antidote against the vapid conceit which is far more

dangerous to the interests of true education than positive illiteracy could ever be. His *The Thirteenth, Greatest of Centuries, Education, How Old the New, The Popes and Science*, and the two volumes on the *Makers of Medicine*, are unsurpassed as specifics against modern popular prejudice among the educated classes. The same may be said of Dr. Walsh's two volumes in the "Dolphin Press" series, *Catholic Churchmen in Science*.

UP IN ARDMUIRLAND. By the Rev. Micheal Barrett, O. S. B. New York, Cincinnati, Chicago: Benziger Bros. 1912. Pp. 326.

In a series of attractively presented scenes Father Barrett sketches Catholic life in a somewhat isolated Scotch parish. Impressions and memories gathered from the country folk of the little village of Ardmuir, and grouped about the parish priest's simple household, make a connected narrative of unusual form. The writer, ostensibly the priest's brother, is something of an invalid, using his enforced retirement from active life in the world, and a moderate patrimony, to watch over the temporal interests of his clerical twin brother, whose natural disposition inclines toward a too prodigal charity. Whilst managing the temporalities of the pastoral home he finds leisure to indulge his own inclination for character study among the simple people of the Scotch Highlands.

The persons here sketched are first of all Father Val, the parish priest, around whom most of the figures are grouped. There is a graphic picture, however, of Fr. Val's predecessor, the Rev. Mr. McGillivray, a type of the rustic Scotch pastor, drawn in the manner in which he is seen by his own people. Next we have "Mistress Spence", the priest's housekeeper, registered in the parish book as Penelope Spence, but better known in the parlance of the rectory as "Penny". She is up in years, for she was at one time the nurse of the two brothers in their parental home. She carries her age well, is brisk and active, both in mind and body, and thoroughly devoted to her twin charges. Penny's "lady-in-waiting" is Elsie, too youthful to have made history as yet, otherwise ready, cheerful, and diligent, with a genuine respect for her superior officer, "Mistress Spence", and a perennial smile on her face, which makes the writer wonder what she looks like on occasions when the smile is out of place—at her prayers or at a funeral, for instance. Then there is Willy Paterson, known locally as "the Priest's Wully". Willy is gardener, groom and general handy-man. He is married and lives hard by the chapel in a little one-story house, with Belle, his wife—a spare, hard-featured body, not attractive at first sight, but a woman of sterling good sense, deep faith, and old-time thrift.

"Dominie Dick" is the village school teacher, who rules in the old-fashioned way, imparting the fear of himself and of God with the birch rod. Other sundry types of the parish folk include a genial specimen of the "smuggler", as the unlicensed distiller of whiskey in the mountain recesses is called. Throughout the book there is a good deal of adventure, relieved by touches of pathos, and conveying sound moral lessons, all based on a true presentation, from actual life, of a people who have retained the faith of their fathers with its naturally refining influences, amid seemingly rude surroundings. The book leaves in the reader a healthy feeling of appreciation, making him wish to have more from the same source.

MINOR ORDERS. By the Rev. Louis Bacuez, S.S., author of "The Divine Office." B. Herder, St. Louis and London. 1912. Pp. 380.

In a former booklet the Abbé Bacuez detailed the requirements of a vocation to the priesthood, as indicated by reception of the Tonsure. The present volume is a continuation of the subject, and deals in catechetical form with the meaning, functions, and requirements of the four minor orders, viz., those of ostiary, lector, exorcist, and acolyte. It is a manual of preparation for the early steps into the sanctuary, conveying both instruction as to the duties, and admonitions as to the worthy reception of the orders. The last part contains the Rite of Ordination to the four Minor Orders. Every seminarian should be provided with a copy of this handsomely made volume.

Literary Chat.

DUBLIN, MELBOURNE, AND OVERBROOK—how small the world is, after all, is shown by a paper printed in the *Australian Messenger of the Sacred Heart* (Dec., 1912, pp. 445-447). Melbourne, Dublin, and Overbrook are associated in most intimate contact by a "voice from the grave"—the voice of the veteran editor, poet, priest, the Rev. Matthew Russell, S.J. The editor of the *Australian Messenger* is himself a poet and priest, the Rev. Michael Watson, S.J., and it was his happy thought (apropos of Father Russell's death) to reprint from the *Irish Monthly* a paper appearing in 1898, in which Father Russell comments on the fact that Gladstone, in his dying hours, seemed to show a special preference for Father Russell's Rondeau, "Land! Land!":

My dying hour, how near art thou?
 Or near or far, my head I bow
 Before God's ordinance supreme;
 But, ah! how priceless then will seem
 Each moment rashly squandered now!
 Teach me, for Thou canst teach me, how
 These fleeting instants to endow
 With worth that may the past redeem,
 My dying hour!

My barque that late with buoyant prow
 The sunny waves did gladly plough,
 Now through the sunset's fading gleam
 Drifts dimly shoreward in a dream.
 I feel the land-breeze on my brow,
 My dying hour!

Father Russell notes that these lines were printed in the *Irish Monthly* in 1891, and continues: "When these lines some ten years later came to be, as I have mentioned, the climax of 'Idyls of Killowen', I brought the book 'with the author's homage', under the notice of the Rev. Dr. Hugh Henry, the able and accomplished translator of the poems of Pope Leo XIII, a professor in the Seminary of Overbrook, Pennsylvania, from which issues the important ECCLESIASTICAL REVIEW, the counterpart of our 'Irish Ecclesiastical Record'. In giving one's opinion in such circumstances one is not bound to rigid accuracy, and Dr. Henry certainly did not err on the side of severity, in writing as follows: 'I have lingered with long enjoyment over the "Idyls", especially perhaps over the charming little prose idyl on Monotony and the Lark, which could but ill have been spared even in a volume dedicated wholly to verse. I can understand the sentiment with which Mr. Gladstone must have repeated the lines "Land! Land!" Pathetic and lovely as was Tennyson's "Crossing the Bar", it seems to me—and should seem to anyone on his deathbed—wholly unsatisfactory because of its great lack of the sense of moral accountability for the priceless worth of

"Each moment rashly squandered now."

I think "Land! Land!" both a poem and a prayer—such a rare achievement in sacred verse as to delight the reader thoroughly." Father Russell ends his article with a reference to Melbourne's river apropos of his poem, "The Yarra-Yarra Unvisited".

Father Garesché's *Your Neighbor and You* is a tastefully printed volume of a hundred and seventy-odd pages, which contain a goodly portion of practical wisdom, such as we would wish to impart to our laymen and women for whose spiritual welfare we have a care. It fills a distinct place as a manual of spiritual advice given in small doses, attractively coated, and touching the real needs of daily life. The volume is an excellent gift-book for anybody out of childhood.

In these days of enthusiastic altruism touching the foreign missions, Fr. Anton Huonder's *Die Mission auf der Kanzel und im Verein* (B. Herder) offers a volume of sermons and conferences, meant chiefly for the clergy, which furnish exhaustive material for making the appeals in behalf of the missionary work abroad alike practical and convincing. The addresses are introduced in each case by a brief analysis of the subject in form of a sketch of the discourse.

The Loyal Catholic, by Fr. Cornelius Warren, C.S.S.R., is a series of seventeen essays on topics of devotion and of current interest to all who bear the name of Catholic, and who have at heart the growth of God's Kingdom on earth. The apparent diversity of its contents: Moral Courage, the Eucharistic Life of Christ, Our Lady of Perpetual Help, Socialism, etc., does not take from the volume a certain unity of design and completeness, since the aim of the author throughout is to strengthen Catholic consciousness and to light up the manifold phases of daily life in which the Church offers help and solace to her needy children. The language is terse and clear, and without that vaguely moralizing element frequently found in books that aim at edification.

A word of grace for every day in the year will be found in *Lights and Counsels of Bishop Alfred Allen Curtis*, a pretty little volume containing

spiritual thoughts and suggestions, culled from the exhortations, sermons, and conferences of the late Bishop of Wilmington. They have been put together to meet the liturgical temper of the Christian year, by a devout daughter of the Order of the Visitation, as a sort of prelude to the *Life and Characteristics of Bishop Curtis* which is, it appears, being prepared for publication (John Murphy Company).

Recently there have appeared several important books, notices of which it may be desirable to give here and now in anticipation of more extended reviews in a future issue. There is, first of all, *Socialism from the Christian Standpoint*, by Fr. Bernard Vaughan, S.J. (New York, The Macmillan Co.) The volume contains the six conferences delivered during the Lent of 1912 in St. Patrick's Cathedral, N. Y. City. These consider Socialism in relation to the Papacy, the State, the Individual, the Family, and the so-called Christian Socialists. Four other conferences have been added, dealing respectively with Socialism and the Rights and Duties of Ownership, Socialism and its Promises, Socialism and Social Reformation. These topics have of course been often treated of by many different writers. Nevertheless there is a freshness and an originality about Father Vaughan's spirit and mode of presentation which assure his utterances a hearing at all times. His conferences retain—they are meant to retain, for the author disclaims "talking like a book"—the *verve* of the spoken word. It is this note of vitality that commends his book to those especially who may have occasion themselves to deliver lectures on the same topics.

Right here mention should be made of a short pamphlet entitled *Modern Socialism*, by Fr. Hermann Maeckel, S.J. It has just a dozen pages, but they contain the central ideas of Socialism on private property, the family, and religion. It furnishes nothing particularly "new", but it is straightforward, clear, convincing, and cheap (\$4.00 a hundred copies; Central Bureau of the Central Verein, St. Louis, Mo.).

Polemic Chat, by Bishop Dunne, of Peoria, is a bright little book dealing in thirty short chapters with as many important and timely topics in a clever conversational style. The subjects are strung on an easily linked story of which the (fictional ?) pastor of St. Anne's, Mackinac, is the leading character. Fr. Michaels is a thorough priest, vigorous, modern, not modernistic, kindly, cheerful, capable of saying the right word in the right place. The booklet is interesting and will do missionary duty within and without the fold. It may be had in cloth for half a dollar and in paper for half of that. (St. Louis, Mo., B. Herder.)

Facts and Theories, by Sir William Bertram Windle, M.D., is a small volume of barely one hundred and fifty pages which are neatly packed with useful solid thoughts, entertainingly expressed, on some biological conceptions of to-day. Among them the chief are the origin of life, the origin of man, Darwinism, and some other "isms". The subjects are all vital in more senses than one. Most of the matter appeared originally in *The Catholic World* and in other media. Whatever Dr. Windle writes is sure to be worth while as regards both fact and theory, and his bright little book should prove a sedative to young Catholic minds of both sexes that are in danger of delirium tremens from over-absorption of "scientific" nostrums. The book is issued by the Catholic Truth Society (St. Louis, Mo., B. Herder).

If position amongst these notes of "chat" had any valuating significance—which it hasn't—the very first place should be given Mr. Bird S. Coler's *Two and Two make Four* (New York: Frank D. Beatty and Co.). The book is "the application of the very primitive logical principle [involved in its title] to history and science." With common sense as his tessera, the author examines quite a number of the traditional prejudices against religion, and

the Catholic Church in particular. He unmasks their falsity and reveals their deadly venom of hypocrisy and hatred. And he does it all with a master's touch. It is the work of a man who is both honest and fearless—a clear thinker and a vigorous writer. It cannot be too strongly commended to Catholics and non-Catholics alike.

Looking on Jesus, the Lamb of God is the title of a recent book of meditations by Madame Cecilia. The name of the author is sufficient guarantee for the solidity and beauty of the work. Like Mother Loyola, Madame Cecilia has enriched our devotional and doctrinal literature with many priceless treasures. The volume just mentioned falls in no wise short of the high standard of excellence which we have been taught to look for from the author's gifted pen. The book contains a series (47) of meditations, intended for use during Lent, on the public life of our Lord. The various incidents and scenes of His life are individually portrayed; and each is followed by a summary for meditation drawn up on the Ignatian method. There is a doctrinal solidity and a practical suggestiveness in these descriptions, points that make the book one of the most useful and attractive works of its class. It happily combines, moreover, the service of spiritual reading and meditation (New York, Benziger Brothers).

Among the recent French books that may especially interest the clergy is *La Vérité aux Gens du Monde*, by Joseph Tissier (Paris, Pierre Téqui): the truth for people of the world, or, just as well, the truth for worldly people. The author for six years had been preaching at the eleven o'clock Mass on Sundays. Worldly people were apt to be there at that convenient hour, so the preacher (who by the way is Vicar General of the Diocese of Chartres and Archpriest of the celebrated Cathedral which Huysmans has made doubly unforgettable and in which these discourses were delivered), well, the preacher gave them what they needed, if not what they wanted. Some of these discourses are collected in the above-mentioned volume. They are miscellaneous in theme—touching a great variety of subjects. They are neat, bright, suggestive, and of course well written.

Allocutions pour les Jeunes Gens, by Paul Lallemand, is a volume of very much the same kind of discourses adapted to young people of the world (same publisher).

Vers la Vie pleine à la Suite du P. Gratry, by Ad. Gratry, is not unlike the two books just mentioned, except that the material is gathered from the writings of the illustrious Oratorian. The book is thus a collection of "thoughts" arranged under a number of headings—e. g., harmonies, the kingdom of God, the dawn, life, etc. The book testifies to the undying place held by Père Gratry in the hearts of the cultivated Catholics of France (same publisher).

Among the recent additions to M. Bloud's well-known series of brochures on Science and Religion are *Les Marques de la Véritable Église*, by L. Cristiani, also *Hume*, by Jean Didier. The former is a rendition of the pertinent controversies by Cardinal Bellarmine. They are preceded by a brief biography. The second pamphlet contains a very good résumé of Hume's philosophy.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

SHORT SERMONS ON CATHOLIC DOCTRINE. A Plain and Practical Exposition of the Faith in a Series of Brief Discourses for the Ecclesiastical Year. By the Rev. P. Hehel, S.J. II: The Commandments. Joseph F. Wagner, New York. 1912. Pp. 128. Price, \$1.00 net.

SERMON PLANS FOR ALL THE SUNDAYS OF THE YEAR. With a Chapter on How and What to Preach. From the French of Abbé H. Lesêtre. Joseph F. Wagner, New York. 1912. Pp. xx-100. Price, \$1.00 net.

THOMAS VON AQUIN. Eine Einführung in seine Persönlichkeit und Gedankenwelt. Von Dr. Martin Grabmann, Professor der Dogmatik am bischöflichen Lyzeum zu Eichstätt. (*Sammlung Kösel*, Bändchen 60.) Verlag Kösel, Kempten und München. 1912. Pp. 168. Preis, in Leinen Gebunden, M. 1.

PICTORIAL CATECHISM. For Use with the Stereopticon. (*Manuals of Visual Instruction*.) Joseph F. Wagner, New York. 1912. Pp. 91. Price, \$0.40 net.

QUESTIONS DE MORALE, DE DROIT CANONIQUE ET DE LITURGIE. Adaptées aux Besoins de Notre Temps par Son Eminence le Cardinal Casimir Gennari. Traduit de l'italien avec autorisation de l'auteur par l'abbé A. Boudinhon, professeur à l'Institut catholique de Paris. 6 vol. in-8 écu. Paris: P. Lethielleux. 1912. Pp. 514, 502, 425, 426, 349, and 429. Prix, 24 fr.

WORKING FOR GOD or *Living a Christian Life*. From the Writings of St. Alphonsus Liguori. Edited by the Right Rev. Alex. MacDonald, D.D. Christian Press Association, New York. 1912. Pp. 141.

WALKING WITH GOD. Doing God's Will. From the Writings of St. Alphonsus Liguori. Edited by the Right Rev. Alex. MacDonald, D.D. Christian Press Association, New York. 1912. Pp. 117.

THE HOLY HOUR. By the Right Rev. Benjamin J. Keiley, D.D., Bishop of Savannah. Benziger Bros., New York. 1912. Pp. 108. Price, \$0.10; \$6.00 per hundred.

THE EXCELLENCE OF THE ROSARY. Conferences for Devotions in Honor of the Blessed Virgin. By the Rev. M. J. Frings. Joseph F. Wagner, New York. 1912. Pp. 75. Price, \$0.75 net.

OUTLINES FOR CONFERENCES TO YOUNG WOMEN. From the French of Abbé M. F. Blanchard. Joseph F. Wagner, New York. 1912. Pp. 34. Price, \$0.40 net.

THE SACRED HEART. The Source of Grace and Virtue. Sermons for the Devotion of the Sacred Heart. By the Rev. Arthur Devine, C.P. Joseph F. Wagner, New York. 1912. Pp. 122. Price, \$0.75 net.

CONFERENCES TO CHILDREN ON PRACTICAL VIRTUE. From the French of Abbé P. Verdrie. Joseph F. Wagner, New York. 1912. Pp. 65. Price, \$0.60 net.

THE NAMES OF GOD and Meditative Summaries of the Divine Perfections. By the Venerable Leonard Lessius, S.J. Translated by T. J. Campbell, S.J. The America Press, New York. 1912. Pp. 230. Price, \$1.08.

OREMUS. The Priest's Handbook of English Prayers for Church Services and Special Occasions. Joseph F. Wagner, New York. 1912. Pp. vi-177. Price, \$1.50 net.

YOUR NEIGHBOR AND YOU. By the Rev. Edward F. Garesché, S.J. Apostleship of Prayer, New York. 1912. Pp. 179. Price, \$0.56.

MINOR ORDERS. By the Rev. Louis Baczek, S.S., author of *The Divine Office*. B. Herder, St. Louis, Mo. 1912. Pp. 380. Price, \$1.25.

MEDITATIONS FOR THE USE OF SEMINARIANS AND PRIESTS. By the Very Rev. L. Branchereau, S.S. Translated and adapted. Vol. III: Priestly Life. Benziger Bros., New York. 1912. Pp. xiv-487. Price, \$1.00 net.

EUCCHARISTIC LILIES. Youthful Lovers of Jesus in the Blessed Sacrament. By Helen Maery. Benziger Bros., New York. 1912. Pp. 171. Price, \$1.00 net.

PHILOSOPHICAL.

FACTS AND THEORIES. Being a Consideration of some Biological Conceptions of to-day. By Sir Bertram C. A. Windle, President of the University College, Dublin. B. Herder, St. Louis; Catholic Truth Society, London. 1912. Pp. 163. Price, \$0.50.

POLEMIC CHAT. By Edmund M. Dunne, Bishop of Peoria. B. Herder, St. Louis and London. 1912. Pp. 154. Price, \$0.50.

AUS DER WERKSTATT DER "PHILOSOPHIA PERENNIS". Gesammelte philosophische Schriften von Dr. Otto Willmann, k. k. Hofrat, Universitätsprofessor i. R. B. Herder, St. Louis und Freiburg, Brsg. 1912. Pp. xii-312. Price, \$1.45.

SYNDICALISM. A Critical Examination. By J. Ramsay Macdonald. Open Court Publishing Co., Chicago. Pp. vii-74.

GOD OR CHAOS. By the Rev. Robert Kane, S.J. P. J. Kenedy & Sons, New York. 1912. Pp. xv-243. Price, \$1.25 net.

THE DYNAMIC FOUNDATION OF KNOWLEDGE. By Alexander Philip, M.A., LL.D. Kegan Paul, Trench, Trübner & Co. 1913. Pp. xii-318.

HISTORICAL.

WILLIAM GEORGE WARD AND THE CATHOLIC REVIVAL. By Wilfrid Ward, author of *William George Ward and the Oxford Movement*. Re-issue with a new Preface. Longmans, Green & Co., New York and London. 1912. Pp. xlvii-468. Price, \$2.40 net.

A HUNDRED YEARS OF IRISH HISTORY. By R. Barry O'Brien, author of *The Life of Charles Stewart Parnell*, *The Life of Lord Russell of Killowen*, *Thomas Drummond*, etc. With an Introduction by John E. Redmond, M.P. P. J. Kenedy & Sons, New York. 1912. Pp. 184.

DIE VULGATA SIXTINA VON 1590. Eine quellenmässige Darstellung ihrer Geschichte. Mit neuem Material aus dem Venezianninischen Archiv. Von Dr. Fridolin Amann. B. Herder, St. Louis und Freiburg, Brsg. 1912. Pp. 160. Price, \$0.90.

PICTORIAL CHURCH HISTORY (Compiled from Approved Sources). For Use with the Stereopticon. (*Manuals of Visual Instruction.*) Joseph F. Wagner, New York. Pp. 42. Price, \$0.40 net.

COMBATS D'HIER ET D'AUJOURD'HUI. Quatrième Série: 1909. Par le comte Albert de Mun, de l'Académie française, député du Finistère. Deuxième édition. P. Lethielleux, Paris. Pp. 445. Prix, 4 fr.

MISCELLANEOUS.

TWO AND TWO MAKE FOUR. By Bird S. Coler. Frank D. Beatty & Co., 393-399 Lafayette St., New York City. Pp. xiii-248. Price, \$1.50 net; \$1.62 postpaid.

COME RACK! COME ROPE! By Robert Hugh Benson, author of *By What Authority*, *The King's Achievement*, *Lord of the World*, etc. P. J. Kenedy & Sons or Dodd, Mead & Co., New York. 1913. Pp. 469. Price, \$1.35 net; \$1.48 postpaid.

DANTE'S MONARCHIE. Uebersetzt und erklärt mit einer Einführung von Dr. Constantin Sauter. Mit zwei Bildern. B. Herder, St. Louis, Mo. u. Freiburg, Brsg. 1913. Pp. 209. Price, \$1.50.

NEW IRELAND. By Dionne Desmond. Angel Guardian Press, Boston. 1912. Pp. 186.

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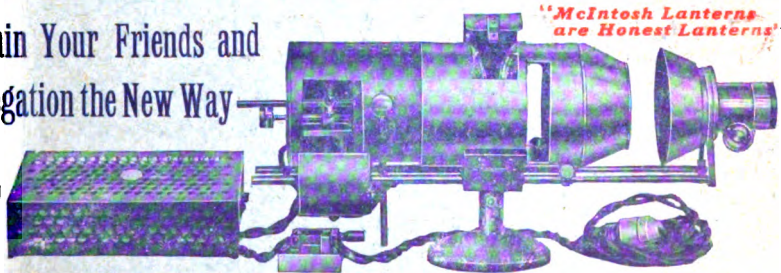
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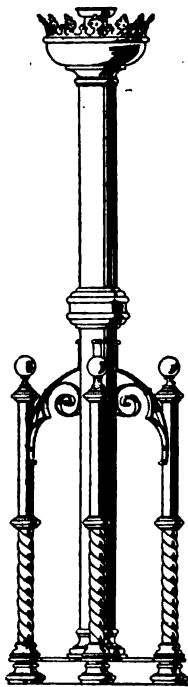
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CONTENTS

PASTORAL CARE OF ITALIAN CHILDREN IN AMERICA. SOME PLAIN FACTS ABOUT THE CONDITION OF OUR ITALIAN CHILDREN.....	257
The Rev. W. H. AGNEW, S.J., St. Louis University, Missouri.	
THE CHURCH AND THE ITALIAN CHILD. THE SITUATION IN NEW YORK	268
The Rev. JOSEPH McSORLEY, C.S.P., New York City.	
THE ORGANIZATION OF CHOIRS OF MEN IN OUR CHURCHES.....	283
JOSEPH OTTEN, Choirmaster of St. Paul's Cathedral, Pittsburgh, Pa.	
ANOTHER TOLERANCE. AN APOLOGY FOR NON-COMMITTAL CATHOLIC WRITERS.....	290
The Right Rev. Mgr. F. B. D. BICKERSTAFFE-DREW, Salisbury Plain, England.	
HEREDITY AND THE MEDICAL TREATMENT OF ALCOHOLISM. IV. IDIOCY, IMBECILITY, AND ALCOHOLISM.....	299
AUSTIN O'MALLEY, M. D., Philadelphia, Pa.	
POEM DEDICATED TO PIUS X ON HIS NAME-DAY, THE FEAST OF ST. JOSEPH	323
The Rev. FRANCIS X. REUSS, C.S.S.R., Rome, Italy.	
THE REFORM OF THE BREVIARY FOR PRIVATE RECITATION	326
WHAT PROOF IS THERE FOR THE OBLIGATION OF THE DIVINE OFFICE?	328
AN OLD LATIN POEM IN HONOR OF ST. EDMOND OF CANTERBURY.....	337
THE TRADITIONAL IDEA OF SACERDOTAL VOCATION	342
The Rev. I. BROUWER, Madras, India.	
DOES THE PRIVILEGE OF REQUIEM MASSES, GRANTED BY INDULT, CEASE BY REASON OF THE NEW RUBRICS?.....	344
THE DIRECTION OF SEMINARIES BY THE SECULAR CLERGY.....	349
INDEX.	
RECENT BIBLE STUDY :	
1. The Baptist Version of the Bible	357
2. The Vulgate Revision.....	357
3. Chronology.....	358
The Rev. WALTER DRUM, S. J., Woodstock College, Maryland.	

CONTENTS CONTINUED INSIDE

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THE ECCLESIASTICAL REVIEW

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PASTORAL CARE OF ITALIAN CHILDREN IN AMERICA.

Some Plain Facts about the Condition of Our Italian Children.

TO whom will the Italian immigrant hand on the pick and shovel with which he now builds the nation's drainage systems and traffic ways? The answer, at least in part, is that hardly one of the hundreds of thousands of Italian fathers who at present feed their families on the bread of the trench will ever bring one of his half a dozen sons to work by his side, or leave to him the legacy of the spade. Necessity, not choice, puts the newly-arrived son of Italy into the toilsome labor of the street. As the Irishman before him, he will live to see his sons and daughters established in honor and equality with the best citizens of this land of opportunity.

Quick to catch on, eager to learn, and talented beyond the ordinary, the young Italians' speedy rise to prominence in our national and social life cannot be doubted. The antiquity of their civilization seems to have given them a stimulus for advancement and an hereditary ease of adaptation. They relinquish the strictly national conventions of the fatherland with great ease and readiness, and possess a native refinement of manner and feeling that will greatly hasten their adoption into the best circles of our national life. Their great numbers make them an element to be reckoned with in the religious, commercial, and civic life of the nation. It is their relation to the religious life of the nation that we wish to discuss in this paper.

A NEW RELIGIOUS PROBLEM.

It is surprising, even to astonishment, how few of our most intelligent people, and even of those whose business is the care of souls, realize that the flood of Italian immigration into this country has presented a distinctly new and important religious problem to the Catholic Church in America. The Church is in danger of a grievous loss from this lack of realization, and the consequent neglect of the means essential to the favorable solution of the problem.

The first generation sprung from American-born Italians will number several millions. They will enter the contest of life without a single handicap, and will win their pro rata share of success in the various departments of our national life. Any religious society that will claim the solid and practical allegiance of this numerous body can lawfully rejoice in its good fortune.

But who doubts that the Catholic Church will realize this rich accession to her strength? Is not this happy result well nigh inevitable just as in the case of the Irish and Germans and Poles? Unhappily, too few of those who give the subject a thought doubt that this thoroughly desirable issue will be the real one. Too many look forward to its realization as a matter of course, requiring no special care or precaution to secure it. Nothing could be farther from the truth. Nothing is less warranted by conditions of actual present facts than such easy expectations. Those who have labored among and with these people in their own crowded settlements know, best of all, how desirable it is to keep them in the faith. They also quickly come to realize that it is going to be hard to do so. Religious indifference is a ravaging contagion among them, and all but inherited.

A FAULTY PARALLELISM.

There is absolutely no excuse for asserting a religious parallelism between the immigrants from Italy and those from Ireland, Poland, or Germany. These latter came to America heroically attached to their religion, well instructed in it, faithful in the use of its Sacraments, and ready to die for it. In fact, in many cases, they left home and country rather than live upon the reward of its denial. Religious truth and re-

ligious practice were the first lessons of their children's mental awakening. The Church was the centre of their infant world. Prayer, the Mass, the Sacraments quickly became to them words of meaning, as well from the life and conversation of their elders as from the instruction of the fireside. The priest of God was pointed out to them as the visible embodiment of God's power and goodness. To him they were taught to reveal their consciences, and from him get the counsel for the guidance of their lives. To think evil of God's priest was for them an iniquity; to whisper it about, a crime. Nine-tenths of my readers have but to recall their own childhood to fill out the picture, and to realize how a knowledge and love of their religion came to them almost inevitably from the precious teaching and more precious example of their homes.

Now, kind reader, try to imagine how differently you would have fared if one or both of your parents had known practically nothing of their religion and cared a great deal less about it; if not only your parents were in that sad condition but also hundreds of your neighbors. What if your father and older brothers and most of the grown men of the neighborhood, instead of attiring themselves with special neatness and going with reverence to Holy Mass on Sunday morning, had derided such a suggestion, and instead had either joined in some servile work such as digging a cellar, building a house, and other such weekday occupation, or had gathered in groups along the sidewalk to play cards? If you had never seen the grown folks bless themselves or heard them say a prayer; if they had never taught you the sign of the Cross or the Hail Mary at home, would you have come so easily, or at all, to esteem your religion as something precious and essential to your whole lifetime? In a word, if your infancy and youth had suffered from such an absence of religious instruction and such an infection of bad example, would you be a practical Catholic to-day, without the special intervention of some outside help?

Just this sad condition prevails in many, if not most, of our Italian settlements to-day. With what assurance can we count upon the Catholic allegiance of the several millions soon to be born when their fathers and mothers, now in their

infancy, are being turned into the camp of irreligion by default of instruction and emphasis of bad example?

A RELIGIOUS HANDICAP.

The writer is not trying to depict an imaginary condition. He speaks from information obtained from experienced workers in Italian quarters and from actual personal experience and observation in the West Side Italian district of Chicago and the Italian settlements of St. Louis.

It is perhaps too generous to say that one out of every ten men beyond sixteen years of age goes to church on six Sundays of the entire year. When the children first come to Sunday school, whether they be seven or twelve years old, it is exceptional if they know a single prayer or can properly make the sign of the Cross. Silence and reverence within the House of God are meaningless things to them; because their elders have never lead them to the church and taught them by example or whispered word. God's special presence on the altar is as little known to them at the age of ten, if they have been left to their parents, as it would be to the children of pagans. Stories of priestly unworthiness are with many of their elders their nearest approach to religious conversation. This acts as poison upon the minds of the young, and distrust of God's minister blocks the way to the means of grace.

Italian news-shops of Chicago are ablaze with vile anti-clerical literature, and display in the street windows gross caricatures of the Pope and Bishops of the Church. Crowds of men and boys stand before these windows every evening, drawn thither by pictorial battle scenes and war bulletins. No need to emphasize the evil effect this must have upon the young whose minds and souls are without the antidote of knowledge and grace. Sunday morning funerals, where allowed, bring hundreds to the church door, but seldom any but the pall-bearers and a half-dozen chief mourners enter the House of God. The frequent celebrations of special patron saints are often the occasion of missing Sunday Mass. Street music and cannonading during divine service, even if staged near the church door, would be a strong temptation for even well-instructed children to stay outside. Even the occasional

attendance *en masse* of a society or organization at the Holy Sacrifice is a sign of respect for some convention or statute of the fraternity rather than an evidence of religious conviction. For most of these men will thereafter absent themselves with studied and uniform regularity.

Sewing clubs, kindergartens, and domestic economy schools, established and supported by non-Catholic sects, are an added danger to the faith of the little ones. These places are often the free dispensaries of clothing and groceries. They take the little ones off the overworked mothers' hands and provide them with club amusement and numerous treats. Their ulterior purpose is of course proselytization. Sad as it surely is, it is just as surely a fact that very many mothers not only do not object to their little ones going to these places, but even insist upon it. Good prizes, such as a large doll, a pretty dress, hat, or other coveted article of clothing, are offered at set intervals as rewards for regular attendance during the intervening periods.

At first thought it is surprising how quickly the children show symptoms of imbibed Protestantism. But the marvel ceases when we reflect that their little minds and hearts have never been prepared to resist these influences. Knowledge and love of Catholicity cannot be said to have been in previous possession. The individuals in charge of these sectarian centres are usually very amiable and very tactful women. Their labor and their disinterestedness are evident to all the neighborhood. The children come to love them for their personal charm of manner as well as for their kindness. They narrate to them the Gospel stories and teach them to love the Lord Jesus. The children stay with them through their tender years, deprived of doctrinal instruction and the food of the Sacraments, and graduate into the ways of worldliness, with no other gain than a few natural virtues and with the irreparable loss of their faith.

A zealous Catholic lady in Chicago undertook to emancipate a number of girls from one of these Protestant centres. By dint of much labor and sacrifice she rescued a few of the older ones. Some at the age of eighteen years had never made their first Communion. When persuaded that they should do so, the rival evangelist did her utmost to have them

change their minds, begged them to put it off for another year, insisted that they were not ready for such a step, and promised to prepare them herself for the solemn act.

This particular centre of social activity is supported by the Congregational Church of Oak Park. They have a large settlement church and club quarters on Ewing street adjoining the Hull House. Besides a minister, a permanent settlement worker, graduated from a training school at Lombard, Illinois, is maintained at a salary to work among the Italian children who literally throng this neighborhood. Cadet workers are sent from the training school to aid the principal in the kindergarten, into which the merest tots are taken. Evening socials and prayer meetings are conducted for working girls. One has to know something of the abnormally crowded conditions of the average Italian home, where such a function as a social party, even for a few, is fairly impossible, to realize the force of the attractions offered. Roomy and well-lighted halls furnished with piano, adapted for games, and presided over by genial hostesses trained in cordiality and skilled in entertainment, and all these free, are a strong temptation to those who know nothing of the advantages of their own religion, who do not understand its prohibitions, and cannot see any danger where they are instructed only to be good.

Much more might be said and numerous instances given to show that the children who swarm our Little Italys suffer from a very serious religious handicap. From the foregoing it ought to appear evident that the saving of these children, and through them their progeny, to the Church is a problem whose solution is both difficult and urgent. I have tried to present without exaggeration, how very little religious help and how very great religious harm the children of many Italian immigrants receive in the home circle. Experience of contact with actual conditions will only emphasize the reality of the heavy odds in favor of a lapse into religious indifference of many hundreds of thousands. I do not intend to discuss here the causes of the unhappy religious status of many Italian immigrant parents and unmarried adults. Suffice it to say that they are not a scandal to their little ones through wickedness or a desire to do them harm. Italian parents are

kind to their children, labor hard for them and rejoice to see them advance. But in numerous cases their own religious life is well-nigh dead. They land among us without a knowledge of the catechetical elements, without any appreciation of the Sacraments or the virtues of religious practice. The plain truth is, very many of them present the worst symptoms of religious starvation, aggravated by distrust of those in charge of the ministration of religious help. I wish to discuss in further detail the subject of saving the little children.

WHY OUTSIDE HELP IS NEEDED.

The zeal of the bishops of dioceses which contain Italian settlements in providing all the aid within their power is unquestionable and worthy of all praise. Likewise the work of those in immediate charge of these congested districts has borne fruit proportionate to its generosity. But their best efforts are greatly inadequate to the task. Defection from the fold, present and prospective, is truly enormous. Without generous and organized aid from outside sources these children have but a slender chance of becoming firmly fixed in a proper knowledge and practical love of their religion.

In the West Side settlement of Chicago there are four large public city schools. Two of these are attended exclusively by Italian children, and in the other two these children predominate. Four priests have spiritual care of the neighborhood. With an adult population religiously indifferent and unused to supporting the material fabric of the church by financial sacrifice, it is clearly impossible, at present, to do more than build parish schools for but a relatively small proportion of the children. Without this chief auxiliary of religious education during the week, with more religious harm than help in the home, the task of Sunday catechetical instruction becomes as formidable as it is imperative. But left without outside aid the resident priests can do but little. The duties of the Holy Sacrifice, the confessional, and the pulpit, with an average of three funerals, take every moment of the morning. Marriages and baptisms fill up the afternoon, even if the pastors' influence were not insufficient to bring many of the children back for instruction.

LAY APOSTOLATE TO THE RESCUE.

But by the Providence of God a party of relief is at hand. Salvation is delivered to the Italian child by the lay apostolate of the Sunday School Association. Through the work of this zealous band is the child made superior to its father, and in it a Christian Catholic parenthood is secured for multiple generations yet unborn.

It was the privilege of the writer during the past two years to witness the truly marvelous good that is being produced in the Chicago West Side settlement by such a lay Sunday School Association. The work was organized some fifteen years ago under the Right Reverend E. M. Dunne, D.D., Bishop of Peoria, who was the first pastor of the Guardian Angel Italian Church. It now conducts what is probably the largest Italian Sunday school in America. The average Sunday attendance is between twenty-five hundred and three thousand children. The zeal of the teachers, about a hundred in number, is heroic and inspiring. Many of them have to ride for more than an hour to reach the mission from their homes. They come to the settlement for the nine o'clock Children's Mass, and this, very frequently after having gone to early Mass and Communion in their own churches. This cheerful labor of sacrifice, assumed by independent, prosperous, and thorough-going Americans, without question of recompense, for the love of religion, is itself a powerful lesson for these quick-witted children. It acts as an offset to the scandalous neglect of their own grown people. The presence of the teachers at Mass to show the little ones how to act in church, to lead in the songs and common Catholic prayers and in the following of the Holy Sacrifice, is more to them than a volume of instructions. Mass is celebrated both in the upper church and in the basement. Sunday school is conducted after Mass.

Besides instruction in the prayers and the essentials of catechetical doctrine half a dozen sodality groups have been organized to keep the children at church and the Sacraments after their first Communion. These sodalists number nearly a thousand. To see three and four hundred of these youths go devoutly to the Holy Table on their respective Communion days is a cause for ardent thanksgiving. It is also a spectacle

for the regeneration of every beholder. These little ones, careful to go to confession on Saturday night, careful to keep their fast on Sunday morning and radiant with joy and grace as they return from the Sacred Banquet, are proving themselves missionaries in the home. In them is the best hope for an awakening or revival of religious interest in thousands to whom the priest has no access.

Of course many fall victims to the irreligious and wicked influences which surround them, and lapse into a sinful neglect of their religious duties after the age of fifteen years. But their faith has been confirmed in knowledge; they carry with them the memory of a peace which surpasses understanding and which filled their souls in days when they banqueted on the Bread of Life, and there is a reasonable hope of their future return to right living.

ADVANCED WORK—SAFEGUARDING THE YOUNG FOLKS.

To minimize this falling away from religious practice there is need of a continued, and, in some way, a more difficult apostolate. Something should be done to hold them close to the Church during the years of their teens. If all the means of social enjoyment, which is the life-breath of these years, have a neutral or adverse relation to their religious duties, very many will surrender the practices upon which depended their souls' higher life.

The Sunday School organization mentioned above has taken up this continued social work with generous devotedness. Club quarters were secured consisting of four large rooms and a splendid exhibition and dance hall. These rooms were thoroughly renovated, freshly painted, and tastefully decorated with pictures and hangings. They were fitted with new, and not cheap, furniture, and arranged respectively for billiard and card room, piano and social room, sewing room and gymnasium. These rooms are at the disposal of the boys three nights a week and given over to the girls for another three nights. A salaried superintendent is in charge, who, if prudently chosen, can be of great social aid to the members, besides his chief function of maintaining a decorous discipline. A ticket of good standing in one of the sodalities is required

for a membership card in the club. The monthly fee is fifteen cents.

Besides the social features of the club, the girls are given lessons in dressmaking, millinery, drawing, and dancing. A number of Association members are present each night and greatly help to promote the good aimed at by the organization. Several times a month mixed parties or socials are held, and once each month a more elaborate entertainment or dance is conducted in the large hall. Business meetings for appointment of entertainment committees, the arrangement of programs, conducting of dances and parties, etc., are all in the hands of the young folks themselves, under the supervision of an Association member. This is a very wise and very important arrangement. The young people are thus given a training in organization and a consciousness of social ability which fit them to exert a very helpful and leading influence among their own.

The club has been a great success up to date. There are many evidences of its good effects upon the spirit of the neighborhood. But principally, it is keeping many young men and young women closely associated with the means of grace and the source of religious instruction through the most dangerous period of their lives.

MORE HELP NEEDED—WHERE WILL IT COME FROM?

Thus has an organization of lay apostles saved to the Church and to salvation many thousands who otherwise had but a feeble chance to stay within the way of grace. More lay apostles, many more, are needed to do the work that is urgent throughout the land. Even in that one settlement in Chicago there remain nearly half a thousand uninstructed, religiously uncared-for children.

How are these lay apostles to be secured? Are there enough volunteers to be had for the task? It is the opinion of the writer that there are more than enough, willing and capable, if the message of want was delivered to them. Thousands who feel drawn to do something extra in the Lord's vineyard, nevertheless stand idle because there is nothing at hand claiming their ministration and they know of no organization whose good purposes they can serve. Here is an

opportunity for the pastors of souls in well-established, well-cared-for parishes to do their Master a great service. If they encourage the work of the lay apostolate and direct the attention of their zealous people to the forelorn condition of the little ones in our foreign settlements, whose souls cry for the Bread of Life, many hearts will be stirred. Noble workers will come from the four quarters into this field ripe for a heavy harvest. Nor will these pastors be without prospect of an immediate share in the good thus accomplished. Many Italian families, blest with this world's fortune, are yearly moving from the Little Italys into the general residence districts of the cities. If their faith is practical they become a decided gain to the parish which gives them a new home.

The proper organization of a successful Sunday School Association to work among the Italians, after the material for a teaching staff is secured, is vitally important. The questions to be solved and difficulties to be overcome are many, and some of them complex. Space will not allow a suitable discussion of them here. But the actual success of these Associations in many places proves that the problems are not unsolvable nor the difficulties impossible to be overcome. We will be satisfied if our discussion has shown that the Catholic Church in America is in imminent danger of losing several million adherents. These youthful adherents, besides the priceless value of their own souls, carry with them the divine destiny of unborn generations. This danger could be greatly lessened by a more generous lay coöperation organized for their instruction.

May God inspire the pastors, from whose parishes these lay apostles must come, to awaken their people to the cry of many little ones starving for the bread of God's truth.

W. H. AGNEW, S.J.

St. Louis University.

THE CHURCH AND THE ITALIAN CHILD.

THE SITUATION IN NEW YORK.

THIS paper is not to be regarded as even an attempt at a scientific statement of the religious condition of the Italian children of New York; the data for such a statement have not yet been collected. Well then, since a discriminating study of these data must necessarily precede any thoroughgoing effort to determine and meet the peculiar needs of the situation, may not the present article be set down as premature? Yes, fairly enough, it may. We are on the eve, not on the morrow, of an organized investigation. A Commission, with power to effect this, has but recently been created by His Eminence, the Cardinal Archbishop. It is only when it will have completed the work now in contemplation and when a report will have been made on the practical efficiency of the various institutions and methods now in use, that one may form a final opinion as to the exact conditions of the problem confronting the Church and the means on which she must mainly rely in her attempt to answer it. And only then, may one discuss the situation scientifically.

In the absence of adequate statistical information, however, there is still something to be learned from the less formal statements of persons who are intimately familiar with the field and, by successful work, have demonstrated their just appreciation of the elements with which we must reckon. During the preparation of this paper, the writer has gone into the subject with many engaged in this territory. Their experience has brought them into contact with hundreds of thousands of Italians, and has ranged over the crowded sections of the lower city, central, east and west, Little Italy in Harlem, and large settlements in Brooklyn and the Bronx. And these counsellors have looked at the matter from the varying points of view of community and diocesan priests, of Brothers and Sisters, of laymen and laywomen, of Italians, Germans, and Irish.

Our present purpose is to sum up and to contribute to the general fund the most important information gathered from these various sources, and thus to direct the light of experience upon the question of the Italian child's attendance at religious exercises.

For purposes of discussion we shall class as "Italian" all children of Italian birth or parentage and the children of these when living with parents. Where comparison is made, this class will be set over against the children of the German and the English-speaking races. The term "parish" is understood as summing-up the Catholic activities in a given locality. And "attendance" means the regular practice of the prescribed religious duties,—Sunday Mass, the Sacraments, Instructions.

The first point for consideration in this study is, whether or not the Italian child provides a special problem apart from the common problem, "How to secure the attendance of children at religious exercises." There is, indeed, a strong impression that it is much more difficult to secure the attendance of the Italian children than the attendance of others. This general impression takes little account of the particular circumstances affecting the situation, does not patiently trace effect to cause, and commonly offers the bare statement of the fact as sufficient ground for a sweeping condemnation. In these respects, the general impression, being superficial, is of course pretty sure to be wrong. With regard to the main fact, however, it is undoubtedly right. No one familiar with the situation questions that the percentage of attendance of Italian children, taken as a whole, is lower than the general percentage of other children.

That this difference is, to any great extent, due to inherent difference between the two classes of children is a theory supported by practically no evidence and believed by no patient-minded student of conditions. The causes operating to diminish the percentage of the Italian children are, for the most part, reducible to two,—parental indifference (or inability) to enforce attendance; and a certain lack of adaptation between the parish and the child. Some would add to these two causes, the particular disposition of the Italian children, as being more emotional and volatile than the class with which they are in contrast. There seems to be no proof that this cause would attain any significance, were it an isolated one; or that it really constitutes a special difficulty over and above the common difficulty offered by the universal tendency of children to be less stable than adults. It has not yet been

demonstrated that the Italian child is less regular than other children when living under an equally strong home influence and in an equally well-adapted parish.

The summary of much discussion and much reflection indicates that the problem is really a very simple one—not necessarily that the present evils are easy to correct but that the method of their correction is easy of statement upon paper. The fact of the matter is that the Italian portion of the flock has run beyond us; has grown so fast as to confuse us; has made demands which, under the pressure of other work, we have called too exacting; and has tempted many of us to believe that the task of adequately meeting these demands is so clearly impossible as to be not worth our while to attempt. Little by little, however, we are catching up, as immigration slackens and our resources multiply. Year after year, complications resolve themselves and misunderstandings are explained away. The successful policy is no longer an inscrutable secret, but merely a matter of time and men and money.

That brings up the larger question of the relation of the parish to the Italian in general, with which, specifically, we are not at present concerned. Yet, as has been suggested above, the relation of the child to the parish is a matter that cannot be isolated and discussed apart. It is essentially affected by the relation of the parent to the parish. Idle is the hope of establishing a perfectly satisfactory condition among children, until the condition of parents is fairly satisfactory. That the condition of the parents is growing better year by year provides our best ground of confidence; and the care of the adult must be regarded, in some respects, as the most important part of our work just now. To be sure, the present state of things is temporary; in another generation, the foreign-born parent will have almost disappeared. But would it be zealous, would it be wise, would it be consistent with the practice of the Catholic Church, to overlook a vital spiritual interest while waiting for another generation to be born?

So far as it is a special problem, then, the question of the Italian child is a question mainly of the relation between the parish and the Italian parent. Secondarily, it is a question of the direct relation between the parish and the Italian child;

of the success of the parish in its effort to offset bad influences under which the child may fall, to provide good influences which the child may lack, to study the Italian child's difficulties, tastes, and opportunities with the same zealous attention that is given to the difficulties, tastes, and opportunities of other children.

This comes pretty near to saying that wherever Italians are gathered together in any large number, both parents and children should be ministered to by a parish specifically adapted to their needs. Such a parish should be so small that it can come into individual contact with every one of the parishioners; so zealous that it will do so; so free, financially, that it can easily meet the more obvious requirements of the children and guard them against the more obvious temptations,—the temptations, for instance, presented by non-Catholic institutions. I do not know anyone who will say that such a parish can begin with being self-supporting.

What might perhaps be regarded as the most valuable lesson to be learned by observation of work among Italian children in New York is given by one pastor who has attained a preëminent success that clothes his opinions and his methods with a sort of final authority. He holds that, given two properly zealous priests to a congregation of about five thousand, and given the period of time requisite for the wearing down of habitual indifference or misunderstanding, the Italian parish ceases to be a problem. He, himself, uses no very novel methods except in so far as tireless application and unselfish purpose and perfect simplicity may deserve to be called novel. He relies very little upon lay assistance other than the ordinary help given by teachers of catechism. He trains and supervises his assistants, both clerical and lay; he is strange to no aspect of the daily lives of his parishioners; he spares no pains and recognizes no failures,—and he holds the Italians of his parish in the hollow of his hand. I am ready to affirm that those who closely inspect his work and take counsel with his fellow-workers will be disposed to believe that under such conditions as those that obtain in his parish—and he maintains that they can and should be duplicated substantially in any reasonably small Italian parish—nothing more than the methods he uses will be found necessary.

Divide et impera. There are some three hundred and fifty thousand Italians in this Archdiocese. The parishes and priests devoted to their needs are increasing rapidly year by year.¹ When every group of, let us say, five thousand, is served by a parish zealously and intimately ministering to both parents and children and unhampered in any important respect by the want of money,—then the struggle will be on a fair field, with the Church a sure victor.

There are, however, places where this desirable situation cannot be established for the present, perhaps not at all. The living conditions, the composition of population, the propaganda of heresy, or irreligion, or immorality, make one locality unlike another. Adequate provision for the needs of hundreds of thousands of people is not a work to be instituted in a day. And so, in many places, while growing toward the desirable ideal, we shall have to temporize as cheerfully as we can.

It is with the best methods of temporizing, then, that we are at the present moment concerned. Given the conditions that exist in many places where, to begin with, there is an evident and perhaps inevitable lack of adaptation between a dominantly non-Italian parish, and the Italian portion of the congregation, or where the parish is hopelessly weighed down by the bulk and number of the forces against which it contends, what are the best means of promoting at least an improvement in the attendance of the Italian children?

It would be absurd to name as the chief means anything else than this,—the presence of a zealous and discreet priest, who is personally sympathetic with them. One such man will do more to win the Italian child to the practice of religion and virtue than all the money and all the ingenuity of the Educational Alliance. He will need no advice. Let him be assisted to carry out such means as he sees fit to use.

¹ The following figures apply to the Archdiocese of New York within the city limits: churches for Italians, 19; chapels or basements, 12; chapels for Italian institutions, 5; priests of Italian race, 81; priests of other races, 6.

The following are the figures for the Diocese of Brooklyn: Italian population, 150,000; churches for Italians, 15; chapels or basements, 3; priests of Italian race, 36; other priests assigned to Italian work, 21.

CONSIDERATIONS.

There are certain points that may profitably be drawn to the attention of inexperienced workers who are trying to bring Italian children into touch with the parish.

First, one may prudently assume that in this enterprise very intensive work will be called for. Some of the possible reasons for this state of things will be presented below; but whether they form a correct analysis of the situation or not, is a matter of small concern. The fact remains that, in the particular field of work we are discussing, the worker will have to give much more than the ordinary amount of effort to secure what in other fields would be considered a mediocre return.

In particular, we may specify the following qualities as desirable:

Gentleness. Here more quickly than elsewhere roughness will do harm. Zeal will not suffice, unless it is liberally and even extravagantly tempered with sweet discretion. Unintentional—less frequently intentional—rudeness must be overlooked; and the firmness exercised must be the firmness not of severity, but of true kindness. Despite the current calumny, it will be found that with the Italian, old or young, affection is more powerful than a bribe.

Patience. Time must be prodigally dispensed. All sorts of foreign business must be listened to, and perhaps managed, by the worker. Over and over again the visit must be renewed and the argument repeated. Pressure must be maintained until prejudice is worn away and inertness made to stir.

Method. This is something of which the real importance may easily be overlooked. Investigation shows a certain direct proportion between methodical supervision and success. That, of course, is a general truth; but it holds with special force in work among the Italians. There should be invented some sure method of checking up returns, and delinquents should be made to know that each failure in attendance is recorded. The writer's recent observations have tempted him to see in their command of method the secret of the marked success attained by certain German priests who have done wonderfully good work with Italian congregations,—for instance, in

one parish where there are eighteen hundred boys at Communion on the Sunday assigned to them each month.

So far, as to the qualities to be desired on the part of the worker. Further, he, or she, should bear in mind that there are external, physical and moral conditions which operate to make the burden of religious obligations a peculiarly heavy one in the case of the people he is trying to bind to the Church. To remember this promotes patience with the irresponsible, and the disappointing cases that often will seem so disproportionately numerous.

With regard to the parents, the following facts deserve particular emphasis as affecting the attitude, or record, of the Italians in religious observance.

Quite commonly, the occupation constitutes a real obstacle, or at least a difficulty. Railroad men, laborers in freight yards, bootblacks, barbers, small grocers, fruitstand-keepers, newsboys, often have, either on Saturday night, or on Sunday morning, or on both, a serious impediment to attendance at Mass or the Sacraments,—especially when a supine government, or a dull public conscience, allows the already over liberal law to be freely violated to the prejudice of religion. It is not plain that these people are always theologically excused; but at least their position generally constitutes a mitigating circumstance. And that position generally affects the liberty of the wife and children as well as of the head of the family.

Another fact not to be overlooked is the burden involved in motherhood on the part of the poor. The birth rate among the Italians is high,² and the number of children born, or cared for, by a mother certainly affects her ability to attend Mass. Again, among Italians, the number of unmarried young women is relatively small, and this class surely forms the largest proportion of church-goers among our Catholic people generally.

We must include, among pertinent considerations, the relative frequency with which scandals have been thrust upon the attention of this simple-minded people,—and whether the scandals be actual, or the product of a calumnious anti-clerical propaganda, they constitute a very real obstacle.

² The Italian birth rate for New York City for the year 1911 was 59.62 per 1,000.

Nor must we forget that an anti-clerical head of the family both occurs more often, and possesses in his own household a more absolute power, than among the races with which the Italian is now being compared. How this affects the question under discussion is plain.

Again, taking into consideration the parish which the average Italian is called upon to attend, shall we not allow that often there are circumstances rendering attendance more difficult for him than for the average Irishman or German? It is not a question now of locating the responsibility, or even of proving that there is any responsibility. "*Nous constatons un fait.*" The Italian is often poorer than the average parishioner and less finely dressed; he has perhaps encountered some lack of sympathy, if not some positive rudeness, on the part of a person or persons, more or less identified with the parish which he must attend, if he attends anywhere; and finally, he has probably never grasped the rationale of American custom with regard to money offerings. In the case of a people above the average in sensitiveness, it is to be presumed that these matters will play a fairly significant part in determining the percentage of attendance at church. They must then be weighed well by anyone who would bring to the treatment of the problem a thorough understanding of its complex elements.

The foregoing are negative considerations, having regard to circumstances which tend to diminish the percentage of attendance. Other considerations show us a reason for encouragement or suggest some ways of securing improvement.

The Italian is proud of his Catholicity and indignantly repudiates the imputation of infidelity or heresy. After all, this is something; and often it provides a basis by which he may be led to do the things that are shown to be implied in his Catholicity,—obligations of which perhaps he has hitherto been inculpably ignorant.

He is responsive, grateful, and affectionate, by disposition. We are not preparing a brief, nor attempting to enumerate all his qualities, good and bad. But the traits just mentioned have played a very important part in the conversion, or in the amendment, of many thousands of the people in question; and

the priest or layworker who remembers them will, other things being equal, have the greatest share of success.

The Italian is fond of his children, and attention to them will win his love and dispose him to a certain extent in favor of the cause for which the worker pleads.

And is it not to be recognized as a point in his favor that, with whatever attendant failure and imperfection, he is not ready really to abandon his religion, at the behest of the institution that tries to bribe him to commit this baseness? Often a cultured missionary sets a price upon the apostasy of a poor peasant, who accepts the gift, and conceals, but at heart does not deny, his faith. Which one of these is viler in the eyes of God, and in the judgment of enlightened men?

These considerations affect the parent directly, and ultimately the child. With regard to the child specifically, we may add that the sensitiveness which is his marked trait will often make him a difficult subject for the type of teacher who can get along harmoniously with the average child. Unkindness, and, above all, corporal punishment, or the threat of it, will be apt to alienate him with peculiar finality.

On the other hand, this child's readiness to respond to the display of affection will be of very considerable help to the right sort of worker or teacher. Even if it be proved that children are fickle the wide world over, it still holds true that affection is one of the important means to be used in winning, guiding, and retaining the class now under consideration.

One must not be blind to the fact that in comparison with the child of the English-speaking parent, the Italian child is at this moral disadvantage,—that he knows more than his parents concerning the language and the customs of the country in which they both live. This inevitably secures for him both a power to defy, and an opportunity to deceive, which is impossible in the case of the average child. Consequently, the worker who is looking after the child's interest will have to take more than ordinary pains to keep in touch with the home and to control the false impressions which arise in the mind of the parent, with regard for instance to places of amusement, or school regulations, or the rules and demands of the parish.

LESSONS OF EXPERIENCE.

Theoretically, we must all admit that, other things being equal, a worker or a pastor of Italian race is fitter than any other to minister to his fellow Italians. Practically, it has been demonstrated that this question of nationality is far from being the most important consideration. To have been born of Irish or of German stock has not prevented a practically perfect success in well-known instances here in New York City. In dealing with the children even the ability to speak Italian seems to be a minor qualification. What is really essential is that the one caring for the Italian child may be able to speak English.

Another lesson of experience is that the lay-worker usually has less influence than the priest or the nun in the Italian household; and in certain hostile sections households where even the priest's activity is strictly limited by unfriendliness or suspicion, Sisters have been able to do effective work.

The Italian Mission Band merits particular notice as providing parishes with a very practical means of securing special attention for the Italian portion of the flock. Religious exercises and sermons at demand, as we should anticipate, are provided by these priests. What is of particular interest is their new method of getting the people in touch with the church by going into a parish at the pastor's call, making a house-to-house visitation, and getting returns for the parish census. Their method of work is peculiarly valuable in view of the relatively great importance of the Italian census and of its relatively great difficulty.

Instruction has already been mentioned as among the most important features of the work under discussion. For the securing of attention, several interesting methods have been devised. One pastor finds it advisable to enter into a friendly discussion with the godparents who present themselves on the occasion of each baptism. They never refuse to acknowledge the time that has elapsed since their last confession and to declare whether or not they attend Mass faithfully and send their children to Sunday-school. Then, under the form of a brief argumentation, considerable instruction is conveyed as to the nature of these obligations. The charge that non-at-

tendance implies loss of Catholicity or profession of Protestantism is always indignantly repudiated. And the bystanders will always lend the support of their approval to the priest when he explains triumphantly that without Mass and the Sacraments one can be a Catholic only in name.

Another pastor makes the publishing of the marriage banns conditional on attendance at a series of weekly instructions fixed for whatever day and time the parties can conveniently attend.

A pastor whose congregation includes a large number of Italians has, after various experiments, concluded that most satisfactory results are obtained by means of two departments in his Sunday-school, one reserved for Italians and conducted by Italian Sisters, and the other open indifferently to all. This solves a problem sometimes presented by the diversity of taste and of social standing among the Italian children; and by the difference of capacity and of zeal among the teachers.

Visits to the home just before the time of Sunday-school to prepare the children or to start them on their way or even to accompany them to the church, is a very expensive proceeding from the point of view of effort; but it is rich in result.

Systematic records are most desirable with regard to the attendance at Sunday-school; for promises are apt to be easily made and broken. A strict "checking-up" and an unending series of visits to the home, is the one way to correct truancy.

Where there is a parish school the control of the children becomes comparatively easy. But sometimes it happens that the Italian parish cannot afford a school, or that the pastor, having to choose between a school and the building of a second church by way of mission, has decided the latter to be more necessary. To pastors in this situation, encouragement and a splendid example may be found in two parishes which are really models of efficiency. Here the priests keep in such close touch with the neighboring public school that they are the real truant officers of the district and reap a harvest of prestige with the authorities, and of influence over the children.*

* One priest in a purely Italian district has raised the percentage of attendance at the school from 25 per cent to 75 per cent and informs me that he is about to be made a public truant officer of the city.

Instruction should be of the simplest nature and as practical as it can be made. It should include as a special feature plain answers to the stock objections which are encountered with regard to attendance. Large use should be made of pictures illustrating the lessons and these pictures the Italian child will be encouraged at home to keep sacredly.

Little leaflets in Italian containing the bare essentials of Catholic teaching and practice are very helpful. In the case of persons not able to read, a neighbor can often be found who will be proud to lend aid.

Sufficiently simple instruction in the doctrines of the faith can scarcely be provided without some personal ingenuity on the part of the priest who is dealing with very young Italian children. One method in use is that of requiring the children to learn an almost monosyllabic catechetical dialogue which covers and properly stresses the most important points of doctrine and practice in plain, colloquial language.

Another valuable means is a series of talks illustrated with stereopticon, or cinematograph. It is not unusual to find that the places provided are too small to hold the audience. The life of Christ seems to be the subject which is most appreciated.

We have evidence of the high value of a properly conducted Catholic Settlement,—also of the difficulty incident to the efficient carrying on of this kind of activity. Volunteer workers possessed of the various qualities required in such a field are not easily found. The capable professional is the alternative; or better still—when possible to discover—the religious community organized with a view to this very purpose. One religious settlement has, with almost incredible zeal, made steady progress against every conceivable obstacle and has won back to the Church some five hundred children formerly pupils of the Protestant missions with which the neighborhood abounds. Work was, in this instance, begun by visiting the quarter while living at a distance and then, later on, a house was opened in the centre of the colony; and the advantage of residence has been clearly proved by the difference of results in the two periods.

In many ways such an institution promotes the Catholicization of the people. By means of the Day Nursery it puts the

Italian mothers under great obligations and opens opportunities of acquaintance and instruction when these mothers are gathered in the frequent mothers' meetings. Lessons in the various activities implied in good housekeeping appeal to the domestic sympathies of this very domestic people. Classes in Italian help the children to keep in closer touch with their parents; to preserve their proper pride of race; to understand that not everything cherished by the old folks is of small value when contrasted with the glittering features of New York civilization. Children who will not continue at Sunday-school after having received their First Communion, are held in Perseverance Classes by nuns in such a house as we describe when no other means would be effective. And the wise provision and supervision of amusements in another Catholic Settlement gives a notable lesson in the possibility of slowly educating Italian children in the discreet use of that larger liberty to which their associates inevitably introduce them.

Apart from its positive usefulness, moreover, something in the form of settlement clubs will often be necessary to prevent children from being drawn into the open doors of Protestant institutions. There seems to be no reason why a Catholic settlement, properly equipped, cannot do much to form the religious sense of the neighborhood in the same way as the "social settlement" sometimes forms the social conscience. To hear Americans who are cultivated and intelligent, and are also personal friends, urging the obligation of Mass and the Sacraments is at least a stimulus to better observance. And it is an encouragement to a hatless—and therefore timorous—Italian woman when she learns that the best-dressed person she knows considers veils preferable to the milliner's most glorious creations and, as a Dominican missionary skilfully argued, that "the Madonna certainly never went to church with anything remotely resembling an American hat."

Provision for the innocent amusement of children and young people has been made in various ways and places. Such provision seems to be recognized as a general need. One priest spends practically every evening among his boys, providing them with music and with light, heat, and freedom to their hearts' content. His boy choir has been heard at several public functions always with the result that the listeners feel that

this man's activity is indeed worth while. He has found also that debating is an attractive entertainment for Italian youths.

The character of the recreation provided raises a number of questions which will have to be settled according to the lights and the abilities of the person responsible for the conduct of the young people in the particular instance. Should dancing be permitted or encouraged, and under what restrictions? Should the Americanization of the young people be promoted, or retarded, or left to the natural course of events? Should amusement be provided exclusively for the good on the theory that the admission of the bad will be hurtful to all and profitable to none? Should the religious side be so insisted upon that secular attractions will never form a motive for attendance? These are some of the practical questions which by different workers are answered now in this way and now in that.

SUGGESTIONS.

We come now to certain points presented for consideration by persons who should know what things are most immediately desirable.

For one thing, there is required an improvement in the provisions of the law so that Sunday will be less a day of work and more a day of freedom for the classes to which the Italians very commonly belong,—barbers, bootblacks, railroad laborers, small shopkeepers, fruit-venders. In the meantime, it is desirable that the existing law be more strictly enforced and, in particular, the law controlling the labor of small boys who sell papers or shine shoes on Sunday mornings and the law affecting the amusements of those other small boys who find it possible to gain admittance to a moving-picture theatre with the coin destined for the Sunday offering. One priest, very active in this field, has, without offending the parents, gone so far as to subsidize a family for the sake of securing a small boy's exemption from work and attendance at instruction. His success keeps pace with his activity.

A need to which attention has been drawn by one of the most devoted and successful workers in the Italian field is that of providing homes for children rescued from Protestant institutions and in proximate danger of relapse. Ineligible for admittance to any existing Catholic institution, they are

tempted by the bright promises of Protestant societies. The religious who makes this suggestion has opposed—and in the measure that equipment allows, most successfully opposed—the numerous Protestant missions, and he appeals to known facts to prove the necessity of some provision of this sort. The neighborhood is one where for about twenty thousand people there are six Masses on Sunday in a church that seats less than five hundred. There are seven Protestant missions nearby.

One other point deserves mention, namely, the possibility of doing something to direct the industrial vocations of the children. It was among the chief aims of Don Bosco to orientate the young people who came under his influence. The Salesians who in his spirit are carrying on a great work for the Italians of this city are unable even to attempt the methods which were the practical steps to their founder's wonderful success. Of the *ricreatori festivi* and of the *scuole industriali* there is not a single example here. One cannot but venture the hope that some resourceful philanthropist will appear and lend the assistance of his purse to a second Don Bosco.

All along emphasis has been placed upon the multiplication of zealous priests properly placed, as the essential condition of full success. So we may include here among practical suggestions the attempt to discover and to assist poor boys who would be promising candidates for the priesthood. On the whole, the Italian parent is too little disposed to encourage, or to permit, his children to pursue any other studies than the minimum prescribed by law; and the percentage of young Italians in the higher institutions of learning is far below what is desirable. Among the practical aims of far-seeing missionary enterprise, therefore, is that of a system of scholarships for aspiring or promising students. As has been said, the presence of a pastor adapted and assigned to minister to the needs of each fair-sized group of Italians would be a final answer to the problem. And the most successful of all the men of American birth and non-Italian race engaged in the Italian apostolate in this city has announced his conclusion that, other things being equal, it is the Italian priest who is best adapted to provide for all the spiritual needs of his fellow-countrymen.

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New York City.

THE ORGANIZATION OF CHOIRS OF MEN IN OUR CHURCHES.

IN writing for THE ECCLESIASTICAL REVIEW, which addresses itself exclusively to priests, it may be necessary to state here that the article is written at the request of the Editor, and with a view of eliminating certain difficulties which pastors who are not themselves musically instructed, have to meet when it devolves upon them (as it frequently does in our country) to superintend the arrangements for creating an efficient choir service in their churches. There is a technical side, even to the mere question of organizing a church choir, with which an ordinary choirmaster is more familiar than a priest, unless the latter has had special experience by having personally conducted a church choir. This is rarely the case in America, however, where priests are for the most part sorely taxed with the pastoral duties of their office. Nevertheless the responsibility for providing proper liturgical singing devolves upon them.

THE REAL DIFFICULTY IN CONFORMING TO THE "CODEX JURIDICUS" OF PIUS X.

Ever since the promulgation of the Holy Father's Instruction on Sacred Music in 1903, one clause of which specified that, where it is desired to use acute or high voices, boys should be employed, we have heard the securing of men singers mentioned as one of the greatest, if not the chief, difficulty encountered in complying with the provisions of this *Codex Juridicus* on church music. Frequently one notices the underlying assumption that, if it were not for this feature, the injunctions contained in this Motu proprio could more easily be complied with. In other words—if women were still eligible as singers for our choirs, conformity with the pontifical regulations would be greatly simplified.

It is hardly necessary to point out that, in the great majority of dioceses in this country, the women in the choir loft have not, so far, been disturbed, and that they, in conjunction with the men, continue to sing the same unliturgical and, for the most part, commonplace music in the same haphazard and inartistic manner that has prevailed for the last forty or fifty years. One has but to glance at the programs published in

the Catholic and secular press at Christmas or Easter time to be convinced of the truth of this statement. It is therefore not the actual or supposed banishment of the women from the choir lofts which is responsible for the difficulties experienced in so many places in conforming to the requirements, except in so far as the choir material is to consist of men, or men and boys only, instead of both sexes being available as before. It is true that the percentage of willing reliable singers is larger among the women than among the men. There are more ready readers among the former than among the men. But even if the women were permitted to remain in the choirs, it is plain, in the light of the facts stated above, that the obstacles in the way of conforming to the *codex juridicus* of Pius X must be looked for elsewhere than in the personnel, or sex, of the singers. It is not a question of person or sex which constitutes the chief difficulty that confronts us, but a question of musical taste.

PROPER ATTITUDE OF CHOIR MEMBERS.

The musical taste of our singers, as well as that of our congregations, has to be reformed or remade. Now, to remake the taste of our singers (as well as that of the faithful in general), the first step required is an act of obedience to the Pope on the part of all concerned, a complete and generous acknowledgment of his authority and of his right to legislate in musical as well as in all other matters pertaining to the Church, her discipline and her worship. Obedience to the head of the Church implies obedience and loyalty to one's diocesan and parish authorities.

This loyalty in turn begets that spirit of sacrifice and devotion to the cause which will impel choir members to be faithful to their promises and agreements and enable them to resist the temptation of a social or pleasure invitation on rehearsal nights. That this attitude and disposition on the part of choir members is indispensable is plainly stated in Article V, paragraph 14, of the *Motu proprio* of Pius X, which reads: "Only those are to be admitted to form part of the musical chapel (choir) of a church who are men of known piety and probity of life, and these should by their modest and devout bearing during the liturgical functions show that they are

worthy of the holy office they exercise." Unless singers have the spirit, attitude and disposition indicated in the foregoing words, it will be impossible to effect any true reform in church music.

By a considerable expenditure of money for hiring singers on the basis of their vocal ability without taking into consideration their religious and moral status, one may be able to secure a certain artistic excellence, but not a liturgical choir. Their performance, no matter how finished, will be purely external and artificial, because it will not be the expression of their faith, convictions, and sentiments. Moreover, such singers, formed musically for the most part along secular lines, will find it next to impossible to assume the right attitude toward the music of the Church par excellence, the Gregorian Chant. If they condescend to sing it at all, they will do so without interest and without respect. They will have a mental reservation in facing the definition of the Pope that it is "the Chant proper to the Roman Church" and "the supreme model for sacred music". If, on the other hand, you have men animated with the spirit and disposition outlined above, you will not only get them to assume a respectful and obedient attitude toward the Pope's utterances in regard to church music in general, but they will also generously respond to their choirmaster's efforts to acquaint them with its nature, significance, and beauty.

This action on their part is the turning-point and initial step in their formation as liturgical singers. Their newly-gained attitude toward "the supreme model for sacred music", while it is the logical expression of their Catholic mentality, will become the basis for their musical and technical efficiency. For, it cannot too often and too insistently be repeated, singers can enter into the hallowed edifices of liturgical music only through familiarity with, knowledge of, and love for the Gregorian Chant. If they do not respect and study it and, in the measure of their mental and spiritual capacity, realize its beauty, neither will they be able to penetrate into and appreciate the works of the great masters of figured and polyphonic church music; for these flow from the same source and are animated by the very spirit that animates the Chant. They may take hold of a more modern *tolerated* number here and

there; but they will not get their feet solidly on the ground in the orthodox musical field. They will still be hankering after the fleshpots of ante-Motu-proprio days.

If, on the other hand, a zealous and capable choirmaster has a certain number of men with the attitude of loyal and generous Catholics, with some knowledge of reading, and gifted with reasonably good voices, he will, in a comparatively short time, be able to prepare a repertoire sufficient to conform with the laws of the Church both liturgically and artistically.

THE CHOIRMASTER.

It is well to emphasize the fact that the choirmaster must be not only zealous and capable, but he must also be firm and persistent in his adherence to and pursuit of the ideal to be attained. For it must not be forgotten that under existing conditions, with our loose traditions in matters of church music, the choirmaster, to be successful, must have the attributes indispensable in the reformer. He must be prepared to meet and overcome obstacles of every kind and from every quarter, such as lack of sympathy, support, and intelligent appreciation of the object aimed at, and antagonism on the part of those members of the congregation who, for one reason or another, imagine that they have a right to be heard. He must at all times and under all circumstances have the force to act in accordance with the laws and spirit of the Church and resist dictation from those who have no right to dictate, especially from those who, on particular occasions, such as weddings and funerals, consulting only their own wishes, their perverted taste and judgment, would turn the church into a secular meeting-place by the character of the music they wish to have performed. He must dominate his surroundings not only musically, but above all by an ideal conception of his mission and function and by his conduct. Such a choirmaster will be able to attract singers of the right kind, inspire them with confidence and gradually establish conditions and habits which, although the personnel undergo change now and again, in time will become traditional. A choir built on these lines is not only a school for artistic singing, general discipline, and constant growth in true manhood for all those who belong to it, but also a most influential and potent factor for good in the parish in which it exists.

The rehearsal room is the choirmaster's workshop. For the sake of example he should be the first to arrive, have the evening's work thoroughly in his mind, digested, and mapped-out before practice begins. Members should be made to realize that absence from rehearsal without a legitimate cause is out of the question; that the cause for absence must always be reported, and that arriving late is unjust to the church, to the choir as an institution, discourteous to the individual members and generally smacking of bad manners. As soon as rehearsal begins, all conversation, even remarks about the work in hand, should cease. In many cases it is desirable to open proceedings with a vocal exercise. It may be remarked parenthetically that the choirmaster should be capable and willing to impart to his singers the indispensable rudiments of correct singing, such as breathing and tone-formation. It is seldom conducive to real usefulness in the choir if singers go to an outsider for their *voice culture*. Whilst, of course, it is very desirable for them individually and for the choir, that they know how to make the best use of their vocal gifts, it happens very frequently that the ends aimed at by the voice teacher seriously militate against, if they do not entirely destroy, the ideals for which the choir director is striving. The aim of the voice teacher is solo-singing of secular music, while the interpretation of church music in unison or part chorus is the ideal before the choirmaster. In the one case the individual effort is the aim, whilst in the other individuals and their voices become part of a whole. They have to listen to the others and only consider themselves in their relation to the whole tonal body to be produced.

It is taken for granted that a rehearsal seldom takes place at which a Gregorian Mass or Proper is not practised or reviewed. The chant must always occupy the first place. The choirmaster should be able to offer a vocal model to his singers by interpreting for them pieces or passages the correct rendition of which is in doubt. If mistakes are made, the passage or interval—not the whole piece—should be repeated, and if the mistake is not overcome by this means, each member should be required to sing it alone. Care should however be taken not to embarrass sensitive singers by compelling them to repeat the same passage frequently and thus expose their

awkwardness to their fellows. Gentle and considerate treatment of young singers on the part of the choirmaster under such circumstances will go far toward increasing their respect and even attachment for him. Such moments are, moreover, rare opportunities for developing unconsciousness and manliness in singers. As soon as a reasonable sureness and independence have been attained, the instrument should remain silent. An ideal which the true choirmaster will constantly keep before his mind is the singing without accompaniment, especially in the Proper of the Mass. The florid and exuberant melismatic chants of the Vaticana lose much of their freedom, grace of motion, and distinctive diatonic character by being harmonized, even when the harmonization is modal and performed by a dexterous player. Even the best accompaniment will have a cloud-like effect on the majority of the melodies of which the various Propers are made up. Furthermore, the singing of the Proper without organ, the Ordinary of the Mass—whether in Gregorian chant or in figured or polyphonic music—with organ and, at the offertory, a motet *a cappella* will furnish a most agreeable variety and contrast to both singers and congregation. This condition may not be attainable during the first year or two of the choir's existence; but the choirmaster should constantly keep it before his imagination as a most desirable and ultimately attainable ideal.

The choirmaster should be judicious in his choice of figured or polyphonic music. Let him see to it that his singers do not waste time and effort on shallow, unsubstantial compositions, even if musically and liturgically correct; on the other hand, it is not well to expose them to discouragement by making them struggle with works technically beyond their actual capacity. He should exercise fine discrimination by selecting compositions which possess substance, excellence of form, and which are technically accessible to his singers. Two-part compositions are most suitable to begin with. These may be followed by three-part settings.

In some cases the choir members imagine that it is disparaging to their powers if they are asked to perform in two or three parts, and think that four-part singing alone is worthy of their capacity and dignity. This is a wrong notion and should be counteracted. Whilst it is, of course, highly desir-

able and musically satisfying to sing in four parts—especially *a cappella*—it is nevertheless far better to unite first and second tenors on the upper and first and second basses on the lower voice of a virile composition than divide your possibly limited vocal resources, lustreless first tenors and mushy second basses, into four sections, not to speak of the increased individual technical sureness required in such cases.

REHEARSAL.

The chief rehearsal of the week should not last over two hours. If continued beyond that time singers may become weary and restless. An excellent custom is that of holding a rehearsal of an hour's duration just before high Mass on Sunday morning. This, much to be recommended, practice, gives an opportunity to all concerned for refreshing the memory on the matter to be performed at the coming service. Not only should choirmaster and members alike endeavor to put a keen edge on the purely musical part of the liturgical function in which they are about to participate, but, by having one of the members read from an English missal the translation of the Proper of the day (this might be done by different members in rotation and be followed by some brief explanatory remarks on the character and history of the feast by the choirmaster), all will be helped to enter into its spirit and into the right mood.

When everything has been done to prepare the singers for their task, it will be easy to make them realize that their function, both as to its effect upon themselves and the impression they are to produce upon the congregation, is only secondary to that of the celebrant, that they have it within their power, by what they perform and how they perform it, to edify or to scandalize their hearers, to gather or to scatter. In order that the performance of the very first number to be sung may be smooth and finished, it is necessary that the singers abstain from all irrelevant conversation and concentrate their whole attention on the work in hand before the service begins. There should be no stands in the loft—except as noted below—but that of the conductor. Such furniture, however useful at other times, is a hindrance to the singers, inasmuch as it prevents them from grouping themselves closely together,

which is so essential in order to secure a compact and unified tone. It goes without saying that the singers should at all times stand in a semi-circle focussing on the same point. To that end it is highly to be recommended that they sing the Ordinary of the Mass, if performed in Gregorian Chant, from a common Kyriale printed from large type and placed in a high position either on the railing or on a special stand. This has the advantage of compelling every singer to fix his eye on the same spot and of thus securing the compactness of tone spoken of above. Moreover, it necessitates his raising his head and assuming the position of the body most conducive to the free emission of his tone.

A great church musician has said that the real test of the efficiency of a church choir is the manner in which it sings the responses at the liturgical functions. If these are sung in a spontaneous, precise, and finished way, it indicates that the singers' minds are centred in the liturgical action at the altar, that their hearts are in their work, and that they appreciate the inestimable privilege of being permitted to participate in the greatest act of public worship.

A choir of this kind, voicing as it does throughout the year the sorrows and joys of the liturgy, the petitions and aspirations of the congregation, is an invaluable factor in the spiritual and even the material economy of the parish, and those in authority will know how to recognize and encourage its faithfulness in every legitimate way and by every available means, in accordance with parish conditions.

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ANOTHER TOLERANCE.

An Apology for Non-Committal Catholic Writers.

THERE are, at the present moment, on both sides of the Atlantic, a considerable number of Catholic writers of weight whose pens are employed on works in the various departments of theology, dialectic, history, biography, and fiction, distinctly and unmistakably on the Catholic side. But

there are also a number of writers, especially in the field of fiction, who are themselves Catholics but whose writing is, so to speak, non-committal. Only those who know they are Catholics *would* know they were Catholics. I would like at once to make it clear that, in so speaking of them, there is no wish on my part to find fault, or to put them on their defence. For I am not here speaking of writers who, in spite of being Catholics, write in a fashion disloyal to their religion, or injurious to it, or unworthy of it. Reference is intended only to writers who, being Catholics, have for their theme subjects in which, they would frankly say, the question of religion does not accrue. They may be comic writers, or nursery-rhymsters, writers of fairy-tales, or novelists of the light and airy description. They may be employed in the production of short stories for the non-Catholic press, or reviewers of books for non-Catholic papers.

My object here is not to belittle them, or pick holes in their way of earning a very precarious livelihood, but, on the contrary, to put in a plea for them, and to show, if I can, that they also may do a good work. The whole question of literature and the press is one of the most important with which the Church has to concern herself in the modern world: and to that fact the rulers of the Church, not only in her metropolis, but in every country are keenly alive.

The point I would desire to accentuate is a very simple one, and perhaps may appear to be over-obvious: but it is not commonly admitted as such. And in two words, it is this: that service may be done to the good cause in many degrees of varying importance, but that even the least seemingly important is worth while and should not be decried.

Every Catholic perceives that he who writes works of Catholic theology, controversy, devotion, hagiology, history, biography, and such like, is serving the Church. So he is, and in a specially direct and unmistakable fashion.

Catholics recognize that those are serving the Church who write only fiction when the works produced by them are, in fact, works of Catholic apologetic: novels with a purpose—the obvious purpose being the presentment of the Catholic Church and faith in colors such as must recommend both to the non-Catholic reader. But in this particular matter I ven-

ture to think that Catholics are sometimes more eager than discreet. For I cannot help thinking that they are occasionally disposed to force the hand of such writers; and, when they succeed, their success may have deprived the writers in question of a great part of their usefulness. If a Catholic writer of romance or fiction writes only for a Catholic public there cannot be too much Catholicity in his novels. But, if those novels are to reach the public outside, there can easily be too much: for they may be so vehemently Catholic that the non-Catholic reader is frightened away altogether. He says to himself: "The Catholic drum is being beaten too loud and insistently by this novelist. I have had enough of him and shall read him no more." That is hardly a point gained. A great number of ears are lost, that might have been gently educated, and an attention that might have been attracted to the Church, her beauty, and her truth, can no more be engaged by the writer in question. Henceforth he may delight a Catholic audience, and win its hearty applause, but what he might have done, in drawing toward the faith them who are without it, he has forfeited the chance of doing. Yet it has not been his fault, but is the unfortunate result of his having had his hand forced.

I think this does happen. A new writer appears and there is something in his work that largely attracts a public not given to the reading of Catholic works: yet there is in his work that which marks it Catholic. He is clearly on the Catholic side: there seems a special sphere of service for him. Men are found reading him who never read a Catholic author before, and who listen with interest and attention to his quiet and reasonable presentment of Catholic ideas and things. He gives them a new conception of the sanity and wisdom of Catholic life and Catholic customs. What a good thing it would be, in such an instance, to leave well alone. But is it always left alone? That the writer is Catholic is plainly perceived by Catholics too: they cannot doubt it. They recognize a clear hall-mark, and they too welcome the new writer in their fashion. But they cry loudly, "Here is a writer whom everybody reads, and a Catholic writer: why isn't he *more* Catholic?" In other words why is he not undisguisedly controversial? Why are not his novels sermons on the Seven

Sacraments, or the Celibacy of the Clergy, or the Doctrine of Purgatory? And if he do not very promptly conform to their ideals of a Catholic novelist, they may soon hint pretty loudly that he is not half a Catholic after all. The Catholics in his books, they begin to discover, are more like human beings than angels, and the non-Catholics are not monsters. He had there a fine opportunity of bringing in a conversion—and let it slip: and there he might have drawn a real saint—and didn't: and that scamp would very easily have been shown as a devil incarnate (without saying what he did), whereas he is no more than a scamp, and had some good points too, which scamps shouldn't have.

One result is that the Catholic writer, whom non-Catholics were listening to with some confidence, is listened to no longer by them. They perceive that something has happened to him. What has happened is that he has, being human, taken fright, and, in dread of being misunderstood by his own people, has succumbed to the least capable critics. He writes what they insist upon, but what those whom he might have gradually gained will not read at any price.

The perception of this sort of fact accounts, in my opinion, for the other fact that a considerable number of writers, who are really Catholics, and good ones too, are careful to write in such wise that their Catholicity does not appear at all. They choose a ground which appears to them safe: so long as they never go near the deeper interests of humanity they are on less contentious ground. No one will complain that a joke is not a Catholic joke; that a nursery-rhyme is void of Catholic intention; that a soliloquy by a tin soldier leaves out any allusion to the question of indulgences; that there is nothing truly Catholic about a dialogue between a Hippopotamus and a Chancellor of the Exchequer. Even a novel may escape censure which is merely pretty, or merely silly, or as shallow as a comic-opera. And they do pretty well. It doesn't matter a farthing to anybody whether they be Catholics or Confucians: they do not matter to anybody at all. Nobody asks whether the man inside the Punch-and-Judy show is a Catholic, or the lady who leaps through paper hoops in a circus.

But ought we to scold them?

If it be assumed that they are, in fact, capable of better things: that there is a talent in a napkin: then we must feel regret that the napkin smothers it all. But part of the scolding is due to those indiscreet but excellent Catholics who have frightened them a little. We ought all to be heroic, but we are not all heroes: and it calls for a singular degree of courage to face the strict criticism of our own fellow-religionists who are, as I think, over-ready to demand of every Catholic foot that may appear that it should prove itself a whole Catholic Hercules—or get out.

But, if, on the other hand, there be no serious talent hidden away, and these good Catholic people, who are writing to make folk laugh, or make children merry, or keep alive for children the dear old realm of fairy-land (where nothing base is met, only the strange, the deliciously impossible, the lovely, and the gloriously happy), or even to amuse harmlessly the harmless necessary library-subscriber, then I think these writers are serving a good turn. They are occupying a ground that might else be occupied much amiss.

There will always be children, and, though most children may be nearer heaven than ourselves, they will not, commonly, be always thinking of it. And grown people are often babies: and some are not very wise: and some are silly enough: and many like to laugh—at indifferent jokes too: and library-subscribers will take out sheer novels, and are not every day in tune for books that *are* books in my sense of it; and young persons will hanker after tales about young persons much like themselves: and weddings and engagements will never be quite unpopular—nor denounced by our kindly Mother the Church, either.

Is it best that all this matter should be produced by those who are not Catholics, who think the Church a folly or a nuisance, and religion an affectation or a bore, an anachronism or a fetter on the limbs of men and maidens? Should we be wise if we chased Catholic writers off this harmless ground, and left it open to occupation by people whose principles are all against the Church, whose sympathies are enlisted on the opposite side?

We *must* have a real Catholic press, and there are departments of literature which we *must* do all we can to make

strongly, vigorously Catholic. The supply of Catholic, and deeply Catholic, writers, on theology, Scripture exegesis, hagiology, ecclesiastical and general history, sociology, and many other matters—including the *roman à thèse*—must be kept up. And, as we have already said, those who do their best to keep it up are rendering a special and vital service to religion.

But there *will* be the other sorts of writing and one of two things may happen in relation to them: either they may be abandoned to writers who are against the Church, and perhaps against all religion; or the ground may be largely occupied by writers who are Catholics, and who will slip in nothing adverse to faith or morals.

It seems to me quite possible to frighten Catholic writers off such ground altogether, or to cause them to feel that in occupying it they are falling into suspicion. That would be the case if they were made to feel that their fellow-Catholics held them to be failing to serve the good cause inasmuch as they were not doing more, doing something more definitely and undeniably on the Catholic side. Merely to frighten them off that harmless ground would be a great tactical error, and a great pity: because their gaps would be filled by people not harmless. But, as long as there is "a deal of human nature in a man" it would in all likelihood do worse harm; for the writing-man *must* write: it is part of his nature, as it is a part of other men's nature that they must be killing things. Nobody complains of a Catholic that he only shoots rabbits, though it would not matter at all to the Church if his rabbits were shot by an agnostic or a vehement Protestant. It would surely be a pity to scold away Catholics who feel they can write such matters as we have indicated because they are not writing something more obviously useful to religion. For the chances are they would go on writing and in worse company write, as it were, on the sly, keeping their faith up their sleeve, among folk who sympathized with *them* but were the reverse of sympathetic with the Church or religion of any color. I believe this does happen, and that, where it happens, evil communications corrupt good manners, so that these originally harmless persons feel themselves in opposition, and pick up small antagonisms, because of the antagonism they have experienced.

If they were made to feel that in doing no more than writing harmlessly in harmless, if not exalted, departments of the press, fiction, and what not, they were doing a good, though humble, service, it seems to me that it would be only just and would be wise.

Any square foot of territory occupied by a Catholic on good terms with his religion is a foot of ground lost to the occupation of the myriad forces arrayed against the Church in the press and in literature.

Is there sense in frowning down these good folk because they are only what they are?

Even in a monastery all are not abbots, or even choir-monks. But the lay-brother who cooks the dinner is a religious and is helping the cause of religion. Brother Porter may be a garrulous creature, and fond of a harmless exchange of news, and his daily talk with the butcher-boy, or the fish-monger, helps those persons to realize the humanism of monastic life. They do not, perhaps, see much of the abbot, or of Father Placid the great preacher: and those great men might not precisely know how to interest them. But Brother Porter does, and they acquire a rooted conviction that monasticism is not a dismal institution, nor an inhuman: and it does them a little good. It did the Catholic Church in England no disservice that for years *Punch* was edited by a Catholic. He did not convert that organ into a weekly budget of controversy; except that it was alive to the humors of Anglican Episcopacy, it was not theological. But, with a good Catholic in its editorial seat, there could be no gibes at things sacred to us, no belittling of anything great in Catholic eyes: no light treatment of matters we hold to be beyond the scope of laughter. I do not say there is now; but there were times when all the wit of *Punch* was pitted against the Pope.

Would it have been wisdom to insist that Sir Francis Burdand should write only hagiology—or else be skewered himself?

My impression is this: that many clean and decent, harmless, healthy novels, many inoffensive plays, many wholesome tales for children, or for boys, or big girls, are so because they are written by undiscovered Catholics who feel in themselves no aptitude for anything more clearly religious: if they were

frightened off, other books would be written, by very different writers, neither clean, nor wholesome. Would that be a gain to religion?

Perhaps more encouragement would be more wise toward these lay-brothers of letters.

It is not official discouragement that is deprecated: there is none. Those responsible for the government of the Church, either in her headquarters or elsewhere, are by no means addicted to interference. Nor does the discouragement come from the clergy, but from a rather foolish class of lay person, whom we have, in another place, endeavored to describe as the Weaker Brethren. It is one of their peculiarities to be unable to recognize the truth that God does not expect the majority of His creatures to do two things at once. Archbishops and bishops do not call upon Catholic lads playing cricket to demonstrate the Infallibility of the Church. If a Catholic writer wrote a funny skit on the Multiplication Table it would not be the clergy who complained that it did not, incidentally, confute the Three Chapters—that would be for an erudite Weaker Brother, the layman afflicted with a slight determination of Theology to the brain.

A pet accusation of outsiders against the Church is that of intolerance: an experience of five-and-thirty years teaches me that she is singularly tolerant and by no means addicted to fussy interference, that she is peculiarly disinclined to lend herself to "cranks", or frown on harmless people who may be doing a little good, in quite obscure fashion, because it is not a greater good and more striking in its methods. She is not given to quench flame that only smokes (your Weaker Brethren never smoke, they are above it); and she is not willing to call her lambs that skip, in a lambish manner, black little sheep. All that is the function of the Weaker Brethren, the bugbears of bishops, the skeletons in the good-natured cupboards of poor harassed, over-worked priests: the critics who never write anything or do anything themselves, but to whom there is a private, dismal, revelation how nothing should be done, and how everything should be written in some other fashion.

It is from the Weaker Brethren I would fain defend the Catholic writers who fill gaps that would else be filled by the

Church's enemies, even though they fill them with nothing greater than a nursery-book, or a "smooth tale mostly of love", a poem something less than Shakespearian, or a comic effort that will be best relished by those whose idea of humor is not that of superior persons. If everybody only read the very best sort of book, or the most literary sort of newspaper, then nobody would have any business to produce middling books, or help to produce popular papers. And they who, according to the measure of capacity God has given them, do try to add to the bulk of what is really literature, are helping religion in more ways than one. But they who are conscious of no such capacity, but are able to write as well, in their less literary sphere of operations, as their non-Catholic or anti-Catholic competitors, are they not, in helping to crowd out such competitors, but doing a service and deserving of some encouragement?

For my part I should be glad if all the comic papers (one need not read them) were written by Catholics, and all the funny plays, all the fairy-tales and nursery-books, all the novels that walk in hurried procession through the libraries and cannot walk too quick for me, and all the other stuff one sees people reading in trains and road-cars, which is certainly not literature, but might then be free of any graver fault.

The more Catholic encouragement such writers meet with the less likely are they really to need discouragement.

What the Weaker Brethren would insist upon is that all Catholics should be, like themselves, Superior Persons: whereas the Church only wants to lead us all to perfection, and that by many mean streets: for all decent people cannot inhabit the best quarters of the town. The Church's purview includes noisy places, and vulgar too: she has never proclaimed herself a monopoly of the genteel.

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HEREDITY AND THE MEDICAL TREATMENT OF ALCOHOLISM.**IV. IDIOCY, IMBECILITY, AND ALCOHOLISM.**

IDIOCY is a congenital or acquired condition of mental deficiency, which is recognizable in the first few years of infancy. It may be hereditary, or brought about by cerebral injury at birth or immediately after it, or be a result of brain disease in infancy or early childhood. The causation takes place before any considerable development of the brain cells and association nerve-fibres has occurred, and thus the growth of the encephalon is checked.

There are many classifications of idiocy; but the main groups are these four:

1. Absolute idiots, where there is no susceptibility to education of any kind, and the power of attention is only slight and unstable even when excited by loud noises, bright lights, or similar stimulation.

2. Idiots that can speak a few words, who can conduct themselves with a certain degree of decency, but who have little power of attention, and are not capable of education.

3. Idiots that have a fairly developed faculty of attention, and who can be taught to do manual labor; who can apply words in a correct sense, but who cannot be taught to read or write.

4. Idiots that approach the condition of the low grade imbecile. They have considerable power of attention, and they can be taught to read or write imperfectly.

Some idiots have small skulls, and are therefore said to be microcephalic; others have an overgrowth of the cranium from hydrocephalus, or over-developed skull-bones or brain substance, and are called macrocephalic. There is a type that has a trunk of the ordinary size, but the legs and arms are dwarfed: those in this class may be cretins with abnormalities of the thyroid gland, or they may be rachitic. Others are paralytic from defects in the brain-substance.

Féré experimented upon eggs containing embryonic chickens with alcohol, and he found that by injecting a few drops of an alcoholic fluid under the shell he could produce monsters almost at will. Ethyl alcohol produced fewer terata than methyl alcohol did. When he injected a physiological salt

solution into the eggs in the same quantities he produced no monsters. He found also, as was said before, that he could produce terata merely by exposing eggs to the fumes of alcohol. I am inclined toward the opinion that liquor-dealers who are total abstainers, but who are constantly in the presence of the fumes from alcohol, are injured somewhat physically by the fumes alone, but this is little more than conjecture. I have seen one case where a loss of memory could be traced to the presence of alcoholic vapor and was mentioned in treating of alcoholic amnesia.

Dr. Stockard¹ in a series of experiments upon guinea pigs subjected to the fumes of alcohol got all the effects upon the offspring that are observed in human beings when alcohol is swallowed.

Although alcoholism in the parents is not the sole cause of idiocy, it is one of the chief causes; and it is often a contributing factor when the predominant agent in effecting idiocy is something else than the parental inebriety. In most neuropathic families when the tendency to degeneracy is unchecked by mental and moral education, and by marriage into families of better nervous organization, idiots are likely to appear shortly before the extinction of the family. This end is hastened very much by alcoholism, and by consanguineous marriages. Syphilis, epilepsy, or tuberculosis are not so potent in bringing on idiocy as alcoholism.

Injuries to the infant's head at birth, especially in the case of first-born children, is the cause of idiocy next in frequency to alcoholism. After these origins come the ravages of infectious diseases, and the various bacterial inflammations of the meninges of the brain and of the brain itself. There are other less frequent origins of idiocy, which need not be enumerated here, but it is important to remember that the giving of soothing syrups, gin, alcoholic essences of peppermint and anise, digestive elixirs, to allay colic or induce sleep, also are undoubted causes of idiocy.

Microcephalic, or small-headed, idiots are always restless except in the lowest grades. They are hard to control, peevish, given to fits of rage and of causeless screaming. About one-third of them are also epileptics.

¹ *Archiv. Intern. Med.*, Chicago, Oct., 1912.

Macrocephalic, or big-headed, idiots on the contrary are timid, gentle, and quite tractable. They have infantile hands and feet, and walk with great difficulty, if at all. When frightened they utter inarticulate cries, and are calmed with difficulty. Some idiots in this class live to be quite old.

The paralytic idiots are also tractable; and many of them can be taught cleanly habits; some are able to speak slowly. Cretins are rare in the United States: Osler found only sixty cases, and forty-seven of these were foreign-born. This form of the disease shows about the second year. The infant grows dull and fat, the skin is yellowish, the mouth is open and driveling. The child is dwarfish, its neck is thick, the limbs are short, the chest big, the nose flat. Most cretins have no atrophy of the thyroid gland; others have goitres. There is some unknown connexion between endemic cretinism and the soil: when the land is drained, and the drinking water is made pure, endemic cretinism dies out.

Clark and Atwood in a report² on 609 idiots and imbeciles in the Randall's Island Hospital, New York City, say that of 120 adult male idiots and imbeciles, active and paralytic, and 200 females, all, without a single exception, were masturbators.

Imbecility is a defective condition much more important than idiocy. An enormous number of the insane in all countries were at one time in their lives high-grade imbeciles. The idiot does not usually procreate; the imbecile does, and commonly his lust is marked. There are degrees of this degeneracy varying from cases that are little more than idiots up to those that are with difficulty differentiated from the normal sane person. These grades are not sharply defined, but it is customary roughly to divide imbeciles into three classes: low, medial, and high-grade imbeciles. The high-grade imbecile is called a Moron (*μωρόν*, foolish). As in idiocy, alcoholism in the ancestry is the commonest cause of imbecility.

The low-grade imbecile approaches the idiot, but he is able to understand simple speech. Those in this grade speak some short words, and they frequently have to use signs to make known their wants. They lack the power of attention, and

² *Journal of the American Medical Association*, Vol. 78, n. 12, p. 838.

they do not learn to read or write, but they make childish pictures. Usually they are low in stature but sturdy, with coarse features and hands; they commonly have high or flat palate-arches, defective teeth, big, misshapen ears. The eyelids may be like those of a Chinese, and the skull-bones are not seldom imperfectly formed. The head is often small, occasionally very large. Paralysis is somewhat frequently found, and there may be even muscular atrophy. This class of imbecile may be taught to do unskilled manual labor, and will work if constantly watched. He is uncleanly, usually apathetic, but may be dangerous if teased. Masturbation is common, but there is little or no other sexual tendency. Such an imbecile does not become insane in the ordinary technical sense of this term; he remains as he is.

The medial-grade imbecile can speak, but he has a small vocabulary. Those in this class reason in a very rudimentary manner, and they are extremely ignorant. They often stutter; they sometimes can be taught to read short words, but they cannot learn simple addition in arithmetic. Some are cunning. They are all vain, quarrelsome, irritable. They are liars and thieves, and have little or no sense of shame. They will not work steadily at anything. They commonly have rather marked sexual tendencies, and are likely to give scandal in this respect.

They are slow to understand the little they do make out, and they usually repeat the question put to them. If they learn to do anything, the method must always be the same; any unusual change disconcerts them. They are very self-important and selfish. Food and ornamental dress are the chief ends of life with them. They will commit crime to get some trivial bit of jewelry, and show no shame or remorse when detected. Cranial deformation is present, but not so constantly as in the low-grade imbecile. Their heads often are smallish. They show violent transient rage, but they do not develop psychoses.

The high-grade imbecile is in the most numerous class. Some of the "backward children" in the schools are high-grade imbeciles. One group of high-grade imbeciles shows in conversation ordinary intelligence, but they cannot be taught anything beyond the rudiments of reading and writ-

ing. They never go beyond ordinary addition. Berkley³ would make arithmetical problems of a simple character the chief test in the diagnosis of this type of imbecile, but this method, in my opinion, must be used with great caution. Very many little children that are not only normal but unusually gifted intellectually find arithmetic the one difficulty in their school work. There is a physical mathematical "gift", an eye for an equation, similar to the nervous faculty for music, the congenital "musical ear", and both are often present to no small degree in folk that possess nothing else.

There is this type of high-grade imbecile which is dull intellectually, and another type with some single well-developed talent standing out oddly from a dead level of stupidity. These latter may be able to converse in two or three languages, but commonly the single talent is for some handicraft. Berkley knew a man in this class that could read and speak English, French, and German, but who spent his time chiefly in beating a bass drum, and was generally like a child of about eight years of age.

The imbecile with cunning and a facility in language is very often a confirmed criminal in all the external manifestations of that notion. He may be a forger, a thief, a sexual pervert. He is the offspring of alcoholic or neurotic parents, and he represents a late stage in the extinction of a family. He has practically no notion of the necessity of a moral code because he does not understand. Sane, responsible persons are very frequently found that seem to lack utterly any "moral sense", but these really do not lack it; they ignore it. The imbecile actually lacks it, because he is not fully rational; his lack is a part of his general obtuseness. The sane person who is always a thief, liar, libertine, has passions, will, and intellect like the righteous man, but the righteous man's intellect points out to the will what is in accord with the laws of morality, and the will then commands the passions rationally: the sane rascal refuses to exercise his faculties rationally. The imbecile has passions, will, and intellect, but the intellect is so hampered it cannot differentiate right from wrong, at least when passion is excited, and therefore the blind will is misdirected.

³ *A Treatise on Mental Diseases*, New York, 1900, p. 525.

It is erroneous to call the real imbecile a criminal, at least in the broad comprehension of the term, when he takes what does not belong to him, or does other acts that are usually classed as crimes: he may be as irresponsible as an insane man; he is a congenitally insane man, but technically he is not classified as such. This unfortunate degenerate, with a mental condition that is a result of his ancestors' sins, is treated as a formal criminal, is put into reform schools (which never reformed anything) or jails, when he should be confined in special institutions, and treated with marked gentleness.

It is very difficult in certain cases to diagnose imbecility, to differentiate acts done by those in its highest grades from mere malice in responsible, sane persons who set out on the wrong path in childhood. Imbecility at times blends so closely with sanity, and vice versa, that no human judge has a right to pass judgment, except after skilled observation extended over months of time. Yet, although the imbecile may have little or no moral responsibility, it is altogether possible by patient training begun in childhood to keep most of these from giving scandal. If they cannot be educated, most of them can at least be trained. Parents will not believe that an "incorrigible" child may be really an imbecile, and that because there is something amiss in the mental equipment of the parent himself of such a child. I recently saw a girl of ten years of age, the child of a drunken father and a good mother, and this girl after three years of patient teaching cannot be made to spell words of four letters: there is something lacking in her brain. She is, nevertheless, a docile, gentle child, because she has been well trained by her mother, and she knows enough to receive the Sacraments.

On the other hand, many children called imbeciles by neurologists are really only spoiled children. It is very easy to mistake viciousness for imbecility. For example, D. S., a girls of twelve years of age, was arrested for picking pockets; she was apparently a "congenital criminal". On investigation the authorities found that she has a mother who is a prostitute; the child had congenital syphilis, adenoids, and large tonsils. On removing her from her environment, and treating her medically and surgically, she became normal.

J. S., a boy of fourteen years of age, was expelled from school; he had lied and stolen as far back as he could remember; he masturbated; he could learn nothing in school; he ate whatever he wanted and as much as he wanted; he visited brothels; he apparently had no appreciation of morality, no standard of right living; he was arrested for thieving. There was, however, no history of alcoholism, insanity, or unusual nervousness in any member of his family. His father was a leading citizen that saw the boy occasionally at meal-time, and paid the bills; his mother was a frivolous, effeminate shirker. The child was merely vicious from lack of training. His weakness in school-work was an effect of physical abuse, and uneducated will. He was a spoiled child, yet he would be classed as a high-grade imbecile by a majority of physicians.

Many high-grade imbeciles become insane in the ordinary sense of that term. They may develop mania, melancholia, relapsing forms of lunacy, delusional notions that are more or less fixed, or hallucinatory insanity. When mania appears, the onset is sudden and in adolescence. The patient is confused in his excitement, and very garrulous. The attack lasts only for a few days or weeks, and he recovers his former imbecile state. There are in typical cases rapid and repeated recurrences of the mania with gradual dulling of the faculties, until true dementia follows. This dementia is very rapid: in a year or two the patient becomes quiet, and blank forever. Alcoholism in a high-grade imbecile is especially likely to bring on this mania with its consequences, and so is the exhaustion of masturbation. When an imbecile has cold, clammy hands, a pale and pinched face, he should be watched with a view to possible masturbation.

Melancholia in imbecility is also rapid in onset; it appears about the time of puberty, and there is the same tendency to final and rapidly-developed dementia. Female high-grade imbeciles are commonly very much depressed at the time of menstruation. They then may suffer from sexual delusions and excitement. Alcoholism in imbeciles tends to develop delusions and hallucinations; masturbation through exhaustion induces notions of persecution. The brain of an imbecile does not show the lesions found in the cerebrum of the idiot,

but the imbecile forebrain usually is not developed beyond the infantile stage; the gyri of the grey matter are abnormal; the grey matter itself is often thin.

Dr. Bowers says⁴ of 1,080 criminals in the Indiana State prison 135 are insane. Many physically defective criminals become insane on confinement, yet the large percentage of insane criminals is due to the fact that weak-minded criminals are not cunning enough to cover up their crimes and to escape the police. Most weak-minded criminals get into jail; only an extremely small percentage of sane criminals are even suspected of crime. This fact is a source of the unscientific talk about criminals and physical degeneracy. If all rascals got their deserts on earth the "degenerate criminal" would be lost in the crowd. He is prominent now because even a detective can catch him. The editor that deals in the second-hand clothing of science, and the physician who was prematurely born into the world of medicine, are continually rediscovering "after a careful review of the subject" that the true criminal is always a physical degenerate. The true, dangerous criminal, the serious menace to society, is never a degenerate; he is no more a degenerate than the ordinary sot is "a good-natured poor fellow". They are both vulgar rascals. About ninety-eight per cent of all this chatter about criminal irresponsibility because of degeneracy is the invention of the same spirit of evil that has started the movement of sterilizing criminals, the sexual education of school children, and eugenics or marriage by the police.

Alcoholism is a source of crime and pauperism to an extent that exceeds its causal influence upon insanity. A crime may be such formally or only materially; an intended homicide by a sane man is a formal crime: the same deed done by an insane man is only materially a crime; objectively, however, the result is the same. As far as the victim is concerned, or society, the material aspect may be the more important one. In the great mass of crime there is an enormous material element, because of ignorance in the criminal. Much of the ignorance is only culpable ignorance, and ignorance of any kind is an evil. A vast deal of the crime, pauperism, and

⁴ *Journal of the Indiana State Medical Association*, 15 April, 1912.

consequent evil in the world is due to culpable ignorance, and no small part of this is the outcome of alcoholism.

Knowledge is not all of righteousness by any means, but it is an ingredient thereof. Virtue, and salvation after the advent of reason, is conditioned to a certain degree on knowledge. There is no virtue, for example, without humility, and humility is fundamentally a knowledge of the truth as regards ourselves. Prudence supposes knowledge; free will, the basal fact in human life, is impossible without knowledge. Truth is conditioned by knowledge. Alcoholism is one of the most potent opponents to knowledge, especially of spiritual knowledge, society has to contend against among the northern races. It is a chief cause of those brutal crimes that arise from culpable fogging of human reason.

Statistics concerning the connexion between crime and alcoholism, and pauperism and alcoholism are likely to be very erroneous. A man may be an alcoholic because he is primarily a criminal, as well as a criminal because he is an alcoholic; yet a drunken criminal and the statistician both are inclined to make alcoholism the cause. The same is true of pauperism. Nevertheless, it is certain that about one-third, at least, of all crime and all pauperism in the northern nations is due to alcoholism.

The Massachusetts Bureau of Labor Statistics say they found that eighty-four per cent of all the criminals in that State were such through alcoholism. This percentage included the prisoners in station-houses, who were drunk and disorderly; but if these prisoners are excluded, alcoholism still was the cause of 50.88 per cent, or half of the crimes.

A body of investigators called the Committee of Fifty here in the United States examined the records of 13,402 convicts in seventeen prisons scattered through twelve states. They excluded persons committed for mere misdemeanors, drunkenness, or violation of the liquor laws, and the investigation was made as carefully as possible. The average final percentage reached in regard to alcoholism as the cause of crime was 49.95. This is the same as that found by the Massachusetts Bureau of Labor Statistics.

Dr. William C. Sullivan says he found in the English prisons that about sixty per cent of the grave homicidal of-

fences, and about eighty-two per cent of the minor crimes of violence, were due to alcoholism. In the homicidal cases brought about by alcoholism the alcoholism was in almost every case chronic. Alcoholic suicide also ordinarily supposes chronic drunkenness.

In Scotland in 1896 of 53,000 persons arrested for minor offences seventy-five per cent were drunk when arrested.

Baer found in 32,837 male and female prisoners in 120 German prisons 41.7 per cent alcoholics, but some (the number is not given) were not chronic alcoholics. Among the female prisoners 18.1 per cent were alcoholics, among the males 43.9 per cent. He found that 46.1 per cent of the murder cases were alcoholics, 63.2 per cent of the homicides (second grade), and 74.4 of the homicidal assaults.

Loeffler's figures from Vienna (1,159 convicts) are 58.8 per cent alcoholics. Marambat reported, at the International Congress at Budapest in 1905, that of 2,950 prisoners in the Prison of St. Pélagie in Paris in 1855, 72 per cent were alcoholics; of 2,372 in 1899, 66.4 per cent; of 1,106 in 1905, 68.6 per cent. Of the murders, homicidal assaults, and assaults with bodily injury 83.6 per cent were caused by alcoholism in one large group. In 1898 this proportion was 88.2 per cent. In 1898 three-fourths of the convicts were old offenders, and of these 78.5 per cent were alcoholics.

The Massachusetts Bureau of Labor Statistics reported that thirty-nine per cent of the paupers in the almshouses of that State were brought to their condition by their own alcoholism, and about ten per cent by parental alcoholism. The Committee of Fifty found in almshouses throughout the United States a little less than thirty-three per cent of the paupers were such through their own alcoholism, and 8.7 per cent through the alcoholism of parents or guardians.

In cities it is difficult to get at the truth as regards alcoholism in paupers, but in small towns where individuals are widely known the figures run higher than those given above. The percentage for Worcester, Massachusetts; Louisville, Kentucky; Bayonne, New Jersey, and Pawtucket, Rhode Island, ranged from 43.90 to 57.61 per cent. The enormous number of paupers, such from alcoholism, can be suggested by the fact that New York City in 1908 gave assistance to 375,-

ooo paupers, and thirty-nine per cent of that number would be 146,250 persons—enough to make a large city.

The Committee of Fifty estimated that annually about 16,000 children are deserted by their parents in the United States. The Committee found from the records of organizations like the National Children's Home Society, and societies for the prevention of cruelty to children, that forty-five per cent of the children cared for by these societies were made destitute by alcoholism in the parents.

In England the averages are practically the same. The total cost of poor relief in that country is about \$60,000,000 annually. Of that vast sum about \$23,400,000 is given to paupers made such by alcoholism.

Dr. George Keferstein, of Lüneburg, reported that the statistics of the City of Osnabrück for sixty years showed that fifty-six per cent of all its paupers were such through alcoholism. The City of Geneva says that ninety per cent of its paupers are such from alcoholism. Of the 44,539 men in the German labor colonies between 1882 and 1891, seventy-seven per cent owed their condition directly or indirectly to alcohol. The German investigators, Putter, Baer, Laquer, and others, claim that about one-third of the German pauperism is alcoholic. Their conclusion agrees with the Massachusetts figures. The German statisticians maintain that alcoholic pauperism costs Germany \$12,500,000 annually. Germany, however, spends yearly on alcoholic liquors three times as much as she does on her army and navy, and seven times the cost of her public schools. Like figures hold true for all the great nations, yet this squandering is never estimated in the discussions of "the high cost of living". Even Ireland, as was said before, with 384,882 less inhabitants than are within the corporate limits of the City of New York, has an annual liquor bill of \$72,997,500; and significantly, one person in every thirteen in Ireland is receiving aid from the poor-rates, is a pauper. The City of New York spends annually \$2,412,000 at present for the arrest and maintenance of drunkards, and effects no good whatever by this expenditure. The United States consumed in 1910, 2,035,427,018 gallons of alcoholic liquor; Germany, 1,872,358,000 gallons; Great Britain in 1909, 1,452,599,200 gallons; and France, 1,400,000,000.

Great Britain spent for intoxicants in 1911 about \$800,000,000.⁵ She spends on alcoholic liquor every year enough money to pay the entire cost of maintenance and building for the year 1912 of the combined navies of England, the United States, Germany, France, Italy, Russia, Austria, and Japan, and leave untouched over \$66,458,431. The United States consumes nearly twice as much alcoholic liquor as England. In 1911 our liquor bill (not the money invested in the liquor business, but the money spent for drink), as estimated by *The American Grocer*, was \$1,568,470,514. This is one and a half times our whole national debt. We could pay for the Panama Canal three times over by what we spend for liquor in a single year.

Besides the tendency toward alcoholism that has a quality of heredity in it, there is an occupational tendency. An analysis of the business of 10,636 male alcoholics in Bellevue Hospital, New York City, shows that in occupations in which there is mental strain, irregular hours, and excitement, there are more alcoholics than in work that is quiet and regular. Journalists, actors, and physicians are more given to drunkenness than lawyers, civil engineers, and other professional men. At another extreme, marked monotony in work appears to direct men toward alcoholism—bookkeepers, accountants, clerks, for example. Men that must endure great heat as stokers, metal moulders, and the like, and men exposed to the weather, as hackmen, postmen, and teamsters, also become drunkards readily. Liquor-dealers, barkeepers, and waiters form a large group of alcoholics. Among female drunkards, laundresses and cooks are in the majority, where a definite business is given.

A common cause of alcoholism is that uneducated and half-educated men in the smaller cities and towns lack means of occupying their time after working hours, and they go to "saloons" for companionship. They take no interest in books; they have no hobby; the long winter evenings drag, and they go out to the dram-shop to meet friends. The ordinary professional man or business man is also uneducated, and has commonly little more interest in books, or other methods of

⁵ *Report of the United Kingdom Alliance.*

driving off ennui, than the laborer has; he too is likely to spend the evening in the back room of a dram-shop, in the beer room of a club, or at a card game. A miner, a mill-worker, or the like, after toiling monotonously day in and day out, in the dark, or in the roar of machinery, goes home to a chill, dimly lit house, and a neurotic and irritated family, to an overworked, whining wife and squalling children, and he quickly escapes to the only place he can find light and an appearance of cheerfulness—the saloon. Parish halls, workmen's and boys' clubs, and parish dances are a natural remedy for this condition as far as the workman is concerned.

Contrary to the general opinion, drunkenness is very likely to begin at an early age. When women become drunkards, 17.2 per cent of these begin before the twenty-eighth year. Dr. Alexander Lambert tabulated 259 male and female cases from Bellevue Hospital where the age at which alcoholism had begun was known, and sixty-eight per cent of the cases began before the twenty-first year. Only eight cases in the 259 began to drink after the thirtieth year. False notions of manliness are accountable for most of the juvenile drinking. The fact that sixty-eight per cent of the group of 259 cases began to be alcoholics before the twenty-first year shows the enormous importance of the boys' and girls' temperance societies. All boys should be persuaded to take the pledge of total abstinence up to their twenty-first year.

Alcohol is especially injurious to children. A. and F. Lippmann, of Berlin, say * that the brain of children accustomed to alcoholic drink is 8.12 per cent too small in all diameters, and that these children are forty per cent under weight. Small doses of beer and wine produce in children many morbid effects: dyspepsia with marked swelling of the liver, fatness, and severe nervous symptoms. The Lippmanns report that an eight-year old child, who had been taking for some time two glasses of wine at mid-day, and a glass of beer and one of wine in the evening, developed in pneumonia a typical outbreak of delirium tremens. Another child of seven from a like quantity of alcoholic drink developed fatal delirium tremens. A third child had an enlargement of the liver such that this organ filled half of the abdominal cavity.

* *Marriage and Disease*, Senator and Kaminer, New York, 1905.

The legislative opposition to alcoholism takes as its chief forms, high license, prohibition, and commitment to public or private institutions for treatment under restraint. The trial of high license failed so completely to make any headway against the evil that it has dropped out of sight, except as a means to raise revenue. Prohibition has never been put into effect for any length of time. The unmarked package from a neighboring county or state, the patent medicine "tonic", the "speak-easy", a venal police, corrupt judges, and indifferent respectable citizens soon make prohibitory laws a cynical farce. At a recent election of a candidate for Congress in Philadelphia there were 23,196 votes cast and the Prohibitionist candidate received 144 of these (76 in one ward, presumably his own): this is the usual popularity of the Prohibitionist in the cities of the United States. The State of Kansas, however, lately is enforcing a prohibition law with considerable vigor. In 1904 the commitments to insane asylums in that State were 56.2 to the 100,000 inhabitants; in 1910 they were 42.3; in 1911, 38.3. This notable decrease in the number of the insane, which is directly contrary to the reports from other states, is apparently inexplicable except through connexion with the suppression of the sale of alcoholic liquor. In 1909 all the United States except Pennsylvania, Wyoming, Idaho, Utah, Nevada, and Arizona, had partial or complete prohibition by law, but the sale of alcoholic liquors doubled in twelve years.

Physicians that call chronic alcoholism a physical disease solely, have not proved the truth of their diagnosis by curing the physical disease through physical means, and the many recoveries show that it is not an incurable condition. The law-judges that attack drunkenness entirely as a crime do not restore order, even vindictively, by throwing the drunk and disorderly into jails. The clergyman that treats drunkenness, after it has been fixed in a man's body and soul, by moral harangues fails much oftener than he succeeds. Chronic alcoholism, with few and rare exceptions, is a deordination that is partly moral and partly physical, and it must be treated practically by means that always keep these two factors in view. Treating a drunkard with drugs solely is quackery; giving the pledge as a remedy is often an incitement to perjury.

To succeed in curing a confirmed alcoholic, who wishes to be cured, it is necessary to put him in a hospital or similar institution for the first stage of the treatment. If we wish to "straighten up" a drunkard against his will he must, of course, be put under physical restraint. Even in the large cities, there are very few hospitals that will take in a chronic alcoholic for treatment, because special pavilions are needed. If the patient is poor he must go to the work-house ward; if he is not, he must pay at least twenty-five dollars a week to the hospital, and physician's fees besides. After about two or three weeks the patient leaves the hospital to begin the alcoholic process over again.

As conditions now are in the United States, pavilions or departments in hospitals, wherein the patients pay a fee to the hospital, are merely places where drunkards that have money go, not to reform, but to have their nervous irritation partly quieted, to keep off the street, and avoid gossip. The hospital authorities give whiskey to these patients, but little or no medical treatment, except where there is actual delirium tremens. Such pavilions are respectable "speak-easies", which are never raided by the police because no one has ever directed the attention of the police to them. Perhaps ninety per cent of the patients in these "speak-easies" have no wish whatever to cease drinking; rather they come in to be fitted up for another spree. They are a regular and a large source of revenue to the hospitals. If they were treated by physicians thoroughly and honestly they would not come back, and the hospital would lose the revenue. These hospitals are panderers to the respectable sot who wishes to protect himself from the tongue of gossip.

All patented secret cures for drunkenness are fraudulent. Some are effective with a few cases through suggestion, not through the chloride of gold and similar drugs used as substitutes for alcohol; some substitute disguised alcohol for the evident whiskey and effect nothing; others substitute even morphine for the stimulation of alcohol, and this last devil is worse than the first.

For about fifty years past there has been considerable discussion of plans for the treatment of chronic alcoholics in private or state institutions, wherein drunkards might commit

themselves voluntarily, but from which after this commitment they could not depart until discharged; or to which magistrates might sentence confirmed inebriates for treatment. The first legislation on this matter was the Inebriates Act of 1879 in England. An attempt was then made to pass an act for voluntary commitment, and another for compulsory commitment. The first was passed, the latter was rejected. In 1898 an English law was enacted which provided for the detention in inebriate asylums of such persons as commit crimes caused wholly or in part by alcoholism, and of persons that had been convicted of drunkenness three times within a year.

In England under the law of 1879, twenty-two private licensed institutions were established, and about twenty of these have continued in operation for thirty years. 7,500 patients have entered these institutions "voluntarily", but most of these so-called voluntary entrances were the result of much urging by relatives and friends. Of 500 patients treated in Lady Somerset's Retreat at Duxhurst from 1903 to 1908 only twenty came without urging. Lady Somerset superintends the institution founded by herself, and she uses occupation, relaxation, and religious influence, as additional means in the cure of her patients. She sends rebellious subjects to the State farms. In a letter to Dr. Daniel Crosby, of Oakland, California, in March, 1911, she said she receives no patient for less than one year; and she adds, "Our medical man reckons that taking the sixteen years over, and calculating only at two years, we have about sixty per cent of cures." Two years, however, is too short a time to constitute a cure.

In America attempts at legislation of this kind have been made in several States, but with no real success. Inebriates have been put into insane asylums; political control in the appointment of governing boards excludes fit persons; there are no trained staffs; the commitments are too short; there is lack of occupation for the patients by which they might earn money for themselves and their families; and so on. Voluntary patients prefer the private to the State institutions; but the private institution is commonly inefficient in treatment, and lax in supervision. Physicians of experience in this matter are not in favor of the private institution.

New York City now has a law that provides for a proper system of identification and parole, and for sentences for relapsing drunkards under parole regulations, and on the undetermined sentence plan. Relapsing offenders may be sent to the State farm for as long as three years, and be recommitted on release as necessary. This plan is, however, largely on paper at present (1912), but will probably be put into effect soon. The governing board has been well chosen.

[TO BE CONTINUED.]

AUSTIN O'MALLEY, M.D.

Philadelphia, Pa.



Analecta.

S. CONGREGATIO S. OFFICII

(Sectio de Indulgentiis).

CONCEDUNTUR INDULGENTIAE PRO PIIS EXERCITIIS IN HONOREM S. ANNAE MATRIS BEATAE MARIAE VIRGINIS.

Die 22 augusti 1912.

Ssmus D. N. D. Pius div. prov. Pp. X, in audientia R. P. D. Adessori S. Officii impertita, ad maiorem fidelium devotionem erga beatam Dei Genitricis Matrem provehendam, benigne concedere dignatus est, ut, qui corde saltem contriti, vel immediate ante festum S. Annae, vel iterum quolibet alio anni tempore, piis exercitiis novem feriis tertiis sibi per totidem hebdomadas ininterrupte consequentibus, in honorem eiusdem Sanctae vacaverint, indulgentiam septem annorum septemque quadragenarum semel in die, in unaquaque ex praedictis feriis, lucrari valeant: qui vero praeterea confessi ad S. Synaxim accesserint et ad mentem Summi Pontificis oraverint plenariam indulgentiam consequi possint. Concessit porro, ut qui novendialibus in honorem eiusdem B. Annae supplicationibus, per preces a competenti auctoritate approbatas, corde saltem contriti, sive ante festum, sive iterum alio per annum tempore,

dent operam, singulis piae exercitationis diebus, semel in die, indulgentiam septem annorum totidemque quadragenarum adquirere; quo tamen die ex praedictis, vel alio ex octo subsequentibus, ad cuiuslibet arbitrium eligendo, praeterea ad confessionis et communionis sacramenta accesserint, et ad mentem Summi Pontificis oraverint, plenariam lucrari possint. Indulsit tandem, ut praefatas indulgentias, si quis malit, animabus in purgatorio degentibus, per modum suffragii, applicare queat. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis non obstantibus quibuscumque.

M. CARD. RAMPOLLA.

L. * S.

* D. ARCHIEP. SELEUCIEN., *Ads. S. Off.*

B. CONGREGATIO CONSISTORIALIS.

DECRETUM CIRCA ACTIONES SCENICAS IN ECCLESIIS.

Postremis hisce annis haud raro contigit ut per *cinematographa* et *projectiones*, ut aiunt, actiones quaedam scenicae in ecclesiis haberentur. Quod, etsi pio iuvandae religiosae fidelium institutionis desiderio peractum fuerit, visum tamen est periculis atque incommodis facile locum dare.

Quum itaque nonnulli Sacrorum Antistites ab Apostolica Sede quaesiverint utrum eiusmodi usus tolerari possit an potius cohiberi debeat, ad Emos S. Congregationis Consistorialis Patres delata res est.—Porro hi considerantes, aedes Deo dicatas, in quibus divina celebrantur mysteria et fideles ad caelestia et supernaturalia eriguntur, ad alios usus et praesertim ad scenicas actiones etsi honestas piasve agendas converti non debere, quaslibet projectiones et cinematographicas repraesentationes prohibendas omnino esse in ecclesiis censuere.

Ssmus autem D. N. Pius PP. X sententiam Emorum Patrum ratam habuit confirmavitque, atque hoc iussit edi generale decretum, quo ea agi in ecclesiis prohibetur.

Contrariis quibuscumque non obstantibus. Datum Romae ex S. C. Consistoriali, die 10 decembris 1912.

C. CARD. DE LAI, *Secretarius.*

SCIPIO TECCHI, *Adessor.*

8. CONGREGATIO RITUUM.

I.

DECRETUM ADPROBATIONIS ANTIPHONALIS DIURNI ROMANI.

Antiphonale diurnum sacrosanctae Ecclesiae Romanae, ad normam Constitutionis apostolicae *Divino afflatu* diei 1 novembris MCMXI iuxta novum psalterii cursum diligenter dispositum, typis Vaticanis nunc demum feliciter prodiit. Cum autem cantum gregorianum exhibeat vel a Patribus acceptum vel, ubi opus erat, eodem stylo concinnatum juxta apostolicas Litteras sanctissimi Domini nostri Pii divina providentia Papae X Motu proprio datas die XXV aprilis MCMIV, sacra Rituum Congregatio hanc ipsam editionem uti typicam ab omnibus Romanae Ecclesiae ritu utentibus habendam esse declarat, atque decernit ut in posterum melodiae gregorianae in futuris editionibus contentae, praedictae typicae editioni sint conformandae, quin derogetur ipsius sacrae Rituum Congregationis decretis datis diebus XI aprilis MCMXI, n. 4263, *super editione Vaticana eiusque reproductione quoad libros liturgicos gregorianos, et VIII iulii MCMXII circa modulandas monosyllabas vel hebraicas voces in lectionibus, versiculis et psalmis.*

Contrariis non obstantibus quibuscumque. Die 8 decembris 1912.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

* PETRUS LA FONTAINE, Episc. Charystien., *Secretarius.*

II.

DUBIA.

Sacrae Rituum Congregationi, pro opportuna solutione, sequentia dubia proposita fuerunt, nimirum:

I. In novis rubricis, tit. X, num. 2, Missae votivae aut privatae pro defunctis prohibentur in feria in qua anticipanda vel reponenda est Missa Dominicae. Quaeritur: Quid intelligendum in verbo "reponenda"?

II. Si prima dies libera mensis sit sabbatum, et in ea fiat de S. Maria in sabbato, Missa principalis debetne esse de S. Maria, vel pro defunctis? Quid vero si impedita fuerit Missa Dominicae praecedentis?

III. In ecclesiis quarum titulus est S. Ioseph, et in locis in quibus S. Ioseph usque nunc tamquam patronus principalis colebatur die 19 martii, festum patronale aut titolare servandumne adhuc est ipsa die 19 martii, seu potius in Dominicam III post Pascha reponendum?

IV. In kalendariis dioecesanis deformatis quaedam festa particularia et non stricte propria suppressa sunt, quorum Officium vel ex Proprio dioecesano, vel ex appendice Breviarii pro aliquibus locis desumebatur. Quaeritur: Quodnam Officium adhiberi debet in ecclesiis ubi eiusmodi festa sint stricte propria, ac retinenda vel ratione tituli, vel patronatus, vel reliquiae insignis? Recitandumne adhuc est Officium in dioecesi suppressum, vel potius ad Commune recurrendum?

V. In vigiliis S. Mathiae Apostoli, S. Matthaei Apostoli et Evangelistae, et S. Thomae Apostoli, prima in Quadragesima, ceteris in feriis Quatuor Temporum occurrentibus, licetne Missam privatam celebrare vel de festo occurrenti, vel de feria maiori, vel de vigilia?

VI. Si eadem die 27 iunii occurrant vigiliae S. Ioannis Baptistae et Ss. Apostolorum Petri et Pauli, Missae privatae poteruntne esse vel de festo occurrenti, vel de alterutra vigilia?

VII. Attenta praesertim rubrica tit. IX, num. 4, in locis ubi habetur Patronus principalis tum oppidi seu civitatis, tum dioeceseos, tum provinciae, tum nationis, debentne singula festa sub competenti ritu Patronis proprio celebrari?

VIII. Octava et nona lectio Ss. Nerei et Sociorum Martyrum, S. Matthaei Apostoli et Evangelistae, ac Dedicationis S. Michaëlis Archangeli suntne uniendae quando legenda sit nona lectio feriae aut Dominicae?

IX. Quo colore utendum est in festo Commemorationis Omnium sanctorum S. R. E. summorum Pontificum?

Et sacra Rituum Congregatio, ad relationem infrascripti Secretarii, audito Commissionis Liturgicae suffragio, reque accurato examine perpensa, respondendum censuit:

Ad I. Dicitur Missa reponenda, quae Dominica praecedenti, ob occursum nobilioris Officii, celebrata non fuit: et in casu, Missae votivae et privatae defunctorum prohibentur in illa feria in qua prima vice resumenda est Missa Dominicae.

Ad II. Celebranda est Missa principalis de S. Maria in sabbato, etiam in casu quo impedita fuerit Missa Dominicae

praecedentis. In ecclesiis autem cathedralibus et collegiatis, post Primam et extra chorum, celebranda est sine cantu Missa pro defunctis.

Ad III. Festum de quo in casu convenientius in Dominicam III post Pascha reponatur: nisi speciales habeantur rationes illud in sua die 19 martii retinendi.

Ad IV. Adhibeatur Officium hucusque recitatum, cum respondente Missa.

Ad V. Affirmative.

Ad VI. Affirmative.

Ad VII. Affirmative; etiam quoad Patronum dioeceseos, dummodo hucusque festum eius per totam dioecesim, in locis quoque peculiarem Patronum habentibus, celebratum sit sub ritu duplici I classis cum Octava.

Ad VIII. Affirmative quoad lectiones tantum Ss. Nerei et Sociorum Martyrum ac Dedicationis S. Michaëlis Archangeli.

Ad IX. Servetur antiqua praxis Patriarchalium aliarumque ecclesiarum Urbis, in quibus adhibetur color rubeus.

Atque ita rescipsit, die 6 decembris 1912.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✠ PETRUS LA FONTAINE, Episc. Charystien., *Secretarius*.

SAORA CONGREGATIO PRO NEGOTIIS ECCLESIASTICIS EXTRAORDINARIIS.

DECLARATIO CIRCA INDULTUM DE ABSTINENTIA ET IEIUNIO PRO AMERICA LATINA.

Ex audientia Ssmi die 10 decembris 1912.

Proposito dubio, utrum Indultum diei 1 ianuarii 1910 de abstinencia et ieiunio pro America Latina vim quoque habeat in omnibus Antillis et caeteris insulis maris Caraibici, Ssmus Dominus noster Pius divina providentia PP. X referente me infrascripto Pro-Secretario sacrae Congregationis Negotiis ecclesiasticis extraordinariis praepositae, respondendum decrevit:

Affirmative, ad normam Declarationis authenticae diei 16 augusti 1898, qua Litteras apostolicas *Trans Oceanum* etiam in memoratis insulis vigere edicitur; quoad usum, vero, privi-

legiorum seu indultorum servandam esse quoque Declarationem diei 13 decembris 1911.

Et ita Sanctitas Sua rescribi et publicari mandavit, contrariis quibuscumque minime obfuturis.

Datum Romae, ex Secretaria eiusdem sacrae Congregationis, die, mense et anno praedictis.

EUGENIUS PACELLI, *Pro-Secretarius*.

S. CONGREGATIO INDICIS.

I.

DECRETUM.

Feria II, die 13 ianuarii 1913.

Sacra Congregatio eminentissimorum ac reverendissimorum sanctae Romanae Ecclesiae Cardinalium a sanctissimo Domino nostro Pio Papa X sanctaque Sede apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in palatio apostolico Vaticano die 13 ianuarii 1913, damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

BEGEY e FAVERO, S. E. *Monsignor Arcivescovo L. Puecher-Passavalli, Predicatore apostolico, Vicario di S. Pietro, Ricordi e lettere (1870-1897). Milano, Torino, Roma 1911.*

KARL HOLZHEY, *Kurzgefasstes Lehrbuch der speziellen Einleitung in das Alte Testament. Paderborn 1912.*

LASPLASAS, *Mi concepto del mundo. Libro tercero: El mundo y el yo humano. San Salvador 1911.*

—*Discurso sobre la filosofia; resumen de "Mi concepto del mundo". Barcelona (1912).*

45 THESEN ZUR GEWERKSCHAFTS-ENZYKLIKA "Singulari quadam" von Ghibellinus und Germanicus. Seiner Eminenz, dem Herrn Kardinal Kopp, Fürstbischof von Breslau und Seiner Exzellenz, dem Herrn Kultusminister Trott zu Solz ehrerbietigst zugeeignet. Herford in Westf. 1912.

VALERIANO FERRACCI, *Cenni biografici della Serva di Dio Paola Mandatori-Sacchetti. Roma 1905.—Decr. S. Off. 28 Aug. 1912.*

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Quibus sanctissimo Domino nostro Pio Papae X per me infrascriptum Secretarium relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae, die 20 ianuarii 1913.

FR. CARD. DELLA VOLPE, *Praefectus.*

L. * S.

THOMAS ESSER, O.P., *Secretarius.*

II.

ALOYSIUS IZSÓF, TH. DE CAUZONS, et VALERIANUS FERRACCI decretis, quibus quidam eorum libri prohibiti sunt, laudabiliter se subiecerunt.

In quorum fidem etc.

THOMAS ESSER, O.P., *Secretarius.*

ROMAN OURIA.

PONTIFICAL APPOINTMENTS.

26 November, 1912: Edward Feeney, national president of the American Federation of Catholic Societies in the United States, made Knight of the Order of St. Gregory the Great (civil class).

10 December, 1912: Mr. David Howell, of Plymouth, made Knight of the Order of St. Gregory the Great (civil class).

14 December, 1912: Mr. Frederick P. Kenkel, of St. Louis, Missouri, and Mr. Nicholas Gonner, of Dubuque, made Knights of the Order of St. Gregory the Great (civil class).

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF HOLY OFFICE announces that plenary and partial indulgences may be gained by performing certain exercises of devotion in honor of St. Ann, mother of the Blessed Virgin.

S. CONGREGATION OF CONSISTORY publishes the general decree forbidding cinematograph and magic lantern exhibitions in churches.

S. CONGREGATION OF RITES: 1. Decree of approval of the Roman Diurnal Antiphonal. 2. Several doubts in connexion with the new rubrics are answered.

S. CONGREGATION FOR EXTRAORDINARY ECCLESIASTICAL AFFAIRS declares that the Indult on Fasting and Abstinence in favor of Latin America applies to the Antilles and the islands in the Caribbean Sea.

S. CONGREGATION OF THE INDEX condemns certain books and announces the submission of three authors whose books were recently condemned.

ROMAN CURIA gives recent Pontifical appointments.

PIO X. PONT. MAX.

In Festum Ejus Nominale S. Josephi.

A. MDCCCXIII.

Festa lux, verno tepefacta sole,
ecce Josephi rediit, monetque
me, vel incomptos, DECIMO PIORVM
edere versus.

Editos tu nunc, age, Vaticanam
defer ad sedem, mea musa; valvas
pandet aeratas vigil hastiferque¹
janitor ultro.

¹ Hastifer, (halberdier), a word of post-Classical origin, is found in Roman inscriptions of the year 236.

Principis sacri bicolore Signum
candet et flavet foribus sub ipsis;
tu salutabis, pia vota fundens,
nobile Velum.

Hinc adi scalas, Damasique vastam
vise, quae magnis nitet a fenestris,
Aream, pulcris hodie refertam
undique bigis.

Purpuratorum globus inde Patrum
prodit et fertur ² superas ad aulas,
adprecaturus Fidei Magistro
prospera quaeque.

Fulgidos ostro, mea musa, ne tu
Praesules, audax nimium, sequare;
te fenestrata decet in platea
stare nigellam.

Heic viris esto comes, arte cultis
musica, quorum litui tubaeque
auspicem gaudent celebrare solem
aere canoro.

Misceat vox se tua buccinarum
vocibus. Dices: "Tibi gratulatum,
Pontifex, veni, minimi pusilla
nuncia vatis.

"Laeta Josephi Tibi lux in aevum
rideat longum! Procul omnis absit
morbus et languor; via nec patescat
ulla podagrae!

"Pax cruentatis redeat serena
Bosphori campis! Oriensque Romam,
unde discessit, posita rebelli
mente, revertat!

² Modern improvement has introduced the *lift* or *elevator* for the convenience of visitors in the Vatican.

" Gallus, et Gallum male Lusitanus
aemulans, tandem sapiant utrique!
Discat Urbs, discant Itali sacrata
jura vereri!

" Ac tuae Romae, Petrus unde terris
imperat cunctis, homo ne praeesse
pergat Hebraeus, Caiphae furentis
digna propago!"

Haec ubi clara, pia musa, voce
dixeris, Patrem rogitabis, ut te
meque, deducto Crucis in figuram
indice, signet.

P. FRANC. X. REUSS, C.SS.RED.

THE RIGHT TO BLESS AND INVEST WITH THE BROWN SCAPULARS.

Qu. Recently there was a discussion among the priests of this diocese as to whether the secular clergy have the right to bless and invest with the Scapular of Mount Carmel. Our Faculties grant us the right "erigendi Confraternitates de Monte Carmelo," etc. But I read in the REVIEW, Vol. XIV, p. 348, that Rome has decided that this faculty does not include the permission to bless and invest in the Brown Scapular, but merely to enroll in the Confraternity. As I find nothing more on the subject, I conclude that we have not the right to bless and to invest in the Scapular. Am I right in my conclusion?

Again, is there any decree relieving us at present from the condition required by the Statutes of the Confraternity, of sending to the Carmelite Fathers the names of those who are invested by us?

D. M. G.

Resp. The article referred to (Vol. XIV, p. 348) embodies a contention of the late Father Jos. Putzer, C.SS.R., regarding the interpretation of Art. 9, Form C, of the *Facultates Extraordinariae* granted to the Bishops of the United States. He cites a letter of Cardinal Satolli, who consulted the Cardinal Prefect of Propaganda; both stated that the faculty of instituting the Confraternity of Mount Carmel is a distinct

faculty from that which permits the blessing and investing with the Brown Scapular. These authorities, however, ignored the fact (as did also Father Putzer in his Commentary), that by a special interpretation given in an Encyclical of Leo XIII (30 June, 1889) and addressed to the bishops of missionary countries, the faculty of erecting the Confraternity B. V. M. de Monte Carmelo, among others, includes the right to invest as well as to bless the scapulars. This was explained in the REVIEW in the volume immediately following that containing the article by Father Putzer.¹

As to the registering of the names, the obligation was for a time suspended, but was subsequently renewed, with the understanding that any priest or parish rector may keep the lists to be transmitted at a convenient time to some Carmelite house.

Priests who have the right to bless scapulars have also the right to bless the corresponding medals which may be worn as a substitute for the scapulars.

THE REFORM OF THE BREVIARY FOR PRIVATE RECITATION.

In a paper on "The New Breviary" in the January number of the (London) *Month*, Father Herbert Thurston, S.J., commenting upon the advantages of the reform inaugurated by the Holy See, recalls a plea for still greater simplicity by the saintly Theatine, Giuseppe Maria Tommasi, two and a half centuries ago. Cardinal Tommasi's writings, originally published under the pseudonym J. M. Carus, were at one time taken as authoritative in matters of liturgical history and usage, and are still a standard for reference with writers on the Mass and the Breviary. He made special studies of the old antiphonaries and of the Psalter. Being also a practical man and a member of the Sacred Congregations of the Holy Office, of the Council, and of Bishops and Regulars, and a pastor who did not disdain even as Cardinal to give regular catechetical instruction to the children and the country folk gathered in his titular Church of San Martino ai Monti, he proposed sundry reforms that were calculated to aid de-

¹ See ECCL. REVIEW, Vol. XV, p. 105.

votion. He urged among other things that a clear distinction should be made between the Breviary appointed for the public chanting of the Office in choir, and the Breviary for private recitation. Tommasi showed, writes Father Thurston, that "the very conception of *responsoria* and antiphons implied answering voices or choirs, the point of which was to a great extent lost when the Office was said in private. It may be further urged that undoubtedly the greatest hindrance to devotion in the private recitation of the Breviary lies in the complications involved by referring backward and forward, and the attempt to keep three or four places open at once. It was in consequence this holy Cardinal's view that, for private recitation, the Breviary should be simplified as much as was reasonably possible, even to the extent of omitting antiphons and *responsoria*, and confining the *pensum* to the straightforward repetition of Psalms and Scripture lessons."

Surely there are many priests who will echo a cordial and reverent assent to the regret expressed by Fr. Thurston, that the memorandum on Breviary revision, drawn up during the seventeenth century by Cardinal Tommasi, "does not seem to have been much heeded by the Commission of Pius X." No doubt the antiphons and *responsoria* have their value, even from the devotional view point, in private recitation; but the fact that their use is connected with the often perplexing turning hither and thither in order to adapt them to the proper parts of the Office, causes them frequently to be a hindrance to devotion. This hindrance does not exist in the public or conventual recitation of the Office where the parts are all definitely assigned to hebdomadarian, antiphonarians, and lectors, so that it is possible for the priest in choir to follow the prayers and readings when they are properly said or chanted by the officers appointed for the purpose. But there are to-day, for every single priest who recites his office in choir, thousands of busy priests obliged to say their daily Breviary "inter ambulandum" or riding, or in public places, or in some other fashion which makes devotion, even without the necessity of turning to different parts of the volume to find the references, as difficult as it would be for a preacher to be eloquent if he were obliged to refer to a copy of his Bible for every illustration or quotation during his sermon. What

makes the matter still more difficult is the fact that none of the typical Breviaries is absolutely reliable in its rubrics or references *in loco*. If the commercial spirit could be eliminated, or if the Holy See were, through its Propaganda Press, to undertake the issuing of Breviaries in such fashion as to let a priest say his prayers from continuous pages, or nearly so, it seems to us the revenue from this source alone would be such as to lessen the anxieties of the Holy See for support by Peter's-pence; apart from its diminishing the difficulties of reciting the Office with devotion, rather than with mechanical observance of prescribed rules, really intended for use in community.

WHAT PROOF IS THERE FOR THE OBLIGATION OF THE CANONICAL OFFICE?

(A CASUS CONSCIENTIAE.)

At a friendly gathering of priests the question of saying the divine office was raised apropos of the introduction of the new Psalter with the New Year. One of the company proposed the question: Is there any proof in theology for the assumption that the obligation of reciting the divine office and of each canonical hour is binding under grave sin? At once text-books of moral theology were taken down from the shelves of the library to look up the law. But all became somewhat confused when they could find no law quoted by the authors at hand to prove the obligation. The only argument given was the mention of an ancient custom which was said to have become law. "If," one of the company said, "this has come about by custom, we had better stop some of our devotions, like the First Fridays and frequent Holy Communion, lest they too become laws in the course of time." It may be of some interest to examine these points.

I.

The question is not so easy to answer as one may think at first. It is not true, however, to say that the obligation of reciting the divine office cannot be proved. There is ample proof of it; but to understand the proof, a few facts of history concerning the office must be remembered.

The common law of England, as well as that of many other nations, was not enacted by a legislative body of the nation

and was not to be found in a code of laws in so many chapters and articles or sections. Kent says: "The common-law includes those principles, usages, and rules of action applicable to the government and security of person and property, which do not rest for their authority upon any express and positive declaration of the will of the legislature." The life and manners of a nation established rights and duties which were finally collected and enforced in the courts of law. Naturally the question arises: How are these customs to be known as law and distinguished from those common practices that are not law? Blackstone,¹ speaking of the laws of nations, answers this question by saying that such laws introduced by custom can be known by the decisions of the judges in the several courts of justice.

In the Catholic Church we find a development of law which is analogous to that of the nations. Indeed this is the only natural development of the life of any society. Who will expect to find in the beginning of our Church a code of laws? Even the teachings of our Lord and the rules of conduct given by the Apostles were not from the beginning published in the form of written laws. Many of the duties of the community of the faithful were established by universal practices or customs. In the course of time the authorities would insist on the upholding of some of these customs; whilst on the other hand they would say nothing as regards other practices, or even forbid customs that seemed dangerous to faith and morals. Thus the customs prepare law, while the insistence of the authorities on the observance of those customs makes them laws.

So it has happened in the case of the recitation of the divine office. In the embryonic state of development of this form of prayer we find the chanting of Psalms and the reading of portions of the Old as well as the New Testament, the people and the clergy alike assisting at this service as a preparation for Holy Mass on the Vigils of the greatest feasts and Sundays. Tertullian exhorted all the faithful to attend to prayer, especially mornings and nights and at the third, sixth, and ninth hours. The Apostolic Constitutions, a collection of docu-

¹ Chase's *Blackstone* (3rd edition), p. 35, No. 69.

ments of Eastern dioceses from the earliest times to the fifth century, say: "You shall pray in the morning, at the third, sixth, and ninth hours, and at the cock's crow." The same Constitutions insist that the people should take part in the prayers of the clergy in church, at least in the morning and evening, and they point out the Psalms to be said.

The monks of Egypt and Palestine in the third and fourth centuries were intent on prayer and followed the exhortations and the customs as mentioned before. The fact that the divine office received a definite shape and form is in great measure due to those men. The bishops who at that time lived a community life with their clergy at the cathedral introduced the hours of prayer for their clergy, and so many bishops did this that it was soon found in almost all dioceses of the Church. The first Council of Toledo ² in Spain insists strictly that a cleric, whether priest, deacon, or inferior cleric, no matter in what place he finds himself, as long as there is a church, must go there for the singing of the daily office in the morning and in the evening, and if he should neglect to do so he shall be degraded from the ecclesiastical rank unless he be willing to undergo the punishment the bishop may impose on him for his neglect. This is not the only national council at which the recitation of the divine office was urged as a strict obligation. In fact, Emperor Justinian I passed a law that all the clergy had to go to church for the chanting of the nocturnal, morning, and evening prayers, saying that if the people flock to the churches for these prayers, it was a shame that the clergy should have to be forced to take part in them. Though the emperor had no right to legislate in matters that concern the Church exclusively, we do not hear of the ecclesiastical authorities contradicting such a law; which goes to prove that the Church had already understood this matter to be obligatory.

One might object that all this refers only to the public recitation of the divine office and does not indicate the obligation of the private recitation. We have, however, in the official collection of laws of Pope Gregory IX a canon ³ which refers

² Decr. Gratiani, dist. 92, c. 9.

³ Decretales Gregorii IX, lib. III, tit. 41, cap. 1.

to a priest in a country parish. The law states that he can say Matins (with Lauds), Prime, Terce, Sext, and None, and then he may visit the sick and go to work on his farm if he wishes; but he should see to it that the hours are said in church, if not by himself, by the school boys (*a scholaribus*) at the proper time. A council in Pennafiel in Spain (1302) states expressly that all clerics in major orders and all who hold ecclesiastical benefices are bound daily to recite the canonical hours. Similar regulations were passed by the Synod at London in 1213, as also at Treves (Rheinland) in 1227.

It is, therefore, not only the pious practice of individuals that brought the divine office into the Church. The office is intimately connected with the life and development of the Church and it holds the highest place after Holy Mass in the worship of the Church; and once this form of divine worship had established itself, the authorities of the Church in the various countries insisted absolutely that these prayers should be said by all the men consecrated to the exclusive service of God in the Church. In the life of the Church as a society of the faithful as well as in the life of the individual it is essential that prayer should be the nourishment taken most frequently in order that the soul may be endowed with strength and energy from God to accomplish successfully the great mission of salvation.

It need not surprise us that we do not find a Pontifical decree stating in so many words that the clergy are bound to recite the divine office, for we know that up to the twelfth century but few matters were regulated by the Pope; most of the regulations for the clergy were left to the bishop in his diocese or, in more important matters, to provincial and national councils. What surprises us most is the fact that, notwithstanding such particular legislation, the laws in the various dioceses and countries were the same on all matters of importance, as we have seen to be the case in regard to the recitation of the divine office. Wherefore also the Supreme Pontiff in later centuries did not find it necessary to mention the obligation of saying the divine office, as this had been introduced everywhere at an early date by the authorities in the various dioceses. Papal laws, like the one quoted from the decretals of Pope Gregory IX and the Constitution of Pope

Leo X in the fifth Lateran Council, urge the fulfilment of the obligation and ordain punishment against those who do not comply with this duty.

In the last universal Council of the Church, the Vatican, which was interrupted through wars and political disturbances in 1871, we find in the proposed sketches of law on the life and conduct of the clergy a reference to the divine office which reads: "The clergy of whatsoever Rite (whether Latin or Oriental) who hold a benefice or who, though not holding a benefice, are in major orders, shall remember that they are bound to recite daily the entire office either in church or privately, under pain of mortal sin." The reader will notice that the Church says they "shall remember", implying that the obligation does exist already.

II.

When is a grave sin committed by neglecting to recite either the entire office or part of the same? In the preceding paragraphs we argued the question of the obligation in general. Now it remains to examine whether there are circumstances that excuse from the recitation of the office; what sin is committed by omitting wilfully and without excuse part of the office, and lastly whether the liturgical office of the day can be exchanged for another office.

It is beyond a reasonable doubt that there can be circumstances under which one is excused from saying the office, just as any human law must of necessity admit exceptions under extraordinary circumstances. The well-known principle that a law does not bind under great inconvenience is true, provided one understands by *great inconvenience* such extraordinary difficulties in keeping the law as one cannot easily avoid and is not bound to avoid. The difficulty and fatigue which one may at times feel and which one has to force himself to overcome in order to fulfil the duty of reciting those prayers, cannot *per se* be an excuse.

But either physical or moral impossibility excuses. Concerning the physical impossibility there is no doubt, for if one is, for example, very ill and has to give up attendance to his daily duties, he is not expected to say his office. There are, however, countless cases of moral impossibility when it is

left to the judgment and conscience of the one concerned whether he is free from his obligation. In all cases of physical ailment, however, the lenient interpretation of one's duty will be the more reasonable one. When one is in doubt in such cases, he need not scruple to judge himself released. This is all the more true in cases of convalescence from a serious illness, for, though one may be able to read a light book or a paper for a little while without too much fatigue, he may act unreasonably in attempting to say the divine office, since it is a strain on anyone who is not in good health. Judgment is more difficult and one is more liable to deceive himself in cases where a priest is hard pressed by work. If it happens that a priest is on certain Sundays so much engaged in his priestly work that he has hardly a moment's rest all day (as may happen to priests in our country who have no assistant, what with their two Masses, baptisms, afternoon services, meetings of church societies, and at last a distant sick-call) then when he finally gets a little rest in the evening, he is not obliged to say the office; every man is entitled to a certain amount of recreation and relaxation and he is not bound in such circumstances to use the last available free moment for saying his office. If one, however, had enough time in the forenoon and could foresee that in the afternoon he would not get any time to say his office, he is responsible for the neglect. To busy oneself with all sorts of work that is not a priest's or pastor's occupation, would not serve as a valid excuse for neglecting the official prayers of the Church, since these prayers are among the foremost duties of the priesthood. Furthermore, one cannot say that five hours or even more spent in hearing confessions, preaching, etc., excuse *eo ipso* from saying the office. It is therefore by privilege of the Holy See that the priests of most dioceses in the United States, if they have been engaged on any day for five hours or more in hearing confessions, may say the fifteen⁴ decades of the Rosary instead of the divine office of that day. The Holy See has under such circumstances commuted the obligation,

⁴ From a declaration of the Holy Office, 2 July, 1884, the word "Rosarium" in the Faculties given to bishops means the fifteen decades; but the Holy Office left it to the judgment of the bishop to reduce it to the third part, or to substitute other prayers. Cf. Putzer, *Comm. in Facultates Apostl.* (4th edition), p. 290.

and the Rosary will be as obligatory as the saying of the office. Whenever there is a lawful excuse, on account of physical or moral impossibility, the obligation ceases altogether and there will be no need of saying even the beads. By private authority no one can commute the divine office into the Rosary or any other prayers; hence one has strictly to attend to the words of the Indult and see under what conditions it allows the recitation of the beads instead of the divine office.

He who can without great difficulty recite at least a part of the divine office cannot excuse himself from the entire office, for Pope Innocent XI condemned a proposition which reads: "He who cannot recite Matins and Lauds, but can recite the minor hours, is held to nothing on the ground that the major part draws to itself the minor."

How far is it sinful to neglect by one's own fault to say part of the divine office? All authors give the same answer: He who omits either the entire office of the day or a notable part commits a grave sin. They are likewise unanimous in asserting that a small hour is a notable part and its culpable omission is a grave sin. The reason given by all is that the purpose of the Church in appointing official prayers for those different hours is a very important one. The argument is not very convincing, because, for example, of another principle which is commonly held by theologians, viz., that a light matter cannot be prescribed *sub gravi* by the legislator. I am aware, of course, that the authors also state that if the *materia levis* becomes serious on account of certain circumstances or on account of the importance of the legislator's purpose, the light matter may become important and can be prescribed *sub gravi*. In the case of the divine office each single hour, which in itself is undoubtedly a light matter, is said to become important because of the purpose of the Church in prescribing these prayers. This is rather puzzling, for it is a well-known principle that the reasonableness of the purpose in making a law is itself a necessary prerequisite for prescribing its observance. No law can be passed without a sufficiently weighty purpose; otherwise it is no law. When the reasonableness of the law is established, we ask how far the law is binding and to ascertain this we must examine the object or

matter prescribed. If the matter demanded by the law is serious, the lawgiver must be supposed to have meant it to bind seriously. To prove, however, from the purpose of the law the gravity of even a small part of the obligation imposed seems to be tantamount to saying that the law commands something serious because it is a serious law. It is somewhat strange that authors commonly repeat the very same argument, though the Church has never declared that the recitation of a small hour of the divine office is binding under grievous sin.

Can the liturgical office of the day be exchanged for another? By the liturgical office of the day is understood that peculiar office prescribed by the Church according to the respective calendar or *ordo* which one is obliged to follow. The secular clergy have an *ordo* of feasts and offices which varies from that of some Religious Orders. Each cleric must recite that office which the rubrics and regulations of the Church require of him. The S. Congregation of Rites was asked whether a cleric in major orders satisfies his obligation if he, either of his own accord or by request, joins other clerics in the recitation of an office different from his own? The answer was: "Generally speaking, such a one does not fulfil his obligation."⁵ It may easily happen that one would wish to recite the office with a friend. If two such priests for one reason or another have different offices that day, they cannot say the office together, as the fact of accommodating another is not a sufficient reason for changing one's own office? The answer of the S. Congregation indirectly acknowledges as lawful the exchange of one office for another for weighty reasons.

From this answer of the S. Congregation one must conclude that the familiar axiom "*officium pro officio*" is not true in all its extent. When another office is said by mistake, we can readily understand that the Church would not want to oblige the priest to repeat the office, and in this sense the axiom "*office for office*" may be safely followed. Disregarding at will the laws and regulations governing the recitation of the divine office cannot be justified, if one admits at all that they

⁵ S. C. R., 27 January, 1899; *Decreta Auth.*, No. 4011.

have the force of law. Do the rubrics of the Breviary and the decrees of the S. Congregation of Rites possess the force of law? Undoubtedly; for the bishops have been told by the S. Congregation of Rites* that they are bound to enforce, even by ecclesiastical censures, the observance of the rubrics and the decrees of the Congregation. The legislative authority of the S. Congregation of Rites cannot be questioned, for we read in a decree of 23 May, 1846, that "the decrees issued by the S. Congregation of Rites and all answers to doubts proposed which are given formally in writing have the same authority as though they came immediately from the Supreme Pontiff, even though they were not referred to the Holy Father at all."† Hence by the common consent of theologians the rubrics of both the missal and the breviary bind in conscience, more or less severely, according to the importance of the subject-matter of these laws. The condemned proposition of Pope Alexander VII, 18 March, 1666, is well known. It reads: "One who recites on Palm Sunday the Easter office satisfies his obligation." A double offence against the law of the Church is committed by following the condemned opinion, first because the nature of the two offices differs so widely; and second, because many more prayers are prescribed on Palm Sunday than in the Paschal office.

Finally the law of Pope Pius X in the Bull *Divino afflatu*, 1 November, 1911, must be mentioned in which he rules that those who are bound to the recitation of the divine office according to the Roman Rite "should know that they cannot satisfy this so grave duty, unless they use this Psalter as we have arranged it." Therefore one does not fulfil the obligation of reciting the divine office unless one follows at least in substance the new arrangement of the Psalms for the various offices. Now on the feasts of most Saints which rank below the doubles of the second class the Psalms at all the hours must be taken from the current feria. Supposing a priest recited the office after the former arrangement, does he fulfil his obligation? The answer will depend on the understanding of the above quotation from the Bull *Divino afflatu*. Does that law mean to say that each transgression of the new Rub-

* S. C. R., 17 September, 1822; Decreta Auth., No. 2621.

† S. C. R., Decreta Auth., No. 2916.

rics is a serious matter? I do not think the law is to be understood in that extremely severe sense. Those who pay no attention at all to the new Psalter, certainly do not satisfy their obligation, unless in some particular case moral impossibility or ignorance excuses. Likewise the recitation of a votive office instead of the liturgical office of the day does not seem to satisfy the obligation, as these votive offices are expressly abolished.

In case, however, one recites now and then, without sufficient excuse, an office of the day according to the former Rubrics, I do not dare say that he has not satisfied his obligation at all. I suppose that he follows the new Psalter as a rule. The occasional deviation from the new laws does not appear to be a serious matter, for on many days the office is not changed at all by the new regulations and the changes depend to a great extent on the rank of the office. Thus, for example, the office of St. Monica, 4 May, being a double in the Roman breviary, will have all the Psalms at all the hours from the current feria, whilst if the same feast were a double of the first class, e. g. in churches where St. Monica is the Patron Saint, the Psalms would be said according to the former arrangement of the breviary. Such deviations, therefore, are rather a change of the rank of a feast and do not seem serious enough to say that the offender in question has sinned gravely against the laws of the Church.

STANISLAUS.

AN OLD LATIN POEM IN HONOR OF ST. EDMOND OF CANTERBURY.

The Bollandist editors at Brussels have just published ¹ a Latin poem in honor of St. Edmond recently discovered by M. Godefroid Kurth, the erudite director of the Belgian Historical Institute in Rome, among the Vatican Library MSS. of the thirteenth century (Palatin. lat. 443). The poem consists of fifty-six hexameter lines written by a Saxon monk who calls himself Johannes. He modestly disclaims any merit in his work, and states that he composed the verses in honor of the beloved Bishop designedly in such simple form as to be

¹ *Analecta Bollandiana*, tom. XXXII, fasc. 1, 1913.

easily intelligible to the uncultured; because he feared that if his poetry were difficult it would not be pleasing to the little children, who would thus be hindered from thinking well of the Saint:

Praesulis Emundi dilector Saxo Johannes
Hos versus pueris ideo fecit pueriles
Nam si difficiles essent timuit reprobari
Et sic Emundum sanctum minime venerari.

The poem appears on the front page of a folio volume of the thirteenth, or perhaps the beginning of the fourteenth century. The book comprises a set of exhortations, and belonged at one time to the Cistercian Abbey of Our Lady of Schoenau in Germany, for it bears on the first page the following inscription: "Liber sancte Marie virginis in Sconaugia in armatorio poni debet", and at the foot of the last page (fol. 21) this further notice to the reader: "Iste liber est beate Marie Virginis in Schonaugia Cisterciensis ordinis Wormaciensis dioecesis."

The writing of the poem is contemporary with that of the above note, that is to say it belongs to a period not long after the death of St. Edmond, for it gives the report of the miracles wrought at the tomb of the Saint as if they were of recent occurrence, and had become known to Friar Johannes at successive stages. Some of the facts alluded to by him are wholly new, inasmuch as there is no mention of them in the extant biographies of the Saint. Of these latter there exist at least four. The first was written by the brother of St. Edmond, a certain Robert Rich; the second is the work of Robert Bacon, the remaining MSS. are by two monks, Bertrand and Eustace. Wallace's *Life of St. Edmond of Canterbury from Original Sources* (London, 1893) embodies the material contained in the accounts of Robert Rich, Robert Bacon, and Friar Eustace. Bertrand's biography of the Saint is found in the *Thesaurus* of Martene and Durandus. There exists also a monograph by Albert, Archbishop of Livonia, which gives details of the canonization and the solemn translation of the Saint's relics. Besides this, there are some documentary papers on the Saint's life and death in the *Chronica Majora de Mathieu Paris* (edit. Luard).

It will be remembered that the Saint died 16 November, 1240, in the monastery of the Canons Regular at Soisy in the Champagne. He had been previously at the Cistercian abbey of Pontigny in the diocese of Auxerre, France, where St. Thomas à Becket had found refuge under similar circumstances of exile from home, a century earlier. St. Edmond was canonized less than ten years after his death, by Pope Innocent IV.

A word needs to be said in reference to the disposition of the poem and the interpretation of some of its expressions.

It appears that monk Johannes had been moved to compose his verses by the reports, as stated above, of the miracles wrought at the tomb of St. Edmond, for whom he had a particular veneration. Finding no available parchment whereon to write his thoughts he utilized a volume in the library of the Cistercian monks, the front page of which allowed enough room for two columns of hexameter lines. Accordingly he wrote his first thirty-nine lines on that page as a tribute to the Saint, and added two antiphons, with a prayer to be said at the end.

Afterward he apparently heard about some new miracles, which, says the Bollandist annotator, probably occurred during his own time. Accordingly he added seven more verses after the prayer. Later on fresh reports came to him of wonderful doings at the Saint's tomb, and not finding room on the lower part of the page, he utilized a little blank space in the corner at the top of the page, writing in two columns (vv. 48-51 and 52-57). Next he added above the second column the admonitory rubric.

Versus subscriptos devote tu lege lector
Presulis ad laudem patris Emundi potiorum.

Friar Johannes mentions (vv. 6-7) that St. Edmond went from Clairvaux to Pontigny. None of the other biographies seems to know of any sojourn of the Saint at the abbey founded by St. Bernard. The meaning of verses 11-14 is somewhat obscure. Eustace relates that the Saint when dying exclaimed: "Tu es, Domine, in quem credidi, quem dilexi, quem amavi, quem praedicavi, quem docui, et tu mihi talis es, quod

non quesivi in terra nisi te." But this hardly explains the sense of the words which follow: "condempnans omnem qui sepeliret in urbe," to which a marginal note ("Praedicatores") is added. What the latter word means is not clear, unless it refers to some expressed wish on the part of the Saint that his body be taken to Pontigny instead of being interred in the church at Soisy, which in the mind of the annotator may have been that of the "Praedicatores". Eustace says, however, that the heart of the Saint was interred at Soisy, which is about two days' journey from Pontigny. On 20 May, 1240, the remains were solemnly transferred to Pontigny. Bertrand seems to think that the heart and entrails were taken to S. Jacques de Provins.

Verse 21 makes reference to a kind of *auto-da-fé* or test of the worthiness of Boniface of Savoy, St. Edmond's successor. No mention of such a trial is made in the other biographies. The miracles related in verses 23-31 are likewise unknown to the annalists. Mathieu Paris speaks of thirty persons raised from the dead. In like manner the details mentioned in vv. 40-46 and 51-56 are unknown to the old biographers.

We have taken the liberty of adding some punctuation marks, to make the sense more apparent, though such grammatical helps were rarely deemed necessary, even in later medieval MSS. It may be of interest to notice the play on the word Edmond (*mundis Emundi precibus* and *pro mundo mundi vespere*) which, considering the age in which the writer of the verses lived, would seem to have been intentional.

M. Kurth thinks that the poem was written at Pontigny, and that Friar Johannes had not known the Saint either personally or through the chronicles of his life, but took apparently for granted that the mother abbey of Clairvaux must have sheltered him before he came to Pontigny, and that he died in the latter place.

Versus subscriptos devote tu lege lector
Presulis ad laudem patris Emundi potiozem.

1. Presulis Emundi semper memor esto fidelis.
Hic humilis per quem cunctis pia gratia fulsit.
Emundus vite fuit a puero venerande,
Presule quo recta fuit Anglia tota pudice.

5. Qui patria pulsus adversa tulit patienter
Pauperie tali Clarevalli sociatur
Indeque depulsus pervenit Pontiniacum,
Quo remanens humilis donec moreretur ibidem
Ante diem mortis tribuit donaria servis.
10. Atque dedit celis servo regnare fideli,
Qui moriens dixit Christum se semper amasse,
Condempnans omnem qui se sepeliret in urbe.²
Intactum corpus abstracto corde remansit
Solum ejus corpus pervenit Pontiniacum.
15. Cilicium grossum fuit ipsius in cute strictum,
Quod nemo scivit nisi morte sua celebrata.
Cujus tumba satis pretiose facta probatur
Auro cum gemmis (valde Emundum decet alium)
Quam corpus sanctum bene conditur immaculatum!
20. Cuius adhuc membra valde incorrupta quiescunt.
Ejus successor signum petiit cyrotece³
Sed pater Emundus binas porrexit eidem;
Et facies vino mundatur cottidiano
Infirmi de quo potati salvificantur;
25. Cuius equi tactu fit cernens femina ceca;
Ad puteum venit haurire puella fluenta
Que fregit cubitum cum collo lapsa deorsum
Hec domine propria cuiusdam manserat ante
Sed causa cure dedit hanc matrona beato
30. Emundo, per quem sanata puella revixit.
Centum defuncti per eum sunt vivificati.
Sic qui se stravit Deus almus glorificavit
Cuius nos precibus Deus adiuvet omnibus horis
Sic ut in eternum vivamus semper agamus.
35. Presulis Emundi dilector Saxo Johannes
Hos versus pueris ideo fecit pueriles,
Nam si difficiles essent timuit reprobati
Et sic Emundum sanctum minime venerari.

A. Mane nobiscum maneat
mundis regnans in mentibus
Rex, et nobis provideas
mundis Emundi precibus.

² Here a marginal note adds the word *Praedicatores*.

³ In the margin the words "*si dignus habeatur pontificatu*" have been added by a later hand.

A. Custodi nos in noctibus
 Emundi precum munere
 Qui traditus est hostibus
 pro mundo mundi vespere.

Collecta.

Beati Emundi confessoris tui atque pontificis, quesumus Domine, oratio et in presenti gratiam tuam nobis tribuat et gloriam in futuro. Per.

- Cum tenerum natum valido languore gravatum
 40. Tristes et flentes iam vellent ambo parentes
 Ad tumultum tanti sanandum ducere sancti,
 Non prius elatus est infans quam reparatus.
 Ad sacra pontificis veniencia dum properabat
 Cuiusdam claustrum monachus cui dextra negabat
 45. Officium motus membrum currendo recepit
 Et medico tali grates hinc reddere cepit.

- Presulis a digito rex aurum ferre volebat
 Anglicus, hos presul palmam claudens proihibebat;
 Quod tamen orante monacho quem presul habebat
 50. Pre reliquis carum regem deferre sinebat.
 Ydropicus monachus turgescens corpore mire
 Pontificis tumbam cum non sineretur adire,
 Et sine consensu patris nichilominus iret,
 Ac se sanari sic impetrare nequiret,
 55. Ad claustrum remeans mox ut de more petivit
 Prostratus veniam, surgens bene sanus abiit.

THE TRADITIONAL IDEA OF SACERDOTAL VOCATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In your issue of November last is a very able article on the subject of priestly vocation. In my opinion the paper in question loses much of its cogency by overstraining the argument. St. Paul is quoted by the learned author to prove that, to begin with Aaron, "the pattern and exemplar of the call to the priesthood of the New Law", there is no question of subjective feeling or even inspiration of the Holy Ghost; in fact, not a word about "vocation". And yet the plain words of St. Paul are these: "Nec quisquam sumat sibi honorem sed qui *vocatur a Deo* tamquam Aaron." Christ was God. He

calls—*vocat*—"sequire me". "There was no subjectivism in their call to be fishers of men; they had not even an idea of it, much less a strong persevering inclination";—the learned author might have added, that they inwardly struggled against it. But St. Paul seems to imply they would do so at their peril: "Woe is me, if I preach not the Gospel." Even writers like Father Bacuez, and others who hold or held his views, would not argue, I imagine, that the inclination—*attrait*, as the French call it—contradicts the words of the Master: "Non vos me elegistis, sed ego elegi vos." The inclination, the *attrait*, would argue in favor of "Ego elegi vos"—a vocation.

In commenting on the practice of the Apostolic Church Fr. Wirth refers to the custom of the early centuries, when men were compelled to receive Holy Orders, whilst others fled to escape the dignity. I believe this has also happened in later ages; but it strikes me these cases refer, as a general rule, more to the dignity and responsibility of the episcopate than to the simple priesthood. "Evidently," says our author, "these saints had not that idea of vocation." I should say rather that a distinction may be made between the vocation of saints and of ordinary mortals. Jonas certainly was *called*, and he tried his best to escape. We cannot imitate the saints in *everything*; in some things we can only admire, perhaps wonder. But we can always humbly adore God, "qui est mirabilis in sanctis".

In his argument taken from the Ritual, Fr. Wirth winds up by saying: "Reading modern books on vocation we would expect that the question he (the Bishop) is about to ask is concerning their vocation: 'Scisne illos *vocatos* esse?' It is not. He seems to know nothing of such a requirement. 'Scisne illos dignos esse?' Are they fit—*idonei*? That is the question asked." Well, is it not simply a matter of words? "Nec quisquam . . . sed qui vocatur a Deo tamquam Aaron"—"Veni, sequire me"—"Ego elegi vos."

The argument from the Council of Trent is strained in like manner (Chapt. XIII): "To seminaries must be admitted only those 'quorum indoles et voluntas spem afferat' . . ." Where did they get the "voluntas"? Fr. Wirth will not see in that anything like a vocation. "It is a question of good

character and good will, of idoneity, in a word." And what does "idoneity" mean, if not *having signs of a vocation*? Moses indeed had no need to inquire from Aaron whether he had a vocation. God Himself had told Moses to consecrate him. He was diffident only about his own fitness.

Now I do not impugn Canon Lahitton's thesis; nor do I disagree with Fr. Wirth's comments. The Roman decision is clear enough. But being so refreshingly clear, there is surely no need to encumber it with far-fetched or strained arguments; and it is only with these that my criticism is concerned. Even in the Roman decision a saving clause is included: "*saltem necessario et de lege ordinaria*". Examples from Scripture and from the lives of the Saints are thereby, as it were, excluded from the ordinary proceeding.

Hence the Bishop calls, and he is guided in his call by superiors of the seminaries. But in insisting upon this I venture once more to suggest that Fr. Wirth stretches his argument beyond what is necessary, or what it is naturally—or, shall I say, theologically?—intended to bear out. Our author says: "The seminarist . . . can accept the call to orders when it comes to him . . . knowing that it comes from God through the bishop whom the Holy Ghost appointed to rule the Church." I once asked a very holy and learned bishop, what was the teaching of the Church in this respect: "Was the Episcopate appointed by the Holy Ghost, or could it be said of any individual bishop that he was appointed by the Holy Ghost?" His answer was: "We need not believe the latter part of the proposition, though the former is '*de fide*'." My contention is that arguments are weakened by being labored.

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DOES THE PRIVILEGE OF REQUIEM MASSES, GRANTED BY INDULT CEASE BY REASON OF THE NEW RUBRICS?

From various quarters inquiries have come to us about the continuance of indults, granted to priests, to celebrate Requiem Masses on feasts of minor double rite and privileged ferias which otherwise forbid such celebration. We answered in the November number (p. 615) a doubt on this subject, but

return to it once more in view of certain necessary distinctions to be made in regard to the interpretation of privileges which contravene the general liturgical law.

The privilege to celebrate Requiem Masses on days not hindered by a major double, or a feast of the first or second class, or of precept, or a privileged vigil, ferial or octave, is usually either granted as a strictly personal privilege (as a favor to an individual in consideration of his particular position, need or services¹); or it is extended to a number of priests within a limited territory. In the latter case the privilege is either simply local, and as such attached to certain places, altars, churches, or sanctuaries; or it is mixed: that is to say, it is personal in so far as it is not dependent on being used within a certain church or at a certain altar, but goes with the priest who celebrates; yet it is local in the sense that it is granted to priests within a certain diocese or district or congregation.

In the case of all privileges there is a general law whereby they cease under two conditions,—when they are revoked, or when the cause for which they were granted ceases. “*Extinguitur privilegium deficiente causa finali aut conditione personali, reali, vel temporali, sub qua fuerit concessum.*”²

Privileges that are pure favors, granted without special consideration apart from the person to whom they apply, do not expire with the cessation of their cause. Hence the *strictly personal* privilege to celebrate a Requiem Mass granted to a priest as a reward of service, or in return for a charity or an alms, would not cease simply by reason of new legislation, unless the privilege were expressly revoked.

In the United States, and in most other English-speaking countries there are, apart from the personal privileges to individual priests, two classes of indulgences to celebrate Requiem Masses on days otherwise prohibiting such celebration. One is a faculty among the “*Facultates Apostolicæ*” (Form. I, Art. XX) granted to bishops, apostolic vicars, and prefects throughout the United States: “*Singulis Secundis Feriis, non impeditis officio IX lectionum, vel, eis impeditis, die imme-*

¹ Thus a chaplain who has the care of a mortuary chapel, or a priest whose eyesight prevents him from following the prescribed diocesan or religious ordo, might obtain the privilege as a personal favor.

² S. Alph., *De Privil.*, 14-17; Reiffenstuel, L. 5, tit. 33, n. 125.

diate sequenti, celebrandi missam de Requie, in quocumque altari, etiam portatili, et liberandi animas secundum eorum intentionem a Purgatorii poenis per modum suffragii." This privilege is personal in so far as it goes with the priest, and does not depend on the locality or the special altar on which he happens to celebrate Mass. But it is general in the sense that it is granted as an exception to the ordinary liturgical observance for the whole territory of the United States.

In addition to this faculty certain bishops allow the priests in their respective dioceses the privilege of celebrating private Masses of Requiem several times a week.

Other priests, by reason of their being members of certain confraternities, or of having the direction of local branches of the Society of the Propagation of the Faith, enjoy the privilege of saying a Mass of Requiem once a week on the day of their choice. All these privileges are legitimate concessions, although they have led in some places to the exclusive celebration of Requiem Masses during certain seasons of the year.

DO THESE GENERAL INDULTS CEASE

under the new legislation of the *Divino afflatu*?

Inasmuch as they were granted by reason of the privileged altar which thus conveys a plenary indulgence to the souls in Purgatory and which required that the Mass be a Requiem Mass, we believe that they cease on those days on which the privileged altar is hereafter accorded to the Mass of the day. For by the new legislation the indulgence of the privileged altar is attached to the celebration of the Mass of the day. "Cum autem ut applicari possint indulgentiae altaris privilegiati, missae defunctorum debuerint hucusque in nigris celebrari, Summus Pontifex easdem indulgentias in posterum benigne concedit, licet missa dicatur de feria, cum oratione pro defunctis." This is to say that, if the ferial Mass is said on a minor double feast, as may hereafter be done, the oration for the dead is to be added; and in that case the indulgence of the privileged altar is gained, as it was heretofore by Requiem Masses.³

³ Whether the indulgence is gained by saying the Mass of the feast on days when a ferial Mass is permitted with the oration for the dead, appears to be an undecided matter. Burton and Myers (*The New Psalter and its Use*, p.

The privilege of choosing between the ferial and the festal Mass on minor doubles extends to those ferias only which have a proper Mass formulary of their own. In these cases the indult of the privileged altar can be no longer alleged as a reason for celebrating a Requiem Mass, and "*deficiente causa finali*" lapses, at least during those seasons when the liturgy has special ferial Masses.

For analogous reasons the privilege of saying a Requiem Mass would seem to cease on days on which special provision is made for offering the Mass of the day for the souls in Purgatory, even though it excludes the indulgence of the privileged altar; that is, if we assume that the privilege of the Requiem Mass was granted not so much for the purpose of having a privileged altar, as for making it a service for the dead. Since the oration *pro Defunctis* is inserted in the ferial Masses, the only difference would be in the danger that Masses in black color and having the formulary of the Requiem Mass might become obsolete. But this difficulty has been obviated to a large extent by the general rubric that hereafter, at least during Lent, one Mass for the dead may be said on the first free day of each week. According to the new rubrics, every one of these days in Lent has its special ferial Mass; that is, the kind of Mass which the new legislation is especially intended to restore. Besides this, there remain several days outside these ferial seasons when a *missa de requie* may be said either by privilege or for devotion sake.

It would seem to follow from these facts and principles that the privilege of the Requiem Mass, heretofore granted by diocesan or regional faculty (for a body of priests or a territory such as the United States), may not be used on days on which the Church has set aside in her ferial formulary of the Mass a liturgy binding the whole body of the Church. Requiem Masses, hitherto celebrated by special indult, not personal in the strict sense of the term, would therefore be prohibited on all days to which a ferial Mass is assigned in the missal. This is the simplest manner in which we can state the application of the law if we would harmonize it with the

136) favor the affirmative. Trille (La Constitution Divino Afflatu, p. 257) denies it; the Ordo (Pustet) makes it depend on the terms of the Indult or the faculties of each particular diocese (Monita 7, a).

aim of the Holy See to restore the celebration of ferial service in the universal Church: "Jam in praesenti restauranda censuimus. . . ut in sacra Liturgia Missae antiquissimae de Feriis, praesertim quadragesimalibus locum suum recuperarent." ⁴

On other days of the year the former privilege granted to our clergy in virtue of the Apostolic Faculty (Form I, n. 20) appears to be still available.

Analogous to this conclusion is a recent decision of the S. Congregation. When asked whether a certain class of Requiem Masses celebrated out of devotion on anniversaries of the dead, are excluded by the new legislation, it answered: "Quum ex nova rubrica tit. X, num. 2, Missae privatae Defunctorum in Quadragesima non liceant nisi prima cujusque hebdomadae die non impedita; quaeritur utrum haec prohibitio generalis sit, atque recurrente Festo semiduplici aut feria, missas etiam privatas quidem seu lectas, sed de anniversario alicujus defuncti ex propinquorum devotione celebrari postulatas involvat?—*Affirmative.*" ⁵ Of similarly analogous bearing on our subject is a decree of 22 March, 1912, which affirms that particular offices granted to certain dioceses, orders, or religious congregations by special indult, are suppressed or revoked by the new rubrics. "Quum quibusdam Dioecesis, necnon Ordinibus aut Congregationibus Religiosis, Indultum a S. Sede concessum fuerit quaedam Officia particularia semel aut pluries in mense aut in hebdomada, imo etiam singulis anni diebus, exceptis solemnioribus celebrandi, ex. gr. SS. Sacramenti, SS. Cordis Jesu, B. M. V. Immaculae, etc. sive sub ritu semiduplici, sive etiam sub ritu duplici minori aut majori, ita ut videantur non Officia votiva, sed quasi Festiva, quaeritur an ista Officia comprehendantur inter Officia Votiva quae a novis rubricis (tit. VIII, num. 1) suppressa declarantur? Resp. *Affirmative.*"

To sum up. The Indult permitting a Requiem Mass on feasts of minor double rite is, on the general principles of liturgical and canon law, no longer available on Vigils, Ember days, Monday of Rogation, and in Lent. For other days of

⁴ Const., *Div. afflatu*, n. 6.

⁵ S. R. C., 19 April, 1912, ad. VII.

the year the matter is not clearly decided and thus permits liberty of interpretation. The Ordinary would be entitled to make a decision for his diocese, pending the issuing of a definite law of universal application. Strictly personal privileges are to be interpreted by the terms of their concession.

THE DIRECTION OF SEMINARIES BY THE SECULAR CLERGY.

To the Editor, *THE ECCLESIASTICAL REVIEW*.

May I add a further word to the discussion provoked by "Pastor Fogy". I would do so because I feel that his critics have all but ignored his chief contention, which seems to be that the degeneracy he bewails is due in some measure to the influence of the secular priests in charge of seminaries.

Pastor Fogy offers us a contrast. On the one hand are the "seminaries conducted by order men, or in the old countries," where were maintained "the old religious standards of the Sulpicians and Oblates", whose product was "the last generation of priests", "the older Irish and German priests", now represented in the "many exceptions" to the sad rule he so lugubriously laments. On the other hand, are "our seminaries", which give "modern training without spiritual training", whose product is the "more modern" priest, so numerous that, by contrast, his betters are but "exceptions". In view of this contrast, of this "marked difference" between the old order and the new, Pastor Fogy "holds it to be a great pity that the Religious are being replaced by the secular clergy as directors of our seminaries". The implication is evident.

But what of the facts? Who were the directors of seminaries in which the "last generation" of our priests were trained? By the "last generation" I may presume that Pastor Fogy means those who were ordained in the 'sixties or 'seventies of last century. In Germany the troubled times left clerical training then almost entirely in the hands of the secular clergy; and so it remains to this day. In Ireland, too, nearly every theological seminary was in their keeping. In fact, even to-day every general theological seminary, not in Ireland alone but in the British Isles, is directed by seculars, except All Hallows, which was confided to the Vincentians only in

1892; though in Maynooth (since 1888 only) two Vincentians have served as spiritual directors on the otherwise entirely secular staff. In our own country the deservedly lauded last generation of priests was trained in theological seminaries conducted by seculars quite as generally as in those directed by societies or orders. The latter body counted, among others, the Vincentian Seminaries at St. Louis (1816), and at Niagara (1867); the Franciscan Seminary at Allegany (1849); the Benedictine Seminary near Pittsburgh (1846); and the venerable St. Mary's at Baltimore (1791), whose name suggests the considerable influence which the seminaries of St. Sulpice at Montreal and Paris exercised in the moulding of the American Clergy. On the other hand, the secular clergy had, among others, the great provincial seminaries of St. Francis, Milwaukee (1856); of St. Joseph, Troy (1865-1896), which gave so many worthy priests to all New York and New England; Mt. St. Mary's of Maryland (1808); Mt. St. Mary's of the West (1851); and St. Charles' at Philadelphia (1832), under the charge of the Vincentians from 1843 to 1854, but since then conducted by the secular clergy. With these may be numbered the American College at Rome (1859).

All the above-named seminaries still flourish under the same control, save secular Troy of cherished memory. In the province it served arose four diocesan seminaries, only one of which was from the first in secular hands—St. Bernard's at Rochester (1893). St. John's at Boston (1884) and St. Joseph's, New York (1896), were, in these deplorable "modern" times, conducted by the Sulpicians until, respectively, 1911 and 1906, when they reverted to the secular clergy. The fourth, St. John's, Brooklyn (1891), is conducted by the Vincentians.

These facts need no comment. Incomplete though they be, they are thoroughly representative. They speak for themselves, and serve best to expose the shallowness of Pastor Fogy's contention. They show at least that neither secular nor society priests have the monopoly of efficient clerical education. The writer could speak only the best of non-secular seminaries, their men, their methods, and their product. He has only sympathy for pessimistic Pastor Fogy. He leaves to

sensitive "assistants" the vindication of the honor of their outraged order. But he deems it not out of place to say a concluding word in praise of the magnificent work done, no less in the present than in the past, by secular priests who, in unalluring seminary cloisters have, under God, helped more than any others to make the German, Irish, and American priests the pious, virtuous, learned, dignified, and wonderfully efficient body they have shown themselves to be, and still are, in our land.

VINDEX.

KHAMMURABI AND AMRAPHEL.

(A Reply.)

To the Editor, THE ECCLESIASTICAL REVIEW.

In the February number of the REVIEW, Fr. Kleber identifies Amraphel and Ellasar of Gen. 14 with the Babylonian Khammurabi and al Larsa. This is the important point; on this we agree. On the way in which Khammurabi became Amraphel, and al Larsa was written Ellasar, he takes issue with me. The issue is not a serious one. So many various and probable turns have been taken, to twist the cuneiform ideogrammatic names into the mould of the Hebrew alphabetic names or vice versa, that we have under consideration only the choice of the more probable turn to take.

At the outset, let me pick a little flaw in a misunderstanding of my words by Fr. Kleber. He writes: "I suggest the following derivation of the Biblical Amraphel from the Babylonian Chammurapi which is somewhat *more honorable* to the Biblical *author* or *scribe*."¹ My suggestion had nothing to do with the Biblical *author*, nor with the *scribe* who took down his dictation; but had regard only to the scribe who, long after the time of Moses, probably after David's reign, transliterated from cuneiform into alphabetic Hebrew the chapter in question. I wrote:

If this be true (that Phœnician script was not used in Palestine before the time of David), then *cuneiform writing was most likely employed by the scribes of Moses*. At times we might clear up diffi-

¹ Italics mine.

culties of our Massoretic text by this working hypothesis of the *use of an ideogrammatic or a syllabic script*. Take for instance the names of the kings whom Abraham defeated about 2100 B. C., as they are preserved to us in the fourteenth chapter of Genesis. These names may have been preserved in a *cuneiform clay cylinder*. Later on the Jewish scribe, who transliterated the chapter in Phenician script, may have handed down to us mutilated forms of the names. In this way Ellasar was written for al Larsa. Ammurapi, the Amorite name of the Babylonian Khammu-rabi, was miswritten Amraphel. How this? Because we know that the same cuneiform sign stood for both *pil* and *pi*. The scribe may have read Am-rapil for Am-rapi or Ammu-rapi.²

In the above citation there is no question of transliteration in Phenician script by the *scribes of Moses*; "cuneiform writing was most likely employed by" them. The *later Jewish scribe* is said by me to have done the transliteration from ideogrammatic to alphabetic forms of the names of the kings. It would have been rather a serious matter on my part to have suggested that the *inspired author* mutilated his documents. I emphatically disavow such a suggestion.

But how about the *later Jewish scribes*? Well, in the first place, the Fathers have laid much blame upon their should-ers; nor have exegetes made any remarkable attempt to defend them from the charge of *mutilation* of the sacred text—quite the contrary. Secondly, such *mutilation* as I suggest is not in the least dishonorable to a *mere scribe*. Names of persons and of places change with time. Why, the ancient name Colonia has in the course of time been mutilated by the inhabitants to such an extent that some of them call the place Cologne and others Köln; and neither mutilation is held in dishonor. So, too, may it have been with the cuneiform Hebrew text of Moses. Originally the sign for *Ammu* was read by the Hebrews *Amm*. *Ra* was correctly retained. For a while *pi* was properly understood. In fact Schrader thinks *Amraphel* is a corruption for *Amraphi*.³ I prefer the opinion of Sayce, Professor of Assyriology in Oxford,⁴ who deems that the sign for *pi*, being identical with that for *pil*, came in

² ECCLES. REVIEW, December, 1912, p. 715.

³ Cf. *Hastings' Dict. of Bib.*, s. v.

⁴ Cf. *Expository Times*, October, 1912, p. 37.

time to be understood *pil*; and so the scribe transliterated *pil*. As for the evolution of *pil* into *phel*, that is easy to surmise. The ending *el* is so common in Hebrew proper names, the *il* quite naturally, almost inevitably, became *el*. Then euphony demanded the aspiration of *p* into *ph*; and presto, *pil* became *phel*! That is all I meant by the *mutilation* of the cuneiform name in transliteration.

As for Fr. Kleber's derivation, I cannot find it in Muss-Arnolt (*Dictionary of the Assyrian Language*); *Oxford Hebrew Dictionary*; Gesenius-Buhl, *Hebräisches Handwörterbuch*,—nor in any other work, where I should expect a derivation "not substantially new". It would be interesting to know what Assyriologists like Sayce support Fr. Kleber's derivation.

The change of *Larsa* to *Lasar* we both admit. I have called the change a *mutilation*. Fr. Kleber uses the more honorable term *metathesis*.

WALTER DRUM, S.J.

THE "SUFFRAGIUM SANCTORUM" AND THE "ORATIO PRO ANTISTITE" IN THE NEW OFFICE.

Qu. In the *New Psalter and its Use* (published by Longmans) I find it stated on page 113 that the Suffragium Sanctorum is not to be said in Advent and Lent. The rubric in the Breviary does not seem to bear out this statement. Is it correct?

Has the Bishop Auxiliary of the Diocese to insert the name of the Ordinary?

Resp. 1. For the word "Lent" the word "Passiontide" should be substituted in the admirable manual referred to.

2. Titular bishops are not obliged to insert the name of the Diocesan within whose jurisdiction they are active or live. "An versiculus Oremus et pro Antistite nostro N. cum suo responsorio, nuperrime inter preces feriales insertus, dicendus sit etiam ab Episcopis Titularibus cum pronuntiatione nominis Episcopi Dioecessani? *Resp.* Episcopos Titulares non teneri." (S. R. C., 22 Mart, 1912.) The same principle holds good here, as in the Canon of the Mass, since the bishops titular are supposed to be under the immediate jurisdiction of Rome.

THE MENTAL PROCESS IN INSPIRATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

As there appeared in your last issue¹ certain statements from the pen of Fr. Drum, S.J., which after serious reflection strike me as being immature, if not indeed unfair, I beg leave to offer the following corrections:

First Statement.—In the given cases of Biblical exegesis Fr. Fonck, S.J., is referred to as saying that "the sacred writer *stated phenomena* and not scientific facts." Thereupon Fr. Drum adds: "Fr. Reilly, O.P., says that Fr. Fonck *in this wise* fails to give the best defence of inerrancy; and pits the Lagrange theory against that of Fonck."²

If Fr. Drum will look again, he will find that, *so far as this first statement goes*, it ought rather to be worded thus: "Fr. Reilly, O.P., says that Fr. Fonck *in this wise* holds '*a similar view*,'"—let me say now *the very same view* as Fr. Lagrange; namely, that "the sacred writer *stated phenomena*, and not scientific fact". Nor should Fr. Brucker, S.J., be associated with the origin of this explanation, for it is found in application, on the pages of St. Thomas: "*ea secutus est (Moyses), quae sensibilibus apparent.*"³ It is needless to add that this opinion is also mine.

Second Statement.—"The latter (Fr. Fonck) admits no error *in the statement of the sacred writer*";—but, I reply, he *does* admit error *in the mind* of the sacred writer, and it is precisely therein that he differs from Fr. Lagrange. The reader need only weigh my observations *as they stand*,⁴ to see that this is the only point in which I criticized Fr. Fonck.

Yet, since it is not so much the eminent masters involved (although I honor the one, and loyally foster a generous meed of affection for the other) as *the truth itself* that interested me, I may be allowed to give my own view on this psychological phase of inspiration, premising unequivocally that my position has not changed since I wrote for the REVIEW the lines referred to by Fr. Drum. In the January issue of the *Catholic University Bulletin* (page 31), I had occasion to make my meaning clear, as the reader may see from the following extract:

The senses perceive and their impressions are real and true. The mind abstracts and the abstraction is correct. But an error may easily creep into the mental judgment about what has occurred, and be manifested outwardly in a proposition. Error, in its simplest analysis, is the assigning of a concept to an object not its own, or, conversely, the assigning of an object to a wrong

¹ ECCL. REV., Feb., p. 234.

² Summa, I, LXX, I, ad 3m.

³ Ibid., 1910, vol. 42, p. 606.

⁴ See ref. 2.

concept. Now what the mind does by its interior operation is reflected in literary composition as in a mirror. The content of literature is just as certainly a reproduction of concept as concept is a reproduction of object. The whole function of literature is to convey ideas and judgments, be they true or false, in exactly the same condition in which it receives them.

Falsity in literature stands for falsity in the mind dictating it; truth in literature for truth in the mind expressing it. Biblical veracity is therefore not distinguishable from the veracity of the inspired authors, and since this in turn bespeaks the veracity of God inspiring, one of the chief effects of inspiration, after the impulse to write and the awakening of ideas, is so to illumine the writer's mind as to make it impossible for him to mistake one concept for another. Correct judgment is thereby assured and *every possibility of error removed*.

If this "theory (?) of inerrancy" is "dangerous", wherein can we be safe?

However, I wish never to say, nor to think, much less defend, any theory, principle or belief that is contrary to the infallible teaching of Holy Church. Too deeply am I convinced of the truthfulness and sincerity of Fr. Lagrange's words which *for a time* are unnoticed by his critics, but which ring true with love and zeal for the holiest of causes. I quote from *La Méthode Historique*, pp. 12 and 14: "The first duty of the Biblical critics is to be submissive to the authority of the Catholic Church. . . . There is no room for fearing that the Church will ever stray from ancient practice. Now there are few pages more creditable to the human mind than (those which record) the intervention of Church magistracy in matters of Biblical interpretation."

THOMAS A KEMPIS REILLY, O.P.

Dominican College, Washington, D. C.

INVERTING THE ORDER OF MEALS IN LENT.

Qu. As it is permitted to invert the usual order of meals during Lent and take a collation at noon and dinner at night, would it be permitted to invert still further and take a collation in the morning, a cup of tea and roll at noon, and dinner in the evening?

Would it be a sufficient reason for this that a person finds it inconvenient to have a meal at noon?

An answer to the above will greatly oblige

J. K.

Resp. Although there are theologians who maintain that it is not lawful to invert the order of the meal and collation in such a way as to take the latter in the morning and the meal in the evening (with a cup of tea and a "ne potus noceat" at noon), there are others of the contrary opinion. Lehmkuhl steers midway between them, allowing "mutato ordine collationem circiter duabus horis ante meridiem sumere, et pran-

dium differre usque ad tempus vespertinum, ex rationabili causa aut ex regionis consuetudine"; to which he adds: "Inde tamen non fit, ut liceat summo mane jentaculum consuetum sumere pro coenula, meridie plenam refectionem, vespere loco coenulae potum cum frustulo." It will be noticed that he says "*meridie plenam refectionem*", because "*sic enim finis jejunii magna ex parte eluditur*". But even in regard to this practice he admits that "*levior omnino causa sufficit, ut ex dispensatione hic agendi modus permittatur, quam ut a jejunio simpliciter dispensetur*".

Elbel goes still farther, and he seems quite consistent inasmuch as he bases his view on the principle that "Ad substantiam jejunii ecclesiastici requiruntur duae conditiones, scilicet abstinencia ab altera refectione et a certa ciborum qualitate". Then he adds: "scio equidem, Doctores insuper assignare tertiam conditionem, scilicet certum refectionis tempus . . . nihilominus juxta communioem et probabiliorem opinionem, quam Lessius, Laymann, Filuccius et alii tenent, haec circumstantia non est de substantia jejunii, prout vel inde liquet, quia id, quô quantumvis culpabiliter non servatô, adhuc potest et debet servari jejunium; ergo . . ." He then concludes: "Colliges, horam meridianam refectionis legitima de causa, etiam notabiliter praeveniri posse absque omni culpa. Hujusmodi causae sunt: iter . . . urgens negotium, infirmitas, urbanitas, etc."¹ In similar manner Cardinal d'Annibale deals with the question, referring to a discussion of the S. Congregation Poenitentiary, 10 June (19 Jan.), 1834: "Si inversionis supra dictae (i. e. sumendo serotinam refectiunculam infra horam X et XI matutinam, prandium vero differendo ad IV et V horam vespertinam) rationabilis aliqua extet causa, poenitentes, qui hoc more utuntur non esse inquietandos." (See also Noldin, *Theol. Moral.*, II, n. 685, edit. VII.)

In view of the widespread custom in America of dining in the evening, it is quite plain, as founded on a sound principle, that a confessor or spiritual director is within safe bounds of both law and discretion in allowing a person to invert the order, so as to take the collation in the morning and the one meal in the evening, with a slight refection between.

¹ Cf. *Theologia Moral.*, P. Benjamin Elbel, O.F.M. (edit. Bierbaum); *De Natura Jejunii ecclesiastici*, Conferentia XV.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **The Baptist Bible.** Quite a turmoil has been stirred up in the Protestant world by the publication of a new authorized version of the Bible. The authority of the King James version has been so long taken for granted, that some, who still profess belief in that time-honored version as the word of God, question the "right of any sect to set up a new version as the authentic Word of God."

Chief comment has arisen from some rather striking translations. The Hebrew word for Adam is Englished "*the man*". Were we to admit that St. Paul erred in his use of this personal appellation of the first man, and to accept the Baptist correction of the error, we should have to readjust our ideas and torture our wits to fit the Apostle's words to their new setting. For instance, I Cor. 15: 45 would read: "The first man *the man* was made a living soul; the last *the man* was made a life-giving spirit"; which is not very luminous. Wherever the word baptize occurs, the translation *immerse* is bracketed. This is Baptist interpretation, not translation. A saving element is the omission of the doxology from the Lord's prayer. Protestant scholars have long recognized this as a gloss; and yet some of our public-school teachers still pray: "For thine is the kingdom, the power and the glory forever."

2. **The Vulgate-Revision.** Dom Gasquet and his confrères at the work of revision of the Vulgate are to be congratulated upon the issue of their first contribution to the literature of the Vulgate.¹ It will probably be years before the revision is accomplished. Meantime various monographs and texts will appear as by-products. This first publication of the *Collectanea* has the great advantage of a moderate price, eight francs, which leaves it within the reach of many to whom the usual prices of such contributions are prohibitive.

¹ "Collectanea Biblica Latīna, cura et studio monachorum S. Benedicti. Vol. I. Liber Psalmorum juxta antiquissimam Latinam versionem, nunc primum ex Casinensi Cod. 557, curante D. Ambrosio Amelli, O.S.B., Abbate S. M. Florentinae, in lucem profertur," Pustet, 1912, pp. xxxiv-174.

Codex Casinensis 557 is a manuscript of the twelfth century, cursive and clear cut. It is the complete Vulgate together with four Psalters—the Gallican or St. Jerome's translation of the Septuagint, the Roman or St. Jerome's revision of the Old Latin, the translation he made from the Hebrew Psalter, and the new recension which is now issued for the first time by Abbot Amelli.

Rufinus is supposed by the Abbot to have translated this recension of the Old Latin Psalter. Its text in Psalm 21 is critically studied and collated with the possible sources.

3. *Chronology.* While many Protestant scholars are relegating the early history of Israel to the realm of legend and even of myth, Catholics hold to it that the chronology of the Orient proves naught against the Old Testament.

(a) *Biblical Institute's Contributions.* In this matter of chronology of the Old Testament, excellent work has been done by Fr. Anthony Deimel, S.J.² He has had unusual opportunities for the study of Sumerian, Assyrian and Babylonian, under the direction of that pioneer in Assyriology, Fr. Strassmaier, S.J.; and has spent several years doing research-work in the British Museum's Assyriological Department. As Professor of Assyriology in the Biblical Institute, he is contributing a series on Assyriology to the *Scripta Pontificii Instituti Biblici*. Thus far have been issued: "Tabulae Grammaticae Assyriacae" together with "Tabulae Signorum Cuneiformium"; "Textus Cuneiformes"—a selection of historical texts that are important in Old Testament study—together with transliteration, Latin translation and vocabulary thereto; "Codex Hammurabi,"—the original text, transliteration, Latin translation, vocabulary and comparative tables of the laws of Moses and of Hammurabi; "Vocabularium Sumericum," specially prepared for the translation of old Sumerian texts on history and on the care of the temples and of the royal palaces; "Quaestiones selectae de Grammatica Hebraica"; "Enuma Elis," the Babylonian epic on Creation; and "Chronologia Veteris Testamenti." All this since 1910! The blessing is that our students will now have scientific help in their

² "Veteris Testamenti Chronologia monumentis Babylonico-Assyriis illustrata," Rome, 1912, pp. viii-124.

Assyrian study without being confronted with the unscientific vagaries of divisive and the so-called historical criticism.

In the last-named work, Fr. Deimel treats first the chronology of the Babylonians and the Assyrians, then that of the Old Testament. All chronological documents that bear upon the history of Babylon and Assyria are very conveniently grouped together. In the second part the various theories of chronology of the Old Testament are carefully discussed. No last word is attempted; but much is done to undo that which has been poorly done by those who are foes to the historical worth of the Old Testament. The very latest finds are called into requisition,—for instance, the important catalogue recently discovered and published by Fr. Scheil, O.P., in regard to the third millennium B. C. Hammurabi is quite naturally identified with Amraphel of Gen. 14; and is said to have reigned about 2100 B. C.

Fr. Deimel's studies in Assyrian, Babylonian and Sumerian put him in the class with such other Catholic Assyriologists as Fr. J. N. Strassmaier, S.J., one of the first Assyrian lexicographers³ and editors of Assyrian texts;⁴ Fr. Scheil, O.P., the first to decipher and publish the Code of Hammurabi,⁵ the discoverer of the Nabd text; Fr. Paul Dhorme, O.P.;⁶ and Fr. F. X. Kugler, S.J., who knocked the bottom out of the Pan-Babylonian theory of Jeremias, Winckler, Gunkel, etc.⁷

(b) *Chronology of Judges*. Like work is done in the same line by Fr. Joseph Hontheim, S.J., Professor of Old Testament in Valkenburg Scholasticate. After making a reputation as professor and writer, first in scholastic philosophy, then in scholastic theology; he later turned his hand to Scripture so zestfully as to be appointed to the chair vacated by the late Fr. Knabenbauer, S.J. The latest Scripture study of

³ His "Alphabetisches Wörterzeichn'iss" was one of the very first lexicographical efforts in Assyriology and is still a classic.

⁴ Cf. "Inscripfen von Darius, König von Babylon," Leipzig, 1892; "Die altbabylonischen Verträge aus Warka," Berlin, 1882.

⁵ Paris, 1902.

⁶ "La Religion Assyro-Babylonienne," Paris, 1910; "Choix de Textes religieux Assyro-Babylonienne," Paris, 1907; "Pays Bibliques et l'Assyrie," *Revue Biblique*, 1912.

⁷ "Sternkunde und Sterndienst in Babel. Assyriologische, astronomische und astralmythologische Untersuchungen," Münster, 1909, ff.

Fr. Hontheim is a comparison between the chronology of Judges and that of Egyptian monuments.⁸ Beginning with the Exodus out of Egypt, about B. C. 1449, he determines the chronological table from Josue to the building of the Temple of Solomon, B. C. 969. In regard to Egyptian chronology, the thirty-one dynasties are carefully studied and listed—up to the reign of Alexander the Great, B. C. 332-324. The Exodus is found to have taken place in the XVIII Dynasty, during the reign of Amenhotep II, B. C. 1472-1446. Breasted⁹ assigns the reign of this monarch to 1448-1420; puts down the first date as one ascertained by astronomical calculation. The mummy of Amenhotep II is still *in situ* in its tomb at Thebes.

(c) *Abraham and Hammurabi*. In a former number of *Zeitschrift für katholische Theologie*,¹⁰ Fr. Hontheim worked upon Abrahamitic chronology; identified Amraphel of Sennaar with Hammurabi of Babylon, Arioch of Ellasar with Eri-aku of Larsa; traced the other two kings, Chodorlahomor of Elam and Tadhah (Heb. Tud'ul); and, by Biblical evidence alone, placed the date of Abraham's battle with Hammurabi¹¹ at approximately 2106 B. C.

Later, in the same review,¹² though not an Assyriologist, Fr. Hontheim essayed the identification of Hammurabi from Babylonian documents. His data were supplied by his colleague, Fr. Kugler, S.J.¹³ The starting point is the reign of Ammizaduga in Babylon, which was admittedly between 2000 and 1800 B. C. During this reign, Kugler finds careful observations of Venus were made and recorded. These cuneiform records, extending over a period of twenty-one years, are extant and have been studied by Fr. Kugler, who is both astronomer and Assyriologist.¹⁴ He finds that during the sixth year of Ammizaduga's rule, between the middle of November and the middle of February, there was an inferior conjunction of Venus at the time of new moon. This is a

⁸ "Die Chronologie der Richterzeit in der Bibel und die ägyptische Chronologie," *Zeitschrift für katholische Theologie*, 1913, pp. 76-132.

⁹ "A History of the Ancient Egyptians," New York, 1908, p. 426.

¹⁰ January, 1912.

¹¹ Gen: 14.

¹² October, 1912.

¹³ "Sternkunde und Sterndienst in Babel," II, 2.

¹⁴ Pp. 257-311.

most important astronomical fact. Let us take it that the time of new moon means at most a day and a half from actual new moon. How often was there such inferior conjunction of Venus within the two centuries which certainly limit the rule of Ammizaduga? There is astronomical evidence to prove that, within such a period, there can have been an inferior conjunction of Venus at the time of new moon only nine times—only in the years 2035, 2027, 1971, 1915, 1907, 1860, 1852, 1796, and 1788 B. C. One of these years, then, and only one was the sixth year of the rule of Ammizaduga. But which?

We must correlate other evidence with that of the inferior conjunctions of Venus. Fr. Kugler gives certain contract tablets which provide the key to the problem. According to these tablets, Fr. Hontheim has ferreted it out, during the sixth year of Ammizaduga's rule, the month of Nisan was the harvest month and began about the middle of May.¹⁵ Now how often, during the nine years already determined, did the harvest month of Nisan synchronise with the middle of May? Only in the year 1971 B. C.; not in the years 2035, 2027, 1915, 1907, 1860, 1852, 1796, 1788 B. C. The conclusion is inevitable. The sixth year of the rule of Ammizaduga in Babylon was 1971. The twenty-one years of that king's reign were from 1977-1956 B. C.

So much for the time of Ammizaduga. What has he to do with Biblical chronology? Very much to do. According to the list of kings of Babylon, Hammurabi ruled 146 years before Ammizaduga; and his reign lasted forty-three years. The date of Hammurabi is then astronomically proved to have been from 2123-2080 B. C. The fifteenth year of Hammurabi, i. e. the year of Gen. 14, was 2109 B. C., just three years later than the date assigned by Hontheim to that chapter from Biblical evidence alone.

In regard to the date of Hammurabi, Fr. Hontheim has thus found a practical agreement between the Biblical narrative¹⁶ and the authority of Berosus (p. 58), Simplicius (p. 59), the Sippara inscription of Nabonidus (p. 63), and Babylonian records of the rule of Ammizaduga (p. 257).

¹⁵ Cf. Kugler, *op. cit.*, pp. 199-306.

¹⁶ *Zeitschrift für katholische Theologie*, 1912, p. 56.

(d) *Pre-Abrahamitic Chronology.* All Catholic exegetes now defend the fact-narrative of Genesis.¹⁷ Not all defend the early genealogical tables as chronology in the strict sense of the word. According to Fr. Deimel,¹⁸ the pre-Abrahamitic genealogies are not Biblical chronologies properly speaking. The inspired author has omitted many generations.

Why, even the condition of the text of Genesis, and of its various versions, if compared with the traditions of the synagogue and the Massorites, leaves us somewhat bewildered in regard to these data of pre-Abrahamitic chronology. The following scheme will show how the data vary in the Hebrew text, the Samaritan and Septuagint versions, the tradition of the Synagogue,¹⁹ that of the Massorites,²⁰ and Eusebius:²¹

	HEB.	SAM.	LXX.	SYNAG.	MASSOR.	EUSEB.
Adam to Flood	1656	1307	2242			1656
Flood to Abraham	290	940	1170			292
Abraham to Exodus . .	720	505	505			505
Adam to Exodus	2666	2752	3917	2448	2448	2453
Flood to Exodus	1010	1445	1675			797

The Septuagint gives the highest figures,—3917 years from Adam to the Exodus, 1675 years from the Flood to the Exodus. Even these figures will not meet the length of years called for by the data of Egyptology and Assyriology. The inscriptions and carvings upon Egyptian temples show that, during the reign of Ramses II, before the Exodus, the negro and Semitic types were as ethnologically distinct from each other and from the Hittite and Egyptian types as the Iranian, Semitic and African types are distinct to-day. We must have recourse to some miraculous intervention as an explanation of this ethnological fact of race distinction, if we would date the Exodus as 3917 years after Adam and 1675 after the Flood. Moreover, about 4500 years before Christ, as we know from cuneiform and hieroglyphic records, the Sumerian, Babylonian and Egyptian languages were as distinct linguistically as

¹⁷ Cf. Decree of the Biblical Commission, 30 June, 1909.

¹⁸ "Chronologia Veteris Testamenti."

¹⁹ According to Nestle, *Expository Times*, January, 1913, p. 188.

²⁰ According to Ginsburg's latest edition of Genesis.

²¹ Kirchengvatercommission, ed. of Karst.

English, Arabic and Hungarian are distinct to-day. And yet, assuming that Abraham fought Hammurabi 2109 B. C., he was born about 2186 B. C. If we add to this the 1170 years from the Flood to Abraham, we have it that the Septuagint makes the Flood to have been about 3356 B. C. This date cannot be made to fit in at all with the linguistic data supplied by the cuneiform and hieroglyphic records of Assyria and Egypt.

To meet this difficulty, Euringer²² suggests that in the earlier genealogical tables, for instance, in the line of the Sethites, Gen. 5, we have a *citatio explicita*; the sacred writer in no wise guarantees the truth of the list but incorporates it unhesitatingly for what it is worth. Such a theory of an *explicit citation*, without any suggestion by the sacred writer, is mere guesswork. Euringer poses the difficulty; but fails to solve it.

A real solution is seriously attempted by those who defend these early genealogical lists as *implicit citations*. Fr. Deimel²³ puts aside this theory with short shrift. L. Venard²⁴ is not so offhand; indeed, seems to greet the solution with favor. Such a way out of the difficulty is allowed provided one prove by solid arguments, first, that there is really a citation of a preëxisting document, and secondly, that the sacred writer does not guarantee the historic worth of the document he cites. We do not think that any have thus far met these two conditions set by the Biblical Commission.²⁵ Fr. Reilly, O.P.,²⁶ shows that the genealogical list of Matthew is an implicit citation. "The introductory verse runs more like a title than an inspired promise. It reads: 'the book of the generation of Jesus Christ, the Son of David, the Son of Abraham'." The verse undoubtedly is a title either of the first part of the Gospel of Matthew or of an implicit citation. Fr. Reilly does not, however, advance any *solid arguments* to prove that the

²² "Die Chronologie der biblischen Urgeschichte, Gen. 5 und 11," one of the excellent *Biblische Zeitfragen*, Münster, 1909.

²³ Op. cit.

²⁴ *Revue du Clergé Français*, 1 Jan., 1913, p. 79.

²⁵ 13 Feb., 1905.

²⁶ "Literary Truth and Historicity in their bearing on the Biblical Genealogies," *Catholic University Bulletin*, Jan., 1913, pp. 30-51.

sacred writer means not to guarantee the historic worth of the document cited. He sets forth only the *usual difficulties* to the admission of pre-Abrahamitic genealogies as strictly chronological; but seems to go too far in saying: "From this it would seem that St. Matthew was availing himself of a little genealogical book already in existence, which in its composition need not have been either Matthean or inspired . . . so long as the book remained of human origin and unaltered, inspiration cannot be considered to have affected it intrinsically."²⁷ He fails to prove that this "little genealogical book remained of *human origin*." It may readily have remained *unaltered* in content. But when incorporated in the sacred text, under the inspiring influence of the Holy Spirit, it was *intrinsically* inspired, the sacred writer guaranteed the truth of his document, the Holy Spirit guaranteed the thoughts which the sacred writer expressed.

What, then? Is the "Book of the Generation of Jesus" not inspired at all? Yes, *extrinsically*. "Inspiration affected the book *extrinsically* only, not intrinsically."²⁸ Just what this means is not very clear. An example makes the meaning clearer. When "the fool says in his heart, 'There is no God'," ²⁹ "the denial, 'There is no God,' is *extrinsically* inspired."³⁰ The thought, "There is no God" is not inspired at all. The Holy Spirit gives guarantee only to the thought that the fool makes this judgment. It does not appear that the influence of the Holy Spirit reaches this fool-thought *extrinsically* any more than tea can be in the tea-pot *extrinsically*. And that the Holy Spirit gives no more guarantee to the Matthean genealogy of Christ than to this fool-thought, cannot be admitted without much stronger evidence.

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²⁷ P. 41.

²⁸ P. 44.

²⁹ Ps. 13: 2.

³⁰ P. 34, note.

Críticas and Notes.

LA CONSTITUTION "DIVINO AFFLATU", et les Nouvelles Rubriques du Breviaire Romain. Par Dom Robert Trilhe, Ord. Cist. Etablissements Oasterman, S.A.: Paris et Tournai. 1912. Pp. lxxxiv-267.

Among the more exhaustive treatises on the Decree *Divino afflatu* a prominent place must be given to the present volume. After giving the text of the Apostolic Constitution and of the Rubrics published in conjunction with it, the author opens his commentary by explaining their nature, application, and ultimate purpose in view of future reforms of the Canonical Offices. He then harmonizes the old observance with the new rules, by directing attention to the immediate changes to be made in the Ordo, calling attention to the manner in which one may correct the old Breviary and the Missal. After that follow in regular order the explanations of the reformed Rubrics in regard to the Psalter, to the ordering of ferials and feasts, the particular characteristics of feasts, the use of commemorations, and other details with which those who are bound to recite daily the Canonical Hours, in private or in choir, should be familiar. Three chapters are devoted to the dispositions of distinctive Masses under the new legislation. In an Appendix covering over eighty pages is given the Latin text of the various decisions of the S. Congregation on the reform and the later additions to rules for reciting the office. There is a very helpful Index. Altogether, the book is an excellent exposition in point of completeness and accuracy.

PENTATEUCHAL STUDIES. By Harold M. Wiener, M.A., LL.B. Oberlin: Bibliotheca Sacra Co.; London: Elliot Stock. 1911. Pp. xvi-353.

Mr. Wiener is a barrister-at-law of Lincoln's Inn, and brings to play the lawyer's critical sense in the weighing of evidence. He is a Jew; and fights with zest for his sacred books. He is a scholar, and uses the Massorah, Septuagint, Vulgate, and other witnesses with critical ability. He is a stylist, and puts his ideas in attractive setting. His *Origin of the Pentateuch* (1910) and *Essays in Pentateuchal Criticism* (1910) at once gave him a standing as an adversary whom the divisive critics would have to take seriously.

The present volume is a collection of studies which have appeared in the *Princeton Theological Review* for 1907 and, more especially, in the *Bibliotheca Sacra* (1910-1911). The higher critics are bat-

tered down hard. They built upon Astruc's theory for a hundred and fifty-eight years. The names of the Deity were taken as the clue to the various documents which made up the Pentateuch. J and E, Jahwistic and Elohistic, JE, and the other documents were taken for granted. Divisive criticism took captive even some of our seminary professors of Scripture. Fr. Gigot¹ writes: "Much more natural and therefore more probable is the view according to which these and similar passages were written by different authors who were familiar the one with the divine name 'Yahweh', the other with 'Elohim'." Dr. Barry² allows the late recensions of the Pentateuch and postulates only a *virtual authorship* by Moses. In what does this *virtual authorship* consist? Well, it may mean that Moses was the author of the Book of the Covenant! And how much of the Pentateuch is the Book of the Covenant? Just three chapters and a few extra verses, Exod. 20: 22; 23: 33; Deut. 1: 6; 31: 9! The Biblical Commission's decree on the Mosaic authorship of the Pentateuch (27 June, 1906) put an end to the defence of such "*virtual authorship*"—at least in Catholic seminaries.

Just two years after this decree, Wellhausen admitted Dahse³ had found a weak point in the documentary theory—the fact that the Septuagint, a text the manuscripts for which are six centuries earlier than are the manuscripts for the Massorah, did not at all agree with the Hebrew in the rotation of the Divine appellations. Since then the Astruc theory is being more and more abandoned; other support is sought for the divisive criticism of the Pentateuch; or that divisive criticism is given up.

Most interesting is the attack Wiener makes upon three leaders among the higher critics—Doctors Driver, Skinner, and Briggs (pp. 49-152). He accuses them of direct deceit in their effort by hook or by crook to save the Graff-Wellhausen theory, and dares them to bring libel suit against him (p.x). Take one instance. Mr. Wiener has on various occasions⁴ made good his point that Dr. Driver, in his commentary on Deuteronomy, contradicts himself on the subject of the absence of non-sacrificial slaughter in early times, and in the course of a correspondence with Dr. Driver has insisted upon this very point. And yet, in his recent commentary on Exodus,⁵ the

¹ *Special Introduction to the Study of the Old Testament*, New York, 1901, p. 91.

² *The Tradition of Scripture, its Origin, Authority and Interpretation*, New York, 1906, p. 55.

³ *Archiv. für Religionswissenschaft*, 1903.

⁴ *Essays in Pentateuchal Criticism*, pp. 175 ff.; *Bibliotheca Sacra*, October, 1910; *Expositor*, November, 1910.

⁵ Cambridge University Press, 1911.

doctor has not only ignored Wiener's contention, but repeated the self-contradiction. On page 223, non-sacrificial slaughter for food is admitted. On page 207, this non-sacrificial slaughter is denied; we read: "In early times animals were *seldom, if ever*, killed without an accompanying sacrifice". Other such instances are given. Points clearly made by Wiener are utterly ignored. Some opinions of former works are taken back, without even a hint at the momentousness of the *volte face*. Lastly, a very compromising letter is published, in which Dr. Driver admits that he *merely mentions* the rationalistic interpretation of Elohim in Exodus 21:6, and does not say he adopts this interpretation (p. 150). Naturally enough. The Canon of Christ Church could scarcely say in so many words that Exodus makes Jahweh out to be a defender of polytheism. Yet anyone who reads the note, on page 211, of *Exodus*, will finish it with the idea that Driver agrees with Baetgen in interpreting the words of Jahweh as a mandate of polytheistic worship. The tell-tale note runs thus: "The connexion 'bring him to God (or the gods)', and 'bring him to the door', seems, however, to suggest that both were in the same place; hence, as the 'door' of the sanctuary seems out of the question, Baetgen and others render *ha-elohim* (as is perfectly possible: cf. Gen. 3:5 *RVm*) by the gods, supposing the reference to be to the household gods, or Penates, of the master's house, kept and worshiped near the door: the ceremony would then have the effect of bringing the slave into a relation of dependence on *the gods* of his master's family, and of admitting him to the full religious privileges of the family. . . . Kautzsch, on the other hand, supposes an image of Jehovah to be referred to." As other interpretations are mentioned to be disposed of; and these are mentioned without a hint at disapproval, how can the student, for whom the *Cambridge Bible for Schools and Colleges* is meant, reject the rationalistic and exoteric interpretation of Dr. Driver and cling to the hidden and esoteric interpretation of the Canon of Christ Church? In all honesty, Dr. Driver should admit that, with Baetgen and Kautzsch, he interprets Jahweh's words as the imposition upon the Israelites of polytheism and of idolatry.

WALTER DRUM, S.J.

THE NAMES OF GOD and Meditative Summaries of the Divine Perfection.
By the Ven. Leonard Lessius, S.J. Translated by T. J. Campbell, S.J.
The America Press: New York. 1912. Pp. 230.

P. Lessius is one of the most remarkable figures in the history of Catholic theology. A pupil of Suarez, he had acquired the splendid method of scholastic interpretation which makes his dogmatic treat-

ises models of clarity, of profound and subtle analysis, and which really gave him the mastery in the difficult contest on the subject of grace when he was forced to dispute against Bajus and the Paris theologians. The critical keenness of his mind was tempered by that contemplative love which finds a certain satisfaction or rest in the study of mysticism, because therein the light of truth communicates its warmth to the soul and gives it a foretaste of the divine fruition. This latter quality led P. Lessius to the study of the writings of that neo-Platonic Syrian known under the name of Dionysius the Areopagite. Among the works of the latter there is one *Περὶ θείων ὀνομάτων* for which P. Lessius appears to have had a special preference throughout his life. It led him to construct the present treatise on the same subject and in the same manner for the benefit of his pupils. Two of the chapters, that on Justice and that on the Last End, he wrote at a time when he felt his end near. As a matter of fact he died a few days after having completed the MS. which thus becomes in some sort the testament and swan song of the holy teacher. The work has never before been done into English and we owe a debt to Fr. T. J. Campbell for making it accessible to the student, especially of theology.

The plan of the treatise is to explain the attributes of God—His divinity, infinity, immensity, purity, immutability, might, beauty, mercy, patience, and so forth, taking in fifty different aspects of the divine perfection in itself and in its relation to man. The sections of the book are brief, clearly expressed definitions and arguments that appeal to the intellect and make a lightsome path to the heart, where the recognition and realization of the divine truth is to operate, call forth prayer and affection, and whence spring motives and resolutions for the service of God in practical life. It is this second operation, going on in the heart, which P. Lessius wishes to effect chiefly by his work; and he illustrates the method by which this may be done, so as to effect a close union between the creature and the Creator, in the second part of his treatise. This part consists of fourteen chapters and comprises the chief divine attributes. In the earlier portion the author had adhered to the simple mental analysis of the particular divine attributes, without seeking any proof of their existence or form either in Scripture, Patristic testimony, or scholastic arguments. But now, while still making his appeal to the reason, without engaging in any scholastic subtleties, he calls upon, in his effort to persuade the mind, those utterances of the Holy Ghost and the ancient Fathers with which the student of theology is familiar. The soul is lifted up to union with the Divine, and leaves behind it all esteem of self in the contemplation and enjoyment of God's goodness and in the endeavor to honor Him.

CELTIC BRITAIN AND THE PILGRIM MOVEMENT. By G. Hartwell Jones, M.A., D.D., Rector of Nutfield, Surrey; Member of the Royal Commission on Ancient Monuments in Wales and Monmouthshire. The Hon. Society of Cymmrodorion, 64 Chancery Lane, London. 1912. Pp. viii-681.

We owe this portly volume to the author's habit of noting any signal Celtic features and material contained in his reading of ecclesiastical history. In this way he came to accumulate a fund of interesting data concerning the particular topic of Celts as pilgrims; and being evidently not only an ardent Celt but also a lively scholar, he has produced a work of genuine affection dignified by wealth and refinements of antiquarian erudition. Whilst his notes bore expressly upon Wales, Cornwall, Ireland, Scotland, there is likewise a significant reinforcement of Celtic matter from Brittany, Chester, Monmouthshire, and the Isle of Man: in short, we have a sort of pilgrimage tapestry work, wherein the Celts move picturesquely athwart the entire European background of greater and lesser pilgrim expeditions. The time cycle covers the whole of Catholic history, or down to the Protestant rupture. What follows that era falls rather to the domain of general survey and informal reviewing. One might easily understand the author to be Catholic in sympathy, Catholic in substance of tastes and moods; the burden of his historic argument (where this comes forward) is either explicitly and implicitly Roman Catholic, or but passively and neutrally Anglican.

The topical distribution resolves itself broadly as follows. After some introductory analysis or compendious philosophy of the pilgrim spirit, and several chapters on motives and routes, the pilgrimage to Palestine forms one of the major divisions of the volume, and merges logically into the Crusades and rise of the Military Orders. Then the scene shifts to Rome, with five chapters on "The Thresholds of the Apostles". Santiago de Compostela fills a very absorbing special chapter, succeeded by "Pilgrim Resorts in England". Next come "Domestic Pilgrimages", with their subheads of "Roods and Images"; "Cult of the Blessed Virgin and Other Saints"; "Ynys Enlli"; "Mynyw"; "Ystrad Fflur": more familiarly, Bardsay; Menevia (shrine of St. David); Strata Florida. Another special chapter is assigned to holy wells; and the remainder of the work becomes chiefly retrospective and deductive over sundry "Effects of the Pilgrim Movement": religious and social, economic, theological, dramatic, physical, and literary. The volume closes with a moral and somewhat elegiac chapter on the "Decline of the Pilgrim Movement".

Considered succinctly in detail, those broader divisions yield us manifold attractive particulars, whereof we would cite no more than a mere culling of salient suggestions. Under motives, for instance, which prompt all the world, as it were, in pursuit of rest in God, we find a peculiar bent in the Celtic genius on the side of localized rest in God; at specific haunts of pilgrims. Hence the prominence of all the Celtic nations in foreign pilgrimages; the multiplicity of their pilgrim resorts at home. The Celts, again, were exceedingly susceptible to motives like sainted relics and penitential journeys to the shrines thereof. The transfer of relics went hand in hand with the missionary labors of Celtic apostles (St. Patrick, St. David, St. Columba, St. Gall); whereas the relics of those apostles themselves gained endless veneration in their turn; to say nought of merely secular distinction, such as awaited one of the reliquaries of St. Furse, an Irish missionary in the Valley of Somme; whose reliquary that was discovered in Norway is now preserved in Copenhagen Museum. The sombre glory of Purdan Padric (Patrick's Purgatory) has been supposed to have inspired Dante with some of his grander than "lurid" horrors of the *Divina Commedia*; whilst Calderon, in Spain, styled one of his religious dramas *El Purgatorio de San Patricio*. The highway to foreign sacred sites was paved, of course, by the Roman Empire: just as the Gospel had first spread along main imperial roads and maritime routes. And in this respect the Celtic pilgrims profited by the experience of their military countrymen through the system of exchanged recruits. For if the soldiers in Britain were drawn from Syria, Cilicia, Thrace, Dalmatia, Frisia: conversely, there is record of British cohorts in Illyria, the Thebaid; and (as the hypothesis goes), they ranged so far East as Petra in Arabia. Ireland, too, contributed troops to the Roman army; what though our author questions the direct agency of the military arm in propagating the faith. At all events, the Celtic pilgrims abroad found open routes in consequence of imperial military channels and arteries of ready communication between all parts of the Roman world. A landmark event in the rise of pilgrimages to Palestine was *Inventio Crucis*; finding of the Cross under the patronage of the Empress Helena. This discovery appealed to the Welsh not only in common with all Christendom, but by reason, as well, of their confusing St. Helena with a British namesake of hers, consort of the Welsh Maximus, or Maxen Wledig. For that matter, we meet with repeated echoes, in our author's volume, of the Mabinogion tales. Even long before the Crusades, these pilgrimages to the Holy Land afforded incentives and facilities for importation of relics from the sacred East to the reverent West. Among the preëminent relics of

this category in Wales was the *Croes Naid*, encasing a fragment of the True Cross.

In dealing with the Crusades, the author naturally finds little but sidelights and incidents within his expressed Celtic horizon. But he gives due attention to the Welsh chronicler Giraldus Cambrensis, Archdeacon of Brecon; and brings out the point that where archeology speaks but feebly and uncertainly for Wales in the Crusades, "legend has been busy". Quite an impressive Welsh¹ legend is instanced from a Life of St. David, reminding one of St. Paul's ejaculation: "Unhappy man that I am, who shall deliver me from the body of this death?" A characteristic "if" of the author's in this connexion (for he seems equally disposed to accept the given story as truth and to leave it in sceptical suspense) has its counterpart in his frank avowal respecting an autonomous British Church. To wit, if St. Peter's primacy be allowed unchallenged, then the early British foundations have no title of detachment from the See of Rome, because the Patriarchate of the West would comprehend Britain the same as Continental Europe. Space forbids us to quote the thrilling legend above in question; suffice it to add that the story bears no particle of intrinsic improbability, but rather profoundly illustrates the known power of true faith brought to bay, throughout the cycle of Catholic experience. Wales was organically concerned in the fortunes of the Military Orders; forasmuch as the Knights of St. John had two commanderies of Welsh composition: Slebech in Pembrokeshire, and Halston in Shropshire, close to the Welsh border. There were various local ramifications from these two centres. The Templars, in turn, had Welsh affiliations; and some notable Welsh families distinguished the rolls of the Knights of the Holy Sepulchre.

From Jerusalem to Rome the focus of Catholic pilgrimages consistently shifted; nor least of significance in this transition is the intimate interaction between Rome and the British Christians both before and after St. Augustine's mission to Kent. Dominating motives for the Roman pilgrimage were primarily centered in veneration for the Holy Apostles St. Peter and St. Paul; secondarily, in the renown of the Roman martyrs, eager quest of relics. Irish, Welsh, and Scotch pilgrims frequented Rome from very early times, and returned with lasting fruits of the faith to the Church in Ireland, Wales, Caledonia, or wherever their subsequent labors converged. A typical instance under this head is that of Caledonian St. Ninian, who reached Rome about the close of the fourth century, when Pope Damasus had thrown open the Catacombs to the devotion of the faithful. On his return to the North, St. Ninian founded

¹ Pp. 132-3.

his illustrious *Candida Casa*: Whithern, overlooking Solway Firth, and dedicated to St. Martin of Tours. Ireland and Wales drew glorious light from the Scottish house; nay, so late as A. D. 1516, "the Regent Albany guaranteed a safe conduct to all visitors hailing from England, Wales, Ireland, and the Isle of Man, by land or water, to do homage to the Saint". In the Norman times, Giraldus Cambrensis attests the constant predilection of Welsh Catholics for the pilgrimage to Rome: "Before all things, the Welsh preferred to lay their devotions on the Apostle's Tomb." A contemporary Welsh poet (whose verses are cited) commemorated the Jubilee of 1450, Pontificate of Nicholas V. Wales only tardily espoused the Protestant cause in the sixteenth century; rather, that entire century left the Welsh conservatively Catholic by common report all told. Our author observes herein: "It was the Civil War that dealt Catholicism its death-blow" (in Wales). Accordingly, Wales furnished a noteworthy contingent of clerical students in support of the Catholic unity, both in France and at Rome; for not only did Welshmen study at Cambrai (where Bishop Owen Lewis ministered as Archdeacon) and at Douay; but in Rome, as well, the English College "was intimately connected with Wales both in its original foundation and subsequent history, and, further, was directly derived from the pilgrim movement. The project of establishing a centre of instruction for Catholics in Rome itself was both initiated and put into execution by Owen Lewis. A nucleus for the prosecution of the scheme lay ready to his hand in the old hospice for British pilgrims. . . ." Likewise conspicuous were Welsh scholars in Spain; as at Valladolid, Seville, Salamanca, Alcala.

The stirring chapter on Santiago de Compostela deals mainly, as is to be expected from an author of Welsh stock, with the part of Wales in that third great pilgrimage hearth of the Catholic faith: Santiago ranking only below Jerusalem and Rome for a pilgrim's chief magnet. Few passages in literature excel the mystical grandeur of that starry vision which we receive by the pen of a masterful Welsh scribe; whereby Charlemagne, though fain to rest from his "oppressive labor", beheld "a pathway of stars which started from the sea of Frisia and extended to Allemagne and Italy, and between France and Anjou, and went on straight by Gascony, Navarre and Spain as far as Galicia, where the body of the blessed James was lying unrecognized. . . ." Christendom, in brief, was to be fired with renewed zeal by thronging to that remote apostolic shrine; whereas there appears to have been a more than ordinary affinity between the Celtic faith of Wales and Brittany and the sublime "spell" of Santiago. For his "Pilgrim Resorts in England",

the author selects three crowning sanctuaries: Glastonbury, Canterbury, Chester. Alike for border proximity and for their Welsh associations proper, Glastonbury and Chester bear more immediately upon a Celtic aspect of the pilgrim movement. "Domestic Pilgrimages" is a topic of culminating Celtic warmth under the Welsh subheads *Ynys Enlli* (Bardsey), *Mynyw* (Menevia, St. David's shrine), and *Ystrod Fflur* (Strata Florida). We were even fain to add that this chapter alone warranted the "booking" of our author's felicitous notes and findings. Well worthy of attention for the popular mind is a footnote by the way (p. 345¹; see also p. 425⁸), explaining a distinctive use of Saint by the Celts; who simply extended this term answerably to its original sense in the New Testament: the believers, the faithful; next, the vocational faithful: monks or nuns. Hence the apparent "infinity" of "Saints" in Great Britain and Ireland. The chapter on Wells includes mythological and folklore matters, but these are elucidated in relation to Christian belief and legends.

The remaining part of our volume is retrospective, deductive. Throughout the woof, we find the Celtic thread clearly in evidence, if not everywhere dominant or very sharply pronounced. Ireland is justly awarded the palm "over the heads of Armoricans, Britons, and indeed of every nationality", for that "universal philanthropy" which inspired and impelled the Irish planters of the faith to win pagan Europe to embrace the Cross. To the Irish, again, belong "the laurels in the province of British Scholasticism". In the sphere of physics, wherein the educating forces of pilgrimages exerted their due reaction, the name of Michael Scotus looms up among lights of Celtic lustre: "He 'feared neither God nor man', was in league with devils, and addicted to judicial astrology, alchemy, and necromancy. He published many works, but his most lasting achievement was a translation of the Arabic Aristotle into Latin together with the commentaries of Averrhoës. He undertook this task in Spain, and was much indebted for help to the Saracens." Celtic Ireland, Whitherne, Iona, Bangor, were so many refuges for learning and culture during the barbarian ravages of Roman civilization on the Continent. At the Renaissance, Welsh was already a moulded and mellow language for the reception and the transmission of new ideas. Calais, forsooth, was a sort of stepping-stone for passage of the Renaissance from France into Britain; and "Welshmen were there in residence or on their way to Continental shrines". The author confessedly ² chronicles, but without endorsing, the Protestant revolution in Wales. There is something of the dirge tone of

¹ P. 533.

sic transit gloria mundi (one suspects none too subtly), in his valedictory sentence: "So passed away the voices of the old religion and learning." His worthy volume ought surely to awaken profound and thoughtful, if not widely popular, interest in sometime Catholic Wales. One is grateful to remark his honest acknowledgment in favor of still genuine pilgrims: "the single-minded pilgrims and well-regulated pilgrimages of the nineteenth and twentieth centuries".

Besides the aspect of the Celts on pilgrimage at home or abroad, there is copious treatment of exotic pilgrims, visiting Celtic shrines; together with reactionary influences in both cases upon life and manners, arts and letters. The volume abounds in Welsh interludes of poetry left untranslated. Edifying, luminous, delectable though the Cambrian bards may prove to connoisseurs of Celtic, the reader who is not thus adept would have welcomed an English parallel rendering; even at the cost of expanded footnotes or a corpulent appendix.

W. P.

THE KING'S TABLE. Papers on Frequent Communion. By Father Walter Dwight, S.J., author of "Our Daily Bread". Apostleship of Prayer: New York. 1912. Pp. 181.

THE FOUNTAINS OF THE SAVIOUR. Reflections for the Holy Hour. By the Rev. H. O'Rourke, S.J., author of "Under the Sanctuary Lamp". Apostleship of Prayer: New York. 1912. Pp. 177.

THE HEART OF REVELATION. Further Traits of the Sacred Heart. By the Rev. Francis P. Donnelly, S.J., author of "The Heart of the Gospel". Apostleship of Prayer: New York. 1912. Pp. 184.

This series of devotional studies, published in very attractive form by the Apostleship of Prayer, present the Royal Lover's "messages" gathered from that popular treasure-box, *The Messenger of the Sacred Heart*. In this new and festive habit they fulfil their object with a fresh awakening of delight and instruction for the devout reader. Father O'Rourke takes us, as it were, to the mountain of the Beatitudes, near some limpid stream that flows down from the heights where the Master sits and teaches by the symbols of His creation and to the accompaniment of His soothing words; where the soul may find all solace, health, the strength of virtue and its joys. "I am," says the Saviour, "the fountain of happiness, of wealth, of meekness, solace, justice, purity, mercy, and of peace. I am the spring in the desert, the well of bitter-sweet waters, the fountain of blood whence a new life with all that makes it in the highest

sense worth living, pours forth." And Father Dwight continues the song by a melody of invitation: "Come then to me, you who labor and are heavily burdened, and I shall refresh you", refresh you at the Holy Communion, the food of immortality sent down from the King's own table. There you will not only be fed, with food of immortality, but you will learn the King's secret of everlasting joy and happiness, as His company, His chosen friends, called to rest on the bosom of Christ, the Sacred Heart of Jesus. And in order that we may the better understand the quality of this generous love, Father Donnelly, who in a former study had drawn for us the image of that Sacred Heart as revealed in the Gospels, sketches its salient traits from the Epistles, adding the portraits of those who first experienced the deep love of Christ, especially for the sinner that turns back to the image and seeks to copy anew, in the ways of penance, the likeness of the "All Beautiful". Fair are the pictures which the writer paints, not only of Mary as the most perfect reflection of the Divine Saviour, and of St. Joseph, but likewise of Peter and of Magdalen, with their tears and their love. The illustrations of these three volumes are of superior order, like those of a former volume by Fr. Gareché, *Your Neighbor and You*, to which we referred in a recent number.

SONGS FOR SINNERS. By the Rev. Hugh Francis Blunt. New York, The Devin-Adair Co. 1912. Pp. 150.

The title of this book of poems is quaintly descriptive of the themes chosen by the singer; for the verses deal rather with the solemn aspect of a believer's life than with the superficial comforts of faith. "In Chains", "A Dirge", "Fall Days", "The Condemned Soul", "The Desert of the Soul", "When Death Comes", "The River of Tears", "The Way of the Cross" (fourteen brief poems appropriate to the respective "stations")—these titles suggest the atmosphere of the volume, although there are indeed some themes (dealing mostly with Our Lady) which are of a more joyous character. Father Blunt combines simplicity of diction with not a little imaginativeness—a pleasant association which is quite frequently a desideratum in present-day verse. There is no apparent straining after effect in the author's phraseology, and his metrical technique leaves nothing to be desired. In reading the volume, one's heart is again and again touched with the tenderness of the poet's inspiration. A beautifully daring poem is that entitled "A Health":

Health, to Thee, O Christ!
I drink to the health of my King:
Health to the Man that has priced
My soul at His suffering.

Health to Thee, O Friend!
 I drink my goblet of pain:
 No cup where the red drops blend
 In the flow of the grape-vine's rain.

Health to Thee, O Christ!
 I drink, Thy brother and priest;
 O blessed our altar-tryst,
 Where I on Thy blood may feast!

We are reminded of Sarbiewski's elegiac distichs on the cry of Our Saviour: "Sitio!" The "Sarmatian Horace" can offer only a wine mixed with gall:

Haec, mi Sponse, bibes: quaer's cui forte propines?
 Ad me pro mundi, Christe, salute bibe.

The true priestly heart shows itself again in the poem, "When Death Comes":

If I could have my will,
 I would not calmly die,
 Lying so cold and still,
 With loved ones kneeling by.

I'd go as went my Chief:
 Lord, am I not a Christ?
 Nor would I crave relief,
 Till I had all sufficed.

In "The Waste Places", Father Blunt condenses into sixteen lines the moral of Francis Thompson's "Hound of Heaven". But the volume includes verse of a more joyous character, of which "The King's Highway" is a lovely illustration. And it makes room as well for simply meditative verse (e. g., "To a White Violet", which recalls Tennyson's "Flower in the crannied wall"):

So small, infinitesimal,
 Yet, so great,
 Heaven and earth have known their birth
 By the Power
 That made thee, flower.

So small—yet Heaven and earth
 Were made to be:
 So great—for Heaven and earth
 Could not make thee.

H. T. H.

THE SALE OF LIQUOR IN THE SOUTH. By Leonard Stott Blakey,
 Associate Professor of Economics in Dickinson College. Longmans,
 Green & Co., New York. 1912. Pp. 66.

This monograph (Vol. 51 of *Studies in History, Economics, and Public Law*, edited by the Faculty of Political Science of Columbia University, New York) is a statistical history of the development

of legislation concerning the control of the liquor traffic in the southern United States.

In that part of the country there has been a remarkable spread of prohibitive laws directed against the sale of alcoholic liquors, from county to county and from state to state; but the clause in the Federal Constitution that gives Congress the power to regulate interstate commerce, and the exercise of this power in favor of the transportation of alcoholic liquors into any state, notwithstanding the local prohibition laws, tended, with other factors, especially the very common human tendency toward intemperance, to render these laws ineffective.

The state dispensary, which originated in Georgia, was one of the attempts to control the liquor traffic. The dispensary was a shop where alcoholic liquors were sold, under public authority, in sealed packages, not to be opened on the premises; no sale was made on credit, or to minors, drunkards, or between sunset and sunrise, or on Sundays. The state made domiciliary searches for concealed liquor a part of the dispensary laws. This method, which had been beneficial in Sweden, Norway, and Finland, became in the Southern States a source of great corruption. Dr. Blakey does not mention the fact that in South Carolina especially, every little grocery shop became a "speak-easy", and that politicians sent constables into the most respectable private homes of Charleston, during receptions and weddings, to which these politicians and their wives had not been invited.

In the numerous magazine articles of late years on the spread of repressive legislation in the South directed against traffic in alcoholic liquors, all the writers asserted that the movement was an effort to keep alcoholic drink from the negro population. Dr. Blakey maintains that this motive was not the force behind the legislation, because, he says, in those districts where the negro is most numerous relatively to the whole population the popular vote prevented the passage of prohibitive measures, or repealed those already passed. This seems to prove little more than that the negro is not in favor of prohibition; at best it does not explain the movement. There certainly is a desire in the South to keep alcohol away from the negro as much as possible; and the Baptists, and similar sects, there are making opposition to "rum" a chief, and commendable, business of their activity.

An important and very interesting part of this monograph (which is entirely historical) is the charts that show the relative distribution of the negro and the white man in the South. The negro population relative to the white is most numerous along the Mississippi River from Tennessee to the southern end of Louisiana, especially in

Louisiana. It is also high across the middle of Georgia and the eastern side of Virginia.

A. O'M.

COLUMBANUS THE CELT. By Walter T. Leahy. Philadelphia: H. L. Kilner & Co. Pp. 455.

There has been a revival recently of interest in the story of St. Columbanus, who follows close upon St. Columba in the apostolate established by St. Patrick in Ireland. The effects of St. Columbanus's mission have been felt in all parts of Europe. Indeed, this Irish apostle holds a unique position in many respects. Not only was he the founder of Catholic institutions in France, Germany, and Italy, where he died and where his tomb is still revered in the beautiful valley at the foot of Monte Penice, by the side of the rivulet that pours its limpid waters into the Trebbia, but his influence for a time overshadowed that of St. Benedict, and his monastic rule rivalled that of the great Father of conventual life. The valuable Irish MS. treasures discovered of late in the archives of Milan and Rome, bear witness to the spirit that ruled at Bobbio whence these treasures came, in the days of St. Columban. The oldest monastery in Germany, the ancient *Augia major* on the Bodensee, is St. Columban's foundation. To his monks it was mainly due that heresy was checked in Lombardy, and he it was chiefly that gave the impulse to that wondrous zeal for arts and letters which became the source of later European civilization under the fostering care of the sons of St. Benedict.

Father Walter Leahy has thrown this most interesting theme into the form of an attractive story, to which, whilst sacrificing nothing of historical truth, he adds the charm of popular presentation, apposite scenery, and monastic home life. He tells of the holy missionary as a child in the home of Galahad Connall, and in the school at Cluain Inys under the teaching of St. Sinellus; of the days of study and holy living in the monastery at Bangor; of the setting out of the young priest for his missionary work in France; of the labors of the little colony of monks at Annegrai, at Luxeuil, and at Fontaines. Pathetic is the story of the trials which beset him, the persecutions from secular rulers, driving him from the land; the journey up the Rhine, and the work he accomplished in Switzerland.

We read of his hardships and of his confidence, as he crossed the Alps, whither his zeal for the propagation of the Gospel drew him with a ceaseless longing. Then comes the beautiful ending of his pilgrimage, and finally the way he contrived to put his house in perfect order as though he meant to take his report to heaven. These details furnish our author with attractive material for what is both history, spiritual reading, and wholesome entertainment.

OFFICIUM HEBDOMADAE MAJORIS a Dominica in Palmis usque ad Dominicam in Albis, juxta rubricas a Pio PP.X reformatas editum. Cum approbatione S. Rituum Congregationis. Ratisbonae et Romae: sumptibus et typis Friderici Pustet (New York and Cincinnati: Fr. Pustet and Co.) MOMXIII.

OFFICIUM MAJORIS HEBDOMADAE a Dominica in Palmis usque ad Sabbatum in Albis juxta ordinem Breviarii, Missalis et Pontificalis Romani. Editio novissima juxta novas Rubricas et Decreta ad normam Constit. Apost. "Divino Afflatu". Taurini: Typographia Pontificia et S. Rituum Congregationis. Eq. Petri Marietti—Editoris. 1613. Pp. viii—464.

This is the first instalment of the most satisfactory Breviary published thus far under the new regulations. There was of course the advantage that the Office of Holy Week did not require very many changes, since the matter and form remain substantially as they were before the reform. But it is a relief to have a book in which everything for two whole weeks is found in its place, so that one has no need to turn from one part of the book to another in order to say his prayers according to the rubrics. This handsome volume, in its flexible morocco binding, is in point of typography, form, and general style, all that can be desired.

Equal praise is due to the Marietti edition, the type of which is remarkably clear and satisfying to the eye.

Literary Chat.

The Catholic Summer School Extension movement is being carried on with renewed vigor this winter in our larger cities. Lecture courses on topics possessing a vital interest at the present time are being conducted in New York, Brooklyn, Philadelphia, and Boston. A further development of the movement will be the publication in pamphlet form of some of the lectures. The first to appear of these imprints will be Dr. Lawrence F. Flick's paper on *Eugenics*, which was delivered under the Summer School auspices in Philadelphia, 20 January. The lecture was widely commented on by the press, both secular and religious. A part of it appeared in various Catholic papers, notably in the Philadelphia *Catholic Standard and Times*. The report given in the latter journal has recently been reprinted in the *Catholic Mind*. The full authorized original, however, is at present being issued by the Philadelphia Directorate of the Summer School.

The ode, printed in another part of this issue, which Father Reuss dedicates and proposes to present to the Holy Father for the feast of St. Joseph, is a composition somewhat novel in this that it describes certain features of the Vatican not likely to be found expressed in Latin verse heretofore. The bronze gates, the Swiss Guards with their medieval halberds, the Court of

St. Damasus, memorable because of the paintings by Raphael Urbino, and especially the modern *ascenseur* which saves one the slow ascent of the great stairway (not less wearisome because it is named the *Scala Regia*), and permits one to hear the strains from the silver trumpets of the Pontifical Cappella—these things are topics that rarely introduce themselves to the modern reader's attention in the form of Sapphic verse.

In connexion with Father Reuss's Latin verse it may be mentioned here that we find his name entered among the competitors in the Prize Contest of Latin Poetry, held this year at Amsterdam. He offers an epic which has for its subject the "Triumph of the Cross" and introduces the Battle of Constantine with Maxentius at the Milvian Bridge (A. D. 312), in which Christianity gained its first open victory over the heathen world.

The footnote on page 274 of this number, in the second of the two interesting and important articles on the Church's care of Italian children in the United States, gives the birth-rate of the Italians in New York City as 59.62 per thousand. The actual figures for 1911, however, vouched for by the Department of Health of the City of New York, and ascertained since the article in question was sent to press, show the far higher rate of 83.17 per thousand. The same authority gives the far lower birth-rate among the Germans and Irish in New York City as respectively 19.12 and 30.65 per thousand for 1911; and the general birth-rate for the United States dwindled to 15.14 per thousand for the same period. This, as against 83 for the Italians!

Father McSorley further adds to his article the significant fact that there are at present about 76,000 Italian children in the public schools of New York City.

Father Zulueta, S.J., has become a leading apostle in the crusade for frequent and daily Communion. In a volume (P. J. Kenedy and Sons) of more than 300 pages entitled *The Divine Educator* he directs the superiors of educational establishments how to promote in a judicious and effective manner the practice of frequent and daily Communion. The book is an adaptation of Père Lintelo's *Directoire* which, on account of its clear-cut method, quickly became popular with teachers. It contains a goodly number of suggestions on "wholesale Confessions of children" and kindred topics, that a priest will find it of advantage to heed.

The same firm (Kenedy) publishes a little manual for the superiors of religious houses by the Italian Jesuit Fr. Frigerio (translated by F. Loughnan), emphasizing the spirit of prayer, good example, vigilance, prudence, charity, and firmness.

The theological treatises by the English Passionist Father Devine are well known to the clergy in this country. His explanation of the Creed, and his two volumes on Ascetical and Mystical Theology are solid systematic works of great merit. The same may be said of a little collection of sermons on devotion to the Sacred Heart (*The Sacred Heart, the Source of Grace and Virtue*. New York, Joseph Wagner). There are just a dozen discourses, averaging each about ten duodecimo pages. Each is introduced by a clear-cut synopsis which enables the preacher to catch the tenor of the sermon easily.

A little volume of seventy-odd pages comprising eleven sermons on *The Excellencies of the Rosary* by the Rev. M. Frings (New York, Joseph Wagner), will be found suggestive for short instructions to Sodality members. Various aspects of the Rosary are considered, and the component parts thereof are succinctly explained. Not every preacher has the gift of gaining and retaining the attention of children. Suggestions from books help sometimes to supplement one's shortcomings in this important function and to this end we can recommend a recent booklet entitled *Conferences to Children in Practical*

Virtue. They are done out of the French of the Abbé Verdrie. The translation is excellent, a perfection worth noting (New York, Joseph Wagner).

Now that the *Catholic Encyclopedia* has been completed, it may be hoped that its publishers will inaugurate a series of monographs supplementing or developing certain departments and articles of the great work. Handy little volumes on the lines of Macmillan's well-known "Primer Encyclopedia" would be desirable. There is nothing for Catholics in English answering to the French series of "Science et Religion" or to the German "Sammlung Kösel", both of which collections are replete with useful information condensed and attractively presented.

A recent addition to the German series just mentioned is *Thomas von Aquin*. When we say that the writer of the little volume is Professor Grabmann, the author of the scholarly *History of the Scholastic Method*, we have said enough to guarantee the value of this new study of St. Thomas. Dr. Grabmann presents a very good sketch of the Angelic Doctor—his personality and intellectual activity. Then too he analyzes in a highly luminous manner the Thomistic system—its philosophy and theology. It would be hard to find a booklet of so few pages (168) in which so much solid thought and interesting knowledge are summed up (Kempten, Kösel. 1912).

Eucharistic Lilies by Helen Maery is a neat little volume containing some ten pen-pictures of "youthful lovers of Jesus in the Blessed Sacrament"—bright sketches of saintly souls whose short lives, consumed in the Eucharistic flame, left behind them light and inspiration for the heirs of the kingdom of heaven. "The little ones, generally restless and uninterested in religious training, will read these pretty stories (all founded on fact) and simple poems with avidity and profit."

To conduct the "Holy Hour" profitably and with such edification as the faithful have a right to look for from the priest, is no easy task. "Unfortunately the Sacrament of Holy Orders . . . does not confer on the recipient the very important gift of reading distinctly and with proper emphasis." Moreover, reading formal prayers in the strained voice which large churches seem to call for is at best a somewhat mechanical—graphophonic—process. Thoughts that well up naturally from the true heart are needed for such occasions. On the other hand, suggestions can be found in books, especially when they come in such sensible form as they are found in the tiny brochure by the Bishop of Savannah, entitled *The Holy Hour* (New York, Benziger Bros.). It is a complexus of reflections upon the mysteries of the Rosary. The conductor of the "Hour" is supposed to give the reflection and then the decade is recited in common with the congregation. The method is ideally excellent and has moreover been successfully tested by practice in the Savannah Cathedral.

Benziger Brothers have just issued the third volume of *Meditations for the Use of Seminarists and Priests*, by the Verv. Rev. L. Branchereau, S.S. This new part deals exclusively with the "Priestly Life"—the priest's exercises of piety, his reading, his recreations, his offices at the altar, in the pulpit, and the obstacles in the way of his efficiency. The neat and handy form of these volumes, no less than their matter, commends them to the clergy in all degrees.

Vocations—"Conditions of Admission, etc., into the Convents, Congregations, Societies, Religious Institutes, etc., according to authentic information and the latest regulations," by the Rev. H. Hohn, is a guide which will be found useful to many priests who are called on to direct young women in the choice of a particular form of the religious life. It points out in brief and concise manner, what is the particular work in which the various orders are engaged, the qualifications required for admission, and the necessary direc-

tions for communicating with the proper authorities in each Order. The author published a similar directory some time ago for men. (Washbourne, London; Benziger Bros., N. Y.)

Similar in scope to Father Van der Donckt's *Educating to Purity* (Gatterer and Krus) is a brochure by the abbé Knoch, professor at the theological Seminary of Liège, entitled *L'Éducation de la Chasteté* (Paris: P. Téqui). The author deals with his subject in that delicate manner which would disarm the natural prejudice Catholics must have against the public discussion of a topic reserved by the usage of ages to the Confessional or to the discreet guidance of parents within their own homes. Experienced priests seem to agree that modern civilization has awakened new dangers requiring unusual methods of forewarning by education.

Want of space in this number has obliged us to hold over several important Conference matters, among others some interesting comments on the subject of Seminary training as criticized by "Pastor Fogy".

Books Received.

SACRED SCRIPTURE.

COMMENTARIUS IN PSALMOS. Auctore Iosepho Knabenbauer, S.I. Cum Approbatione Superiorum. (*Cursus Scripturae Sacrae. Commentariorum in Vet. Test. Pars II in Libros Didacticos. II. Liber Psalmorum.*) P. Lethiel-leux, Parisiis. 1912. Pp. 492.

DIE PSALMEN. Sinngemässe Uebersetzung nach dem hebräischen Urtext von Dr. Alois Lanner. Zweite und dritte, verbesserte Auflage. Mit Erläuterungen von Theologieprofessor Dr. J. Niglutsch. B. Herder: Freiburg und St. Louis, Mo. 1912. Pp. viii-234. Price, 45 cents.

THEOLOGY AND DEVOTION.

OUR LADY IN THE CHURCH and Other Essays. By M. Nesbitt. With a Preface by the Right Rev. Dr. Casartelli, Bishop of Salford. With Frontispiece. Longmans, Green & Co., New York and London. 1913. Pp. x-275. Price, \$1.50 net.

MONTH OF ST. JOSEPH. The First and Most Perfect Adorer after the Blessed Virgin. From the Writings of Ven. Peter Julian Eymard, Founder of the Order of the Most Blessed Sacrament. With a letter from the Bishop of Tarbes on the Blessed Sacrament and St. Joseph. Sentinel Press, 185 E. 76th St., New York. Pp. 185. Price, \$0.35 postpaid.

DE VASECTOMIA DUPLICI NECNON DE MATRIMONIO MULIERIS EXCISAE. P. Joannes B. Ferreres, S.J. Cum appendice de casu quodam clinico. Editio altera correctior et auctior. Superiorum permissu. Matrili MCMXIII. Razón y Fe, Madrid. 1913. Pp. 148. Pretium 1 fr. 50, linteo religatum 2 fr. 50.

EPITOME THEOLOGIAE MORALIS UNIVERSAE PER DEFINITIONES. Divisiones et summaria Principia pro Recollectione Doctrinae Moralis et ad immediatum usum confessarii et parochi excerptum e Summa Theol. mor. R. P. Hier. Nold'n, S.I., a Carlo Telch, Doctore S. Theologiae et professore, Theologiae Moralis et Iuris canonici in Pontificio Collegio Iosephino. Columbi. Ohioensis, U. S. A. Oeniponte: Typis et sumptibus Fel. Rauch (L. Pustet); Neo Eboraci et Cincinnati apud Fridericum Pustet. 1912. Pp. xxxii-539. Preis biegsam geb. K. 4.—(M. 3.40).

VOCATIONS (WOMEN). Conditions of Admission, etc., into the Convents, Congregations, Societies, Religious Institutes, etc., according to Authentical Information and the Latest Regulations. By the Rev. H. Hohn, Th.D., L.C.L., author of *Vocations (Men)*, *Retreat Handbook*, *Marriage Guide Book*, *Mission Book*, etc., etc. Preface by His Eminence Cardinal Francis Bourne. R. & T. Washbourne, London; Benziger Bros., New York. 1912. Pp. xx-426. Price, \$1.75 (4/6) net.

THE KING'S TABLE. Papers on Frequent Communion. By Father Walter Dwight, S.J., author of *Our Daily Bread*. Apostleship of Prayer, New York. 1912.

THE CHRISTIAN CHURCH. Pastoral Letter of the Right Rev. James A. McFaul, Bishop of Trenton. Second edition, revised and enlarged. Benziger Bros., New York. 1913. Pp. 38. Price, \$0.10.

GLOIRES ET BIENFAITS DES SAINTS. Par l'abbé Stéphen Coubé, Chanoine honoraire d'Orléans et de Cambrai. Deuxième édition. (*Œuvres Oratoires*.) P. Lethielleux, Paris. 1912. Pp. 407. Prix, 3 fr. 50.

LIFE SCIENCE AND ART. Being Leaves from Ernest Hello. Translated from the French by E. M. Walker. (*The Angelus Series*.) Benziger Bros., New York. Pp. 176. Price, \$0.50 net.

SPIRITUAL PROGRESS. II. From Fervor to Perfection (Complete in itself apart from I. Lukewarmness to Fervor). From the French. Benziger Bros., New York. 1912. Pp. xviii-420. Price, \$0.90 net.

THE COMMUNION OF SAINTS. By the Rev. Charles F. McGinnis, Ph.D., S.T.L., Professor at St. Thomas College, St. Paul. With an Introduction by the Most Rev. John Ireland, D.D. St. Louis, Mo.: B. Herder. 1912. Pp. xvi-395. Price, \$1.50.

SPIRITUAL EXERCISES FOR THE PURGATIVE, ILLUMINATIVE, AND UNITIVE WAYS. By J. Michael of Contances, Carthus., A. D. 1597. Translated by Digby Best, of the Oratory. St. Louis, Mo.: B. Herder. 1912. Pp. 135-213-130. Price, \$1.35.

SAINT ANTOINE DE PADOUÉ LE GRAND THAUMATURGE DE L'HEURE PRÉSENTE. Les Objets Perdus, le Pain des Pauvres. Par Mgr. Ant. Ricard, Prélat de la Maison de Sa Sainteté, Vicaire général honoraire de Mgr. l'Archevêque d'Aix. Nouvelle édition. Précédée d'une lettre de Son Éminence le Cardinal Rampolla, Secrétaire d'État de Sa Sainteté. New York, Cincinnati, Chicago: Benziger Bros.; Paris: Pierre Téqui. 1912. Pp. x-404. Prix, 3 fr. 50 c.

LITURGY.

COURS ET CONFÉRENCES DE LA SEMAINE LITURGIQUE DE MAREDSOUS 19-24 Août 1912. Abbaye de Maredsous, Belgique. 1913. Pp. xvi-336. Prix, 5 fr.

THE TEMPLES OF THE ETERNAL OR THE SYMBOLISM OF CHURCHES. The Mystic Meanings of the Houses of God and the Wonderful Lessons written in the God-given Plans, Divisions, Decoration, and Rites of the Tabernacle, Temple and Church Buildings. By the Rev. James L. Meagher, Doctor of Divinity from the Holy See, President of the Christian Press Association. New York. Pp. 513. Price, \$1.13 postpaid.

ORGANUM COMITANS ad Proprium de Tempore a Vigilia Pentecostes usque ad Dominicam Ultimam post Pentecosten Gradualis Romani quod juxta Editionem Vaticanam Harmonice ornavit Dr. Fr. X. Mathias, Regens Seminarii Episcopalis Argentinensis. Editio Ratisbonensis. Fr. Pustet, New York. 1913.

LA CONSTITUTION "DIVINO AFFLATU" ET LES NOUVELLES RUBRIQUES DU BREVIAIRE ROMAIN. Par Dom Robert Trilhe, Ord. Cist. Casterman, 66, rue Bonaparte, Paris VIe et Tournai (Belgique). 1913. Pp. lxxii-267. Pr. 3 fr. 50.

PHILOSOPHY.

CRITERIOLOGIA vel Critica Cognitionis Certae. Auctore Renato Jeanniére, S.J., in Collegio Jerseiensi Professore. Gabriel Beauchesne, Paris. 1912. Pp. xvi-616.

RELIGION CHRISTENTUM KIRCHE. Eine Apologetik für wissenschaftlich Gebildete. Unter Mitarbeit von St. von Dunin-Borkowski, John. P. Kirsch, N. Peters, J. Pohle, W. Schmidt u. F. Tillmann herausgegeben von Gerhard Esser und Joseph Mausbach. Zweiter Band, vii u. 142 Seiten; dritter Band, vi u. 252. Jos. Kösel, Kempten u. München. 1913.

PHILOSOPHIE UND THEOLOGIE DES MODERNISMUS. Eine Erklärung des Lehrgehaltes der Enzyklika *Pascendi*, des Dekretes *Lamentabili* und des Eides wider den Modernismus. Von Julius Bessmer, S.J. St. Louis, Mo. und Freiburg, Brsg.: B. Herder. 1912. Pp. vii-611. Price, \$2.20.

LEXIKON DER PAEDAGOGIK. Im Verein mit Fachmännern und unter besonderer Mitwirkung von Hofrat Prof. Dr. Otto Willmann, herausgegeben von Ernst M. Roloff, Lateinschulrektor a. D. Band I: Abbitte-Forstschulen. Pp. viii-1346. Price, \$3.80.

HISTORY.

HISTORY OF THE CATHOLIC CHURCH. For Use in Colleges and Schools. By the Rev. James MacCaffrey, Lic. Theol. (Maynooth), Ph.D. (Freiburg i. B.), Professor of Ecclesiastical History, St. Patrick's College, Maynooth. Part I. M. H. Gill & Son, Dublin. 1912. Pp. viii-141. Price, 2/-.

CARDINAL MANNING. THE DECAY OF IDEALISM IN FRANCE. THE INSTITUTE OF FRANCE. Three Essays by John Edward Courtenay Bodley, Corresponding Member of the Institute of France, author of *France*. With Photogravure Portrait. Longmans, Green & Co., New York and London. 1912. Pp. xv.-288. Price, \$3.00 net.

THE HISTORY OF THE POPES. From the close of the Middle Ages. Drawn from the secret archives of the Vatican and other original sources. From the German of Ludwig Pastor, Prof. of History, Innsbruck University, and Director of the Austrian Historical Institute in Rome. Edited by Ralph Francis Kerr of the London Oratory. Vol. XI. B. Herder, Freiburg and St. Louis, Mo. (Kegan Paul, Trench, Trübner and Co., London). 1912. Pp. 615. Price, \$3.00.

ROBERT BROWNING. Par Pierre Berger, Docteur-ès-lettres, Professeur au Lycée Chargé de Conférences à la Faculté des Lettres de Bordeaux. (*Les Grands Écrivains Étrangers*.) Bloud & Cie., Paris. 1912. Pp. vii-253. Prix, 2 fr. 50.

MISCELLANEOUS.

GORDON GRANDFIELD OF THE TALE OF A MODERNIST. By the Rev. J. J. Kennedy, author of *Carrigmore, The Inseparables*. W. P. Linehan, Melbourne, Australia. 1912. Pp. 173. Price, 2/6.

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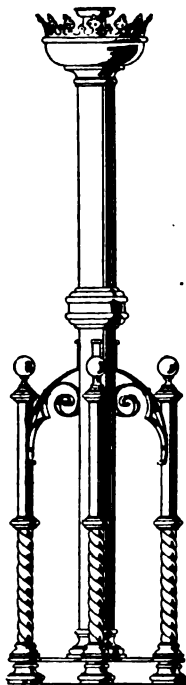
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CONTENTS

WHO WERE THE FIRST BISHOPS AND ARCHBISHOPS IN THE NEW WORLD? AND WHERE WERE THE FIRST SEES ESTABLISHED?.....	385
A. H. SOLIS.	
THE SELECTION AND ADMISSION TO THE SEMINARY OF CANDIDATES FOR THE PRIESTHOOD.....	392
THE ARCHITECTURE AND SCULPTURE OF THE FIFTEENTH CENTURY. X. Studies in Christian Art for the Clergy. (With Illustrations).....	404
The Rev. Dr. CELSO COSTANTINI, Florence, Italy.	
THE FIRST JESUIT CARDINAL.....	411
The Rev. HENRY J. SWIFT, S.J., Las Vegas, New Mexico.	
THE CURE OF INTEMPERANCE. The Physical Treatment and Ethics of Alcoholism	418
AUSTIN O'MALLEY, M. D., Philadelphia, Pa.	
ONCE MORE THE RIGHT TO INVEST WITH THE SCAPULARS.....	441
MOVING-PICTURE ENTERTAINMENTS.....	443
THE MOTION-PICTURE AND THE CHURCH.....	445
ON PORT-PRIESTS.....	448
The Rev. CHARLES L. O'DONNELL, O.S.C., Ph.D., University of Notre Dame, Indiana.	
A GRIEVANCE? By "Amicus".....	451
MISDIRECTED ZEAL IN LITURGICAL REFORM.....	454
TWO BREVIARY HYMNS TRANSLATED.....	457
The Rev. MICHAEL JOSEPH WATSON, S.J., Melbourne, Australia.	
CARRYING THE OILSTOCKS HABITUALLY FOR CONVENIENCE.....	459
VALID INCARDINATION IN THE LIGHT OF RECENT LEGISLATION.....	464
The Rev. A. B. MEEHAN, D.D., J. U.D., St. Bernard's Seminary, Rochester, N. Y.	
CHAMMURAPI-AMRAPHEL A Rejoinder.....	469
The Rev. ALBERT KLEBER, O.S.B., St. Meinrad's Abbey, Indiana.	
THE KEEPING OF BAPTISMAL RECORDS With Specimen Pages.....	474

CONTENTS CONTINUED INSIDE

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THE ECCLESIASTICAL REVIEW

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WHO WERE THE FIRST BISHOPS AND ARCHBISHOPS IN THE NEW WORLD? AND WHERE WERE THE FIRST SEES ESTABLISHED?

THE solemn celebration in Porto Rico, during the last week of the month of February, of the four-hundredth anniversary of the permanent creation of the first diocese in the New World raises, in the minds of those who are interested in the early Church history of the Western Hemisphere, a number of questions which deserve an answer. Among these questions those of most importance have reference to the first dioceses and archdioceses in the lands discovered by Columbus, and to those who were their first incumbents.

By the bull *Illius fulciti presidio*, bearing the date of 15 November, 1504, Pope Julius II inaugurated the institution of the American hierarchy by erecting in Hispaniola, the present island of Haiti and Santo Domingo, the metropolitan see of Yaguata, near the present city of Santo Domingo, under the invocation of the Annunciation of Our Lady, and two suffragan sees, namely that of Magua and that of Baynúa. This bull, so important in the early ecclesiastical history of the New World, was practically unknown until it was brought to light in 1890, by the distinguished Spanish scholar, Sr. D. Antonio Maria Fabie, of the Royal Academy of History of Madrid.

At the same time that these three sees were established, Don Pedro Suarez de Deza, a Dominican, was appointed as metropolitan of Yaguata; Don Alonso Manso, bishop of Magua, and Don Fray Garcia de Padilla, a Franciscan, bishop of Baynúa.

For a number of reasons, chiefly political, by which King Ferdinand set great store, these three sees were never occupied by the bishops named for them. The matter was left in abeyance until August, 1511, when Julius II, by the bull, *Romanus Pontifex*, suppressed the three sees named, and in their place instituted the sees of Santo Domingo and La Concepcion, in the present island of Haiti and Santo Domingo, and the see of San Juan, in what is now known as the island of Porto Rico, and made all three of the new sees subject to the metropolitan see of Seville, in Spain.

Of the bishops-elect above named, Fray Garcia, who was appointed to Santo Domingo, died before taking possession of his see. He was succeeded by one Alejandro Geraldini, a Roman. Bishop Deza lived only a short time in his diocese of Concepcion, where he died. Bishop Manso, however, lived many years in his diocese of San Juan.

The first archbishop of Santo Domingo was D. Alonso de Fuenmayér, who, during the year 1548, or shortly after, became metropolitan of Cuba, Porto Rico and Santa Marta in the present republic of Colombia.

The first bishop to put foot on American soil was apparently Bishop Manso, although Bishop Deza arrived at Concepcion about the same date.

The first diocese on the mainland of the New World was that of Santa Maria de la Antigua, in the south-east part of the Gulf of Darien and near the present boundary between Panama and Colombia. Its erection dates from 28 August, 1513, when Pope Leo X issued the bull appointing Fray Juan de Quevedo, of the Order of St. Francis of the Strict Observance, as its first bishop. His lordship, who was distinguished for zeal, learning, and prudence, lost no time in starting for his new field of labor. He embarked in the splendid fleet, commanded by Davila Pedrarias, which set sail from the port of San Lucar, 12 April, 1514. He thus arrived in Darien only about a year or two after the bishops above named had taken possession of their sees in Hispaniola. The town of Santa Maria—whence Balboa started on his memorable expedition to the Pacific—was, however, soon abandoned, and all trace of it has long since disappeared. After its abandonment, the bishopric was transferred to Pan-

ama, not the present city of that name, but Panama *Viejo* (Old Panama), about six miles from the modern Panama or New Panama.

The bishopric of Santa Marta in Colombia (formerly known as New Granada) is sometimes said to be the oldest on the continent of America; but this is an error. It was not established until 1535, more than twenty years after that of Darien. The town of Santa Marta itself was founded only ten years earlier, in 1525, by the noted conquistador, Rodrigo Bastidas, whose son was appointed the first bishop of Venezuela by Pope Clement VII, 1 July, 1532. This bishop's see was at first the small town of Coró, near Lake Maracaibo, in the celebrated German colony, founded by the Welsers (noted chiefly for their futile expeditions in search of El Dorado), but was, in 1606, transferred to Caracas, the present capital of Venezuela.

But what about the contention made some years ago by certain Mexican writers—among them D. Enrique Haro—that Mgr. Garces was the first bishop of America? It is difficult to understand how any one who is ordinarily so careful in his statements, could have fallen into such an error. Not to speak of the above-mentioned bull of Leo X, which settles the question definitively, Gil Gonzalez Davila, in his *Teatro Ecclesiastico*, says expressly that the first church in the New World was that of Santa Maria de la Antigua, in Darien. In this church also, the first Mass was said in honor of Our Lady of Antigua, to whom the conquistadores Enciso, Rodrigo de Bastidas, and Vasco Nuñez de Balboa, the famous discoverer of the Pacific, had a special devotion. Before starting on their career of conquest they had made a vow to Our Lady de la Antigua, in Seville, that, if they should be successful in their undertakings, they would dedicate a chapel to her honor, under the invocation of Santa Maria de la Antigua, in the first of the new regions they might discover. They had brought with them from Seville a copy of the celebrated picture there, of Santa Maria de la Antigua, and this (the first copy brought to America) they placed in the chapel which they erected in Our Lady's honor in Darien.

As a matter of fact, the diocese over which Bishop Garces, said by Sr. Haro to have been the first bishop of America,

ruled, was not established until 6 September, 1519, more than six years after that of Darien, and indeed he did not take possession of it until several years later. His see was first called Carolino, or Carolense, after the Emperor Charles V, also Santa Maria de los Remedios de Yucatan. Owing to the fact that it was erected shortly after the discovery of New Spain, now known as Mexico, the limits of the diocese were as vague as the territory it embraced was extensive. In 1526 the see was fixed at Tlascala, because Charles V wished thus to reward the Tlascalans for the services they had rendered Cortez in his campaign against Mexico which resulted in the overthrow of Montezuma. According to Gams, in his *Series Episcoporum Ecclesiae Catholicae*, Garces did not take possession of his see until 1527,—Davila says not until 1529, ten years subsequently to its foundation. In 1550 the bishopric was transferred from Tlascala to Puebla de los Angeles—a city that had been founded in 1531 by Sebastian Ramirez Fuenleal, bishop of Santo Domingo, and for some time president of the Audiencia, in Mexico. Contrary to what Sr. Haro says, I cannot find that either Bishop Garces or Bishop Zumarraga had anything to do with the foundation of Puebla.

Bishop Garces was not, then, the first bishop of America, nor was his see, as we have seen, the first one established. The sees of Santo Domingo, Porto Rico, and Darien antedate that of Tlascala by several years, and the bishops of the first three places named governed their flocks from fifteen to seventeen years before Bishop Garces entered into possession of his diocese. Indeed, owing to his delay in taking possession of his see, Bishop Garces preceded the bishop of Mexico, the celebrated Fray Juan Zumarraga, by only a few months. This distinguished Franciscan had, as early as 1537, been presented by Charles V to the Sovereign Pontiff as the most worthy candidate for the mitre for the city of Montezuma, but it was not until 2 September, 1530, that the diocese of Mexico was erected by Clement VII, who, at the same time, appointed Don Fray Juan Zumarraga its first bishop. He, like the other bishops already named, was made a suffragan of the Archbishop of Seville. This condition of things remained until 11 February, 1546, when Pope Paul III, at the instance of the Emperor Charles V, separated Mexico from Seville

and made it a metropolitan see, with the following sees as suffragans, viz: Tlascala, Garces's diocese; Oajaca, Michoacan, Guatemala, and Ciudad Real de Chiapas the diocese of the illustrious Protector of the Indians, Bartolomé de Las Casas. Shortly after this, 8 July, 1547, according to the late erudite Mexican historian, Don Joaquin Garcia Icazbalceta, and not 11 February, 1546, as Gams has it, the pallium was forwarded to Bishop Zumarraga; but he died before it reached him. Surrounded by his brethren in religion the humble and saintly Franciscan departed for a better life 3 June, 1548.

In speaking of Bishop Zumarraga, Sr. Icazbalceta observes: "The year 1537 is notable in our ecclesiastical history as, during it, Mexico"—he might have said the New World—"saw for the first time the consecration of a bishop in the person of D. Francisco Marroquín, bishop elect of Guatemala, whom Bishop Zumarraga consecrated with great solemnity, 8 April, a ceremony which, for its novelty, attracted universal attention." Shortly afterward he consecrated D. Juan Lopez de Zarate, bishop of Oajaca, and D. Vasco Quiroga, bishop of Michoacan.

Bishop Zumarraga was, like the great Dominican Las Casas, distinguished for his love of the Indians, who constituted by far the greater portion of his flock. He was not only their protector but their teacher and father. For their benefit he introduced the first printing press into Mexico in 1536, more than a century before it was seen in the United States.

As an evidence of how little was known regarding the geography of the New World at the time Zumarraga was appointed bishop, it will be sufficient to remark that, according to the bull of Paul III, the bishop was to rule over the "Church of Mexico in the island known as New Spain, situated in the great sea of the western ocean." "*Ecclesiam Mexicanam, in Insula Nova Hispania nuncupata, in Magno Mari Occidentalis Oceani.*" How fast the world moves!

But I have raised a question that some of my readers might like to have answered. Which was the first metropolitan see in the New World, and who was the first archbishop actually to wear the pallium? Bishop Zumarraga, as we have seen, was made an archbishop 8 July, 1547, but died before receiv-

ing the pallium. Santo Domingo was raised to the dignity of a metropolitan see in 1547. Mendieta says it was later; but it is not clear when its incumbent, D. Alonso de Fuenmayer, received the pallium. It was probably some time during the year 1549.

Lima, the capital of Peru, was made an archbishopric 11 February, 1546, and the first primate of Peru received the insignia of his office in the church of Nuestra Señora de la Merced, in Cuzco (the famed capital of the Incas), 9 September, 1548, only a few months after the death of Bishop Zumarraga. Had the bishop of Mexico lived, it is probable he would have received the pallium first. As it was, it is practically certain that the first metropolitan in the New World to wear the pallium was Don Fray Francisco Hieronimo de Loyasa, of the Order of St. Dominic. He was transferred from Cartagena, New Granada, in 1540, and entered Lima, "the City of the Kings," as bishop, 22 August, 1543, not long after the founding of the city by Francesco Pizarro, the conqueror of Peru. It will be interesting to know that the diocese of Panama which had been transferred from Darien belonged to the ecclesiastical province of Lima.

From the foregoing it will be seen that the sees that we in the United States regard as venerable are very modern indeed. Havana was not made a bishopric until 1787; Santiago de Cuba, which became a bishopric in 1522, was not elevated to the dignity of a metropolitan see until 1803. Baltimore was established as an episcopal see 6 April, 1789, and became an archbishopric 8 April, 1808, with the learned and revered John Carroll as its first incumbent. Quebec antedates Baltimore as a bishopric—having been founded 13 November, 1670; but it did not become an archbishopric until a third of a century later than Baltimore, viz. 7 December, 1844.

Before concluding, I may be permitted to add a few words about Bishop Garces, who, Sr. Haro and his friends will have it, was the first bishop of America. I do this the more willingly as the first bishop of Tlascala was a splendid type of America's earliest bishops. Like Bartolomé de las Casas, bishop of Chiapas; Fray Vicente Valverde, first bishop of Cuzco, and St. Toribio, the second archbishop of Peru, he was not only a man of great piety and learning, but a devoted friend and protector of the Indians.

According to Mendieta, the learned author of the *Historia Ecclesiastica Indiana*—which was first published by Icazbalceta in 1870, although it was written three centuries earlier—Don Julian Garces was a Dominican friar who had a great reputation for learning and sanctity. Herrera, in his *Historia de las Indias*, tells us that he was the first bishop of Cuba, whence he was transferred to Yucatan, the first part of New Spain discovered by the conquistadores. He informs us further that he was master in theology, a remarkable preacher, and especially proficient in his knowledge of the Latin language, so much so that the Maestro Antonio de Bebrija said of him, "One must study to know more than that monk."

Davila, who has written more at length about the first bishop of Tlascala, says that Garces was born of a noble family in Aragon, and that he studied in the University of Paris where he won great distinction for his knowledge of philosophy and theology and Holy Scripture. He was for a time the confessor of Fonseca, the first president of the Council of the Indies and also preacher to the Emperor Charles V. Both in the Old World and in the New he was called *Pozo de Ciencia*, well of knowledge, on account of his eminence in many branches of learning, both sacred and profane. He was seventy years old when made bishop of Tlascala and attained the age of ninety. Even in his old age, he devoted himself to study with the same enthusiasm that he had manifested as a youth in the University of Paris. His favorite author was St. Augustine, of whose works he made a special study. The copies he had used, which he considered his greatest treasures, he willed to the monastery of St. Dominic, in Puebla.

Like Las Casas and Zumarraga, he was remarkable for his devotion to the welfare of the Indians, in whom he always manifested a truly fraternal interest. He established schools for their special benefit in which they were taught reading, writing and music, both vocal and instrumental. In one of these schools there were no fewer than six hundred Indian children.

In his last illness, which, on account of his advanced age, gave his friends the gravest concern, those in the sick-room were in low tones debating whether the priest or the physician should be called first to see the patient. The bishop surprised

all present by declaring in a clear voice "*Preferantur divina humanis*: Let divine be preferred to human things."

He expressed a wish to be buried in the monastery of his brethren in Puebla; but it was deemed more becoming that his remains should repose in the Cathedral of which he was the first bishop. And if my memory fails me not—it is so long since I have been to the "*City of the Angels*"—his tomb is still pointed out to the visitor in what is probably the most beautiful and imposing temple of worship in our sister republic, if not in the western hemisphere.

A. H. SOLIS.

THE SELECTION AND ADMISSION TO THE SEMINARY OF CANDIDATES FOR THE PRIESTHOOD.

I.

THE Vocation to the Priesthood is a call from God interpreted by the approval of the Bishop, who empowers the candidate to assume the duty and responsibility of the sacred ministry. The approval of the Bishop is based upon his belief that the candidate presented for ordination possesses the qualities of body, mind, and heart which indicate a capacity for fulfilling the functions of a priest. He likewise assumes the candidate's freedom from any obligations that might prevent the lawful exercise of the sacred office.

With the possession of these qualities must go a disposition, inclination or attraction on the part of the youth to make proper use of his talents as well as of the opportunities afforded him for the fulfilment of the ministerial duties.

Although the formal judgment prompting a call to the priesthood lies with the Bishop who ordains or admits a candidate to ordination, the Bishop's own judgment is dependent on that of others,—those namely who are able to vouch for the candidate's possession of the necessary qualifications, as well as for his freedom to fulfil the obligations deliberately assumed by a newly-ordained priest. The Bishop is the executive judge, but he must, like other judges, rely upon the testimony of capable and reputable witnesses in reaching a favorable judgment regarding the candidate. The witnesses

in the case of an applicant for entrance into the Seminary as a preparatory step to receiving the call for ordination, are in the first instance the parents, guardians, teachers, and pastors, who direct the conscience of the youth. These interpret for him the signs that stand for a genuine attraction toward a life touching the obligations of which the inexperienced boy cannot as yet form a just estimate on his own account. But these witnesses furnish only the preliminary evidence. The testing of the objective value of this evidence, when stripped of the uncertain influences that produce the impulse back of a boy's application to the Seminary, is to be done by the rector and the superiors of the Seminary. These latter know from practical experience what are the delusions and what are the solid marks of a call from God to embrace the life of the priesthood. They too know what are the requisites that insure perseverance and ultimate efficiency in the proposed career of the sacred ministry.

GENERAL TEST OF THE APPLICANT.

In their testing of the candidate the authorities of the Seminary come to a conclusion in various ways. They examine the testimonials that embody the estimate of the parent, the teacher, and the spiritual director of the boy. These include the certificates of freedom and of capacity, attesting as it were the ecclesiastical citizenship or naturalization of the candidate, and indicating that he is under proper jurisdiction. If certificates of baptism, vouching at the same time for legitimate parentage, of Confirmation, and of ecclesiastical or canonical domicile are wanting, the candidate is by that very fact excluded from consideration until these documents can be supplied; for they establish his freedom to assume the obligations awaiting him.

Then come the testimonials of fitness. And here the rector of the Seminary has to exercise that discrimination which bids him not to accept, that is not to rely upon, written or spoken words in favor of a candidate, unless these words are vouched for by the responsibility of the persons over whose name they are issued. There are influences of consanguinity, wealth, position, nationality, etc., which are sometimes made to do service in place of the candidate's virtue or ability. Patron-

age opens the gate, and it is usually much more difficult to eject intruders than it is to keep the door barred against their entrance. Perhaps the chief difficulty in this respect comes from those pastoral guides who seem to think that because Christ, having chosen Andrew and John, allowed them forthwith to bring to Him their brothers, therefore ecclesiastical benefices are family tenures. Against this we have the other fact that our Lord made it a condition of discipleship that we cut off all those attachments which represent family prejudice. "If any man come to Me, and hate not his father and mother . . . he cannot be My disciple." (Luke 14: 26.) "And they forthwith left their nets and father, and followed Him." (Matt. 4: 22.)

There is likewise the danger of undue generosity in regard to students dismissed from an institution. Through this the true causes of expulsion are withheld in the letters of recommendation, under the assumption that the career of a youth who might mend his ways should not be blighted by preventing him from entering another Seminary. The Holy See has passed statutes against this practice of admitting students expelled from a Seminary, whether preparatory or theological, and requires that explicit testimony of the causes of dismissal be given to the authorities of the Seminary where the student applies for admission.

Particular care needs to be exercised in admitting students who come to us from European institutions. Often they have had difficulties with their superiors at home. These applicants do not necessarily prove unfit material. But the Seminary authorities as well as the Bishop who proposes to adopt them ought to be informed without any reserve about the real reason why applicants left their native diocese, college, or seminary. The Bishop who adopts the candidate is bound by the same rules of caution in such matters as the Bishop who dismisses the candidate. The latter is obliged to state clearly and fully (though he may do so confidentially) the reasons of the dismissal.

The question of ability to pay for the tuition during at least some part of the curriculum, whilst the candidate's aptitude is being tested, is of importance; but in every diocese that is capable of supporting a Seminary there ought to be provision

whereby worthy but poor candidates, about whose aptitude there can be no matter of doubt, may obtain unreservedly the benefits of ecclesiastical training in the diocesan Seminary. In some Seminaries, such as the Pontifical College of the Josephinum, students are admitted free. This method gives a certain independence to the authorities, who are under no obligations to keep a candidate unless he proves himself thoroughly fit.

II.

Next to the testimony of those who know the antecedents of the candidate making application for admission to the Seminary, there are the tests which the Rector and Seminary Faculty must apply personally. These tests cover the examination of the physical, moral, and intellectual fitness of the applicant.

PHYSICAL TEST.

The physical examination should be made by a physician who understands and sympathizes with the demands for a healthy constitution, an organism intact, and physiological disposition calculated to bring these elements of constitution and organism into proper subordination for actual service in the priesthood. This implies the necessity of inquiring into the antecedents of the family history, at least to such an extent as to guarantee freedom from hereditary taints which, whilst they often disappear for a time, are apt to recur with increased virulence at unexpected times in later life. The youth whose parents or grandparents were known to be addicted to the excessive use of intoxicants, is in danger of having some of his faculties impaired, even though the phenomena leading to disastrous results do not at once make their appearance. It is wise to exclude such candidates. The fact that they are innocent of what their elders did, is no argument for admitting them to the ranks of the priesthood; it might be applied with equal force to those who are suffering from a disposition to disease calculated to bring on blindness or deafness or paralysis. The rejection from the list of candidates for orders is no imputation of guilt. It simply indicates a probable absence of qualities required for the proper

exercise of the ministerial functions. In such matters it is folly to take risks, the disastrous results of which are apt to redound upon people who are not only innocent but who make sacrifices for the support of the clergy and who have therefore every right to expect that the superiors to whom the selection of candidates is entrusted will exercise that trust for the common good and for the honor of religion.

The hereditary dispositions leading to habits of excessive drinking, to insanity and other forms of mental or physical weakness and disease, indicated by epilepsy, paralysis, hysteria, with its multiform influxes of uncontrollable irascibility, indolence, moroseness, scrupulosity, and false pietism, affect the candidate personally. There are other taints which come from his associations and which affect him socially. A priest is bound to have the testimony of a good reputation from his family. Notorious or legitimately suspected criminality in certain members of the family often prevents others to whom such things may not be imputed, from exercising proportionate influence for good. Only heroic sanctity can overcome the prejudices created by associations of this nature; and heroic sanctity can not be assumed: it must be demonstrated in the candidate before the prejudice against him will yield. The writer of these lines knew a Rector of a Preparatory Seminary who took infinite pains to ascertain, in each case of an applicant to the Seminary, what were the domestic relations and the reputation of the parents of the candidate. He was sure that it saved him and the bishop many difficulties later on, and that, given the assurance of a healthy domestic training and a wholesome or refined home atmosphere, the boy would not only be a good student but would safeguard the discipline in the Seminary and its reputation by his conduct outside.

Thus the moral fitness of a candidate is largely dependent on his physical conditions created by heredity and by the associations of the home-circle. Besides this there is of course the inner life of the boy or youth during the years of his responsibility. The question: "*Quis ascendet in montem Domini, aut quis stabit in loco sancto ejus?*" is answered with unmistakable clearness in the inspired words: "*Innocens manibus et mundo corde.*" To be "innocent of hand" means

more than to be free from crimes of violence, of sordid avarice, or of other more foul habits of sin that stain by their very physical contact. It means that hands, offering their service to the sanctuary, are to be free from the disposition to inflict injury—"innocens, i. e., non-nocens". The rudeness, the habitual lack of considerateness, the selfish habit of claiming things with a sort of animal cupidity, the want of cleanliness in dress, body and belongings,—these and kindred dispositions are the offensive elements in social life, and their absence is well expressed by the Psalmist's phrase "*innocens manibus*".

Hence among the qualities demanded in the candidate who applies for admission to the Seminary, there should be some evidence of external habits indicating the possession of those natural virtues upon which supernatural charity and priestly sympathy may be easily grafted. These qualities are called "*manners*".

Whilst it is easy even for an experienced student of human nature to be deceived by external forms, which under a modest and handsome face or manner often hide a selfish and vicious disposition, the student who offers himself for the service of the sanctuary should be free from any of those bodily blemishes which arouse a certain prejudice and repugnance in the beholder. The beauty of the sanctuary in which the priest moves habitually, the precious and graceful vestments which he wears, the prominent and dignified position he constantly occupies before all the people, naturally call for a personality attractive and such as will inspire reverence in the beholder. A repulsive form, a defect in the applicant of those outward organs which serve as the necessary and immediate instruments in the performance of the sacred functions, should be considered as an *a priori* indication that God wishes such a one to be excluded, unless there are extraordinary indications that Almighty God wishes to employ the imperfect instrument in the service of His fair Spouse, and attendance in the Palace of the King of Beauty. It is no argument against this presumption to say that there have been many holy priests in whom physical defects were found, and that a priest may do wonders by his zeal and other natural gifts even though he be deformed in eye or hand, or lack the grace of attractive

and correct speech. Certainly, men have been known to make excellent generals of the army who as inferior officers had their legs shot off in battle. But such demonstrations of devotion are not in themselves sufficient to alter the rules of the army which prevent a maimed man from being admitted to the ranks, no matter what ability as a commander may be indicated by his manner. Hence, so long as we have sufficient material to furnish us with candidates for the priesthood who are likely to grace their position as princes and leaders in the Holy Place, we should not select any who are defective in externals or physical fitness. They may, and often do succeed in secular professions by the very reason of their defect, which either arouses sympathy or increases native energy; but they will be a hindrance to good in the Church unless there be extraordinary compensation, such as it is not easy to foresee in the immature candidate.

MORAL TEST.

Next to the physical qualifications demanded from the applicant to the Seminary, there are those even more important ones in the moral order. It goes without saying that corrupt habits, especially when they go with low views or standards and aspirations, indicate as little fitness as they usually present little attraction to the priestly calling. Here the Spiritual Director must give his legitimate testimony, as the authorities who examine the boy cannot look beyond what appears on the surface. What should be insisted on in every case, however, is definite testimony from the pastor or confessor in this direction. This testimony should include answers to such questions as these: Has the boy regularly frequented the Sacraments? Has he shown any attraction to the service of the Church, as an altar-boy, sodalist, etc.? If he happen to have been employed at work out of school it is well to have also the testimony to his moral conduct, associations, docility, and general aptitude, from his employer. No information of this kind is superfluous, for it gives the rector of the Seminary that insight into the boy's past which enlightens him as to his character, disposition, aptitude, and leanings, and as to his manner of spending his vacation. This saves any number of subsequent inquiries. Such knowledge on the

part of his superiors of the Seminary is apt to solve a host of doubts to which, once the youth is admitted to the vestibule of the sanctuary, there will remain few clues to enlighten the rector who undertakes the responsibility, later on, of presenting the ordinand to the Bishop, and thus seals perchance a career that brings disgrace to the Church of Christ.

The rest of the boy's moral fitness must reveal itself later on. But it may not be amiss to extend the candidate's examination to obtaining from him an explicit and written statement of the motives which bring him to apply for admission to the ecclesiastical seminary. The vague answer "to be a priest" ought not to be deemed enough. In these days of commercial enterprise, crowded professions, and a certain prosperous exterior in the externals of the priesthood, the temptation to enter a career which promises an honorable or dignified position, a more or less sure income, and provision against the penury of old age, in many cases too the suggestions of comfort and ease or of influence which surround some priests, all these things do naturally enter into the mind, not only of a youth who is on the point of choosing a career, but also of his parents or guardians who wish him success before all else. It would be absurd not to calculate with such motives as at least possible in individual cases. Experience shows that worldly motives are at times the causes that bring a youth to the Seminary; and once he is housed there, the low level of his aims is lost sight of in the following of the routine that carries him along, provided he has the instinct of self-preservation sufficiently developed to keep him from serious breaches of rule. Of all those who enter the priesthood the man who leaves the Seminary with the predominant desire for a "good place" where he will have an assured income, with little serious work to do, is the greatest enemy to the Church and a silent though effective scandal to the people.

INTELLECTUAL TEST.

Last of all, the student who wishes to enter the Seminary must be able to stand the test of intellectual fitness. There exists for most of our diocesan institutions at present the fixed requisite that an applicant to a course of four or more years in the so-called Preparatory Seminary must have acquired a

good knowledge of the English branches, together with the rudiments of science as they are taught in our high schools. As the institutions where this knowledge is imparted vary considerably in scope and method, because some lay stress on the branches leading to a commercial career and others on the special curriculum that is preparatory to a professional career, the examiners are apt to find some difficulty in adjusting their averages of the results of the examinations. It would appear that the wiser and fairer course is to attach importance only to a few branches and these the fundamental ones which are to be especially developed in the ecclesiastical Seminary. Among such subjects must be classed, next to the demonstration of a certain grade of intelligence, the art of good reading, correct writing and composition. Excellence in these branches goes to the development of expression in elocution, and is essential to the good preacher. Now a boy who has not in his gifts the promise of a good preacher is not meant to be an evangelist, whatever high office he may otherwise be able to fill. And it is evangelists that we want more than learned divines, at least in the present state of the Church in America. A good preacher is listened to by non-Catholics as well as by the children of the faith, and our fields are broad and the harvests are ripe with expected conversions through the preaching of Christ's Gospel. Hence a knowledge of the mother tongue, and a promising talent to use it definitely for preaching should be among the chief factors in the intellectual and physical examination for admission to the Preparatory Seminary.

Next, and allied to this are an ear and a voice for music. Indeed it might be well to inquire in every case whether the applicant is musical and whether there is any ability or at least an inclination toward developing the musical faculty. For apart from the fact that every priest is by his very profession required to sing in the divine services, and that he is to do this not merely in a vague way or as a member of a chorus, but as a leader and precentor on the most solemn occasions, experience teaches that the cultivation of musical talent serves both in the Seminary and in the priesthood to refine and sweeten the atmosphere which daily routine necessarily renders at times dry and monotonous. The gift may indeed be

abused, and it sometimes draws the priest who is off his guard into snares and associations from which he finds it difficult to extricate himself; but these are the exceptions, and there are usually other causes operative in such cases, that would make matters as bad without the music. Seminaries in which abundant facilities are offered for developing in the students a taste for good music, such as a fine string band or piano- and organ-playing, have in this means a great preserver of discipline as well as of that spirit of joy which befits the cleric as the messenger of harmony and blessedness to others.

As for the other rudimentary sciences, we take for granted that every applicant to the Seminary has a thorough knowledge of Christian Doctrine and of Bible History. These branches are of course of the first importance and must be assumed to have influenced the moral fitness of the applicant in his very coming to the Seminary. The other branches will adjust themselves, and we may rely upon the activity of the Seminary Department in our Catholic Educational Association to devise means to harmonize the required subjects in such wise as to satisfy the main conditions of the intellectual test.

A word should be said about applicants to the Preparatory Seminary who do not speak English, but to whom it is necessary to give attention and a place in the Seminary, by reason of the ever-increasing immigration from Catholic lands. On the one hand, it is desirable, and indeed imperative, that the numerous non-English-speaking immigrants should be provided with priests who speak their own tongue, who know their habits, and who understand and sympathize with their particular difficulties. To supply these needs at once has demanded the introduction of priests from abroad. Unfortunately, as these are themselves strangers, whatever their intelligence and zeal, they form an isolated body among our native or naturalized clergy, and thus cause, often unconsciously, friction and misunderstandings. These fall in the last analysis upon the Bishop, who, when he finds himself forced to check the influence or action of the foreign priest, runs the risk of leaving the strange fold without a shepherd. The danger of alienation, of schisms and entire loss of faith among helpless multitudes at the mercy of their accidental

leaders, thus arises to make the task of supervision still more difficult and complicated. Moreover, the presence of the foreign priest, whatever blessing it may entail in preserving the faith of those who are well disposed, nevertheless tends to perpetuate race division and race prejudice, with its numerous opportunities for social and political misuses, of which the adversaries of the Catholic Church take advantage to discredit the ancient faith.

Thus it suggests itself as the best remedy for this difficulty (since in any case it will take time to develop the naturalizing influences which will turn these thousands of alien speech and genius into law-abiding Americans) that we take their children into our Seminaries, and educate them to become priests for their own people, so that thereby may be brought about a gradual amalgamation of separated nationalities.

But the practical execution of this presents a serious difficulty to the Seminary authorities, who cannot adjust the existing and approved curriculum to satisfy the needs of two distinct classes of students. For even the native boys of foreign parentage are frequently deficient in knowledge of the English branches; although this is less often the case with them than with the average European boy who applies for admission to the Seminary with the view of devoting his talent to the foreign mission. These students, if kept in the same classes with American boys, will prove a drag on their class because of their inferior ability in literary work. If on the other hand they are to be placed in separated classes, it means a drain on the time and capacity of the professors or an increase of the Seminary faculty.

To the writer it would seem that the only really effective way to do justice to the candidates in the Seminary is to keep the foreign students, who are necessarily to be admitted on a different level of scholastic ability from the rest, in a partly distinct curriculum. They might easily be dispensed from those branches which make for perfection in English composition and elocution since they will need only a general knowledge of English, like the ordinary business man. This might require an extra teacher, familiar with the foreign tongue of the students, but the separate class need not interfere with the general order of the curriculum and of the do-

mestic discipline. To assume that the foreign boy must at once work up to the level of the American student is hardly fair, for the non-English-speaking priest is not required in his ministry to use the English tongue in the same effective way as the American priest. For the same reason it cannot be expected that he should pass an entrance examination in the same grades of English grammar and rhetoric as the American boy.

If we admit the foreign boy for the sake of the foreign people to whom he is to administer and among whom he is expected to spend his whole later life, it is but just to make allowance for his condition. Not to do so is to discourage him in his classwork. For this reason, these boys sometimes leave the Seminary in which they are condemned to an inferior position, because of the strain on their faculties to keep up with a class of necessarily superior students.

The same principle should be applied to converts and persons of advanced age whom Providence appears to direct toward the priesthood. The very fact of their exceptional call indicates the justice of exceptional consideration in regard to their preparatory training; for whilst these students fall short of the commonly applied standards in some respects, their experience and ripened judgment make them frequently available for better service in the Church than those who come to the Seminary by normal ways. In all such cases there must of course be a sufficient guarantee that the knowledge required and the sincerity and zeal demanded in the ministry be a compensating equivalent for the lack of technical knowledge in other respects.

Let us emphasize once more in conclusion,—on the careful and judicious selection of candidates, the subsequent success of the work done in the Seminary so much depends, that no amount of precaution is in vain; for, as already intimated, it is practically impossible to dislodge an intruder, since, though unworthy, he may manage to keep his position in the Seminary when once he has gained access to it.

THE ARCHITECTURE AND SCULPTURE OF THE FIFTEENTH CENTURY.

THE spirit of the Renaissance under the influence of Humanism continued to animate the artistic life of the fifteenth century. The classic thirst: *sitis classica*, "fires" the soul of Brunelleschi and of Donatello; "the one the Columbus of architecture, and the other of sculpture". They go to Rome to take counsel of the monuments of antiquity; the Greek models remain unknown there, but Vitruvius is studied with ardor, and there the rules and the proportions of art are learned.

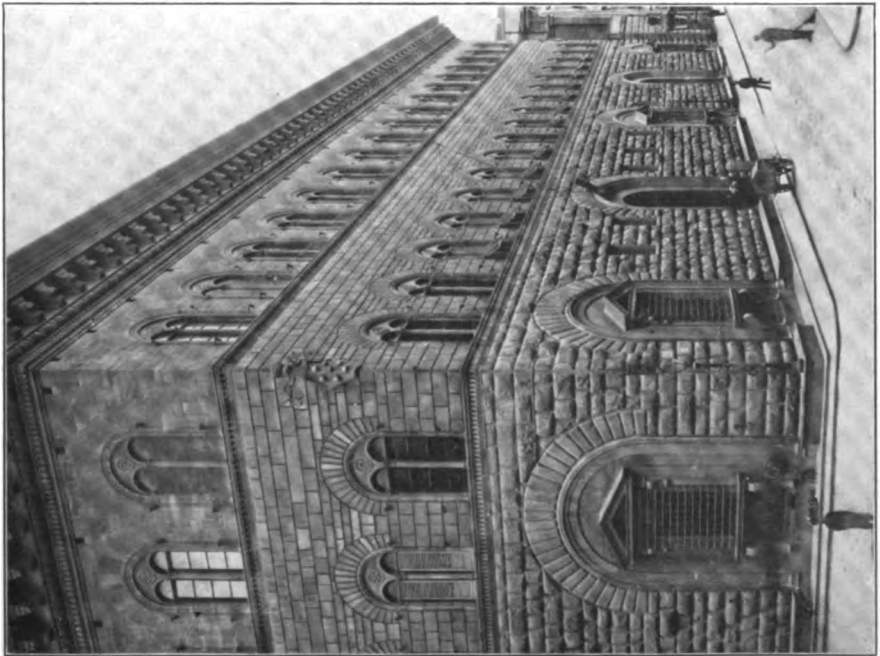
Whilst the new classic thought had an undisputed control, it did not altogether displace a certain reminiscence of Gothic beauty. This is apparent especially in the ornamental parts and in certain structural motives of the architecture of that age. The Gothic element gave thus to the monuments of this epoch a marked lightness and elegance of form.

The main elements of the fifteenth-century art may be defined as these three: first, the return to antique models; second, conscientious attention to nature, or the sense of the natural in painting and sculpture; third, an occult influence, an unconscious vein, substratum, qualifying flavor of the Gothic art.

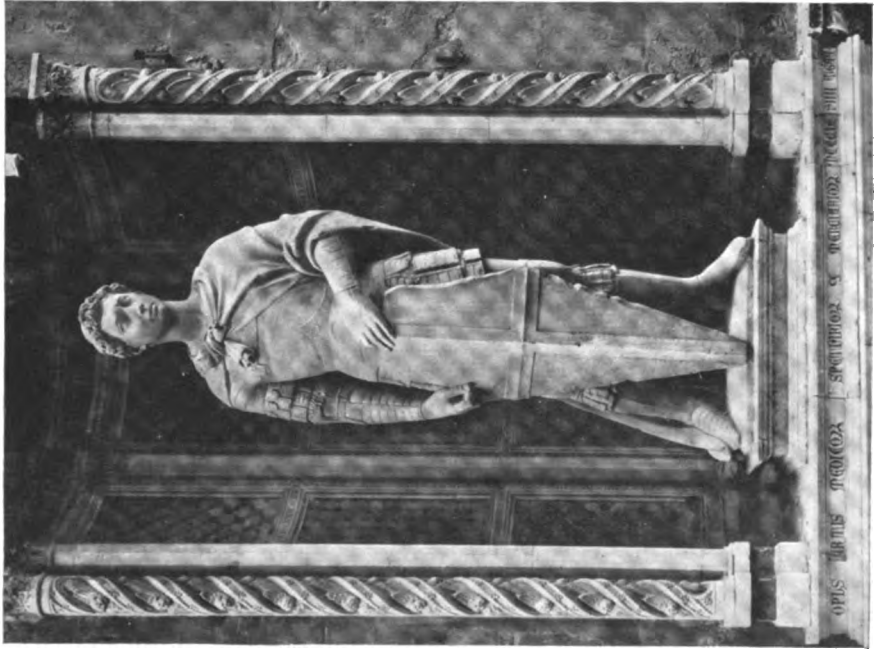
It is needless to say that the artistic and literary trend of the Renaissance in this century is largely fostered by the patronage of the Church, of the seigniories, of the municipalities, and convents. I may note the Medici, in Florence; Sigismondo Malatesta, at Rimini; Federico di Montefeltro, at Urbino; the Lords of Este, at Ferrara; the Gonzagas, at Mantua; the Doges of Venice, etc. And this regenerative impulse courses along from the Vatican, the basilicas, the palaces, to beautify with new life the most humble oratories, even remote rural public buildings.

In the architecture of this period we must distinguish the struggle between the picturesque style proceeding from the Gothic and the classic style whose triumph is the aim of the innovators.

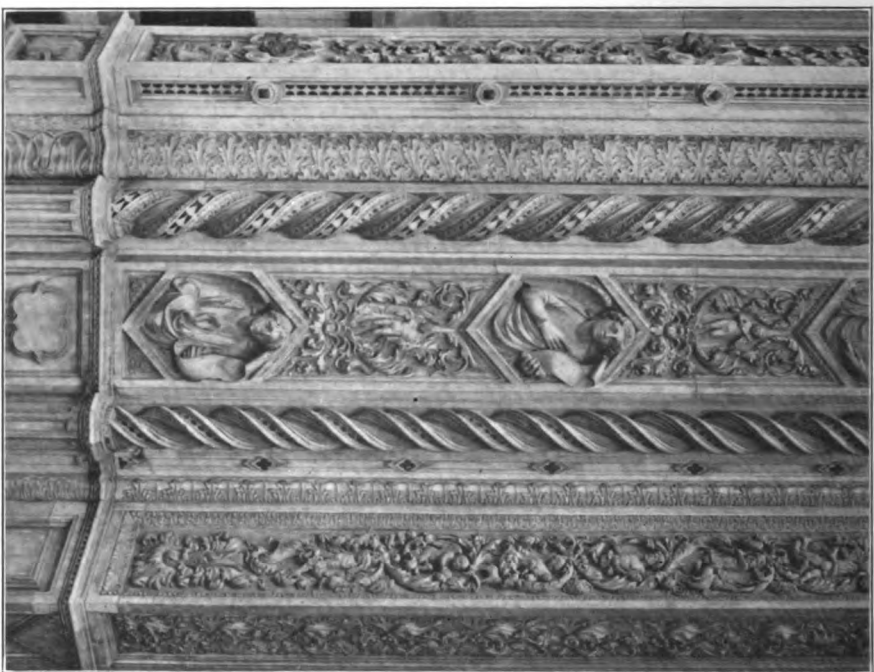
There is a return of isolated columns, Roman arches, Attic bases, entablatures, antique cornices: in fine, the whole patrimony of Greek and Latin architecture. Viewing the general



PALAZZO RICCARDI, FLORENCE
Michelozzi (XV Cent.)



ST. GEORGE, BY DONATELLO
National Museum, Florence



DETAIL OF NORTHERN DOOR, CALLED "MANDORLA",
Cathedral, Florence (XV Cent.)



THE NATIVITY BY LORENZO GHIHERTI IN BAPTISTERY OF FLORENCE CATHEDRA.

cast of the building, we note that the projections are smaller, the mouldings more slender, and there is a greater wealth of exquisite details in adornment; withal, this richness is still far removed from the redundant and overgrown lavishness of the preceding type of Gothic art.

The capital is derived from the Corinthian, but simplified and freshly graced; namely, by the introduction of some central piece, such as the coat of arms of the family or municipality, or by some religious emblem of decorative value; such features being set in relief between the two scrolls. Acanthus leaves are in a single order; often they become reduced to but four, very wide, embracing the corners of the capital and curled back beneath the scrolls.

The decoration unfolds itself especially on the door-posts and architraves of doors and windows, on the friezes and trunk of columns. It draws upon the classic art, gets inspiration from nature, and is also reminiscent of the Gothic style. One of its products is that distinctive kind of ornament whose constituents are candelabra and spirals. The former type grows out of a central stalk, of candlestick pattern, whence are developed winding or twining vines, flowers, bunches of morning-glories, fruit, also birds and animals after nature. The second type is composed of a stalk rising in spiral fashion, with alternate scrolls, from which are developed the same studies in the fauna and flora of ornament.

For the construction of churches, the Renaissance architecture forsakes the canons of the Gothic art, and seeks its inspiration from the basilican type, as regards the plan and the ceiling. It Romanizes the Gothic cupola: that is, rounding it out in more symmetrical hemispheric form, and abandoning the Gothic upward flight, the Gothic boldness. In like manner, the other, sectional vaults, and the ogives, disappear to give place to cylindrical vaults and to arches with full vaults. Again, the luxury of columns is forborne; to wit, that purely decorative use which had come into play with the Gothic style; whereas now the columns have a simple and logical constructive purpose, and are substituted for the polystyle pillars.

The regenerative impulse took its rise in Tuscany, but it finds liberal echo in many regions of Italy. Of renown is the Lombardi family, who built edifices of invincible grace and

elegance in Northern Italy; insomuch that the style of the Renaissance practised by the Lombardi and their school goes by the particular name of Lombardesque (not to be confounded with Lombard or Longobard, which terms denote Romanesque modes).

The chiefs among the architects of the fifteenth century are Brunelleschi and Leon Battista Alberti.

Filippo Brunelleschi was born at Florence in 1337. At first, like so many other illustrious masters, he was a goldsmith and sculptor; then, seized with the love of architecture, he sold a small estate, and went with Donatello to Rome. Vasari relates the great artist's intentions: "One was to return to the light, or bring back to view, good architecture. . . The other was to find some way, if practicable, to vault the dome of S. Maria del Fiore." This in fact was the chief enterprise, the study and ceaseless preoccupation of his noble life, and the architectural masterpiece of his century.

He also constructed the Church and Sacristy of St. Lawrence, the Church of the Holy Ghost, the Chapel known as Cappella dei Pazzi, a delicate, graceful, very elegant work; the Hospital of the Innocents, and the Pitti Palace, a majestic, massive structure, designed with a profound grasp of proportions: exhibiting not only great blocks of rough wall, but also beautiful little windows, yielding an admirable expression of strength and sovereignty. Brunelleschi was likewise a military engineer, sculptor, and poet.

Leon Battista Alberti (1404-1472) was born at Venice, of Florentine parents; when about twenty-five years of age, he settled in Florence, and became intimate with the Medici, with whom he cultivated literature. By the largeness of his talent and the eclecticism of his culture, he is the Leonardo of his century. He is renowned alike as Humanist man of letters, poet, sculptor, painter, architect, and critic; since he also wrote disquisitions on art. He, too, is enamored with antiquity, and infuses the plans of his architectural works with quite a fine taste; though their execution is left to others. He creates new combinations of domes and pilasters, fit to rival Brunelleschi. He is the author of the "Temple of St. Francis" (Tempio di S. Francesco), and of the Malatesta "Temple" (Tempio Malatestiano), at Rimini; of *Divae Jsottae sacrum*, of the

Church of St. Andrew, and St. Sebastian's, at Mantua; of the Rucellai Palace in Florence (his masterpiece), of the façade of S. Maria Novella, and kindred works.

In this period, deserving of special mention, are: Michelozzo Michelozzi, disciple of Brunelleschi; Bernardo Rossellino, disciple of Alberti; Filarete, an "apostle of the Renaissance" in Lombardy, who cast the bronze door in St. Peter's; whereon, in keeping with the spirit of Humanism, he carved some episodes of Æsop's Fables.

At Venice Gothic art continued to hold its own, modified only by influences of the Orient. Bartolommeo and Pantaleone Bon, in 1404, wrought at the Ducal Palace, which was completed in 1463. Shortly after them, the Lombardi and Rizzo, true dynasty of artists, achieve the triumph of the architecture of the Renaissance, and create such jewels as the Church of the Miracles, the interior of the Ducal Palace, and the School of St. John the Evangelist.

Coming to the subject of sculpture, the first great names that we met in this century are Donatello, Jacopo della Quercia, Ghiberti, Verrochio, and Luca della Robbia.

Lorenzo Ghiberti, unexcelled master of bas-relief, still reflects an effeminate and softened Gothic influence, which inspires him in connexion with the panels and ornamental motives of those famous doors in the Baptistery at Florence. But Donatello, Jacopo, and Luca, have broken every bond with tradition; they study the classics: and especially they take for model, "fair Nature, Mistress of the Masters", to quote Leonardo.

They therefore are "realists"; that is, realists in the pure and higher sense of the term: not copyists or photographers of vulgarity. They illuminate, rekindle, animate the outer form, transfigure the material with the flame of their genius; and so their marbles, their terracottas, their bronzes, are fully alive, and often constitute masterpieces. The one who "soars like the eagle above all the others", is Donatello, whom we noticed with Brunelleschi at Rome, intent on the study of antique models. From him to Michelangelo the step is but short.

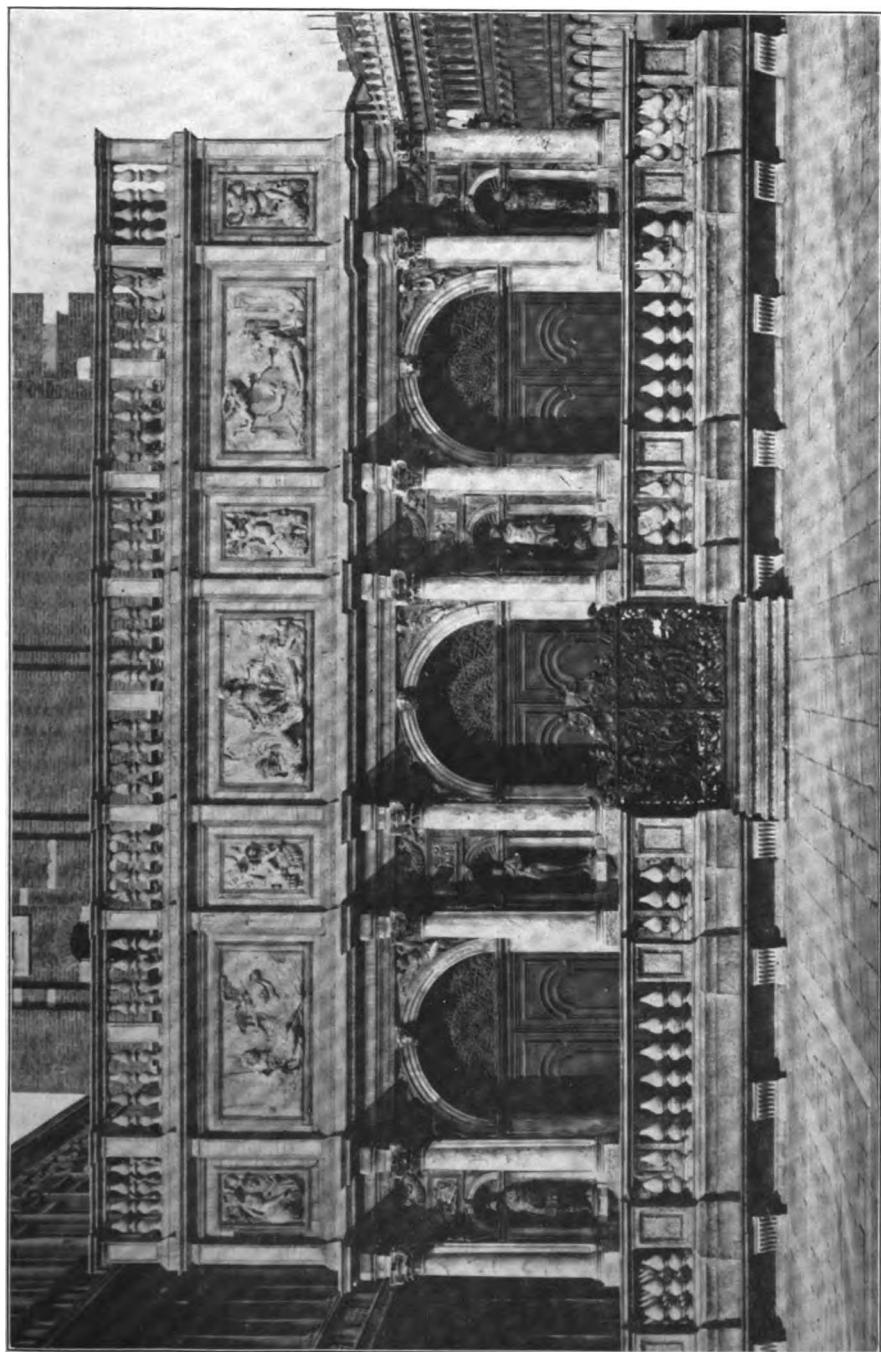
Donato di Betto Bardi, styled Donatello, was born at Florence in 1386, and died there in 1468. Contrary to the man-

ners of the contemporary artists, he was exclusively a sculptor; though, thanks to assiduous, varied and fruitful labor, he carried sculpture to excellence. His works gleam with the light of thought, yet they are vehemently realistic. He is the Masaccio of sculpture. This naturalistic spirit in our master is also attested by the following anecdote, related by Vasari: "He wrought with uncommon toil a wooden crucifix, or the Crucifixion, in wood. The work done, he fancied he had achieved something most rare, indeed, and so showed it to his intimate friend Filippo Brunellesco, to obtain his opinion. Now Filippo, from what Donato had told him, was expecting to see something far better; and hence, as he gazed, he smiled somewhat. At this, Donato, by the great friendship between them, besought him to speak out his mind; whereupon Filippo, nothing loath, answered that it seemed to him, Donato had put a peasant on the Cross."

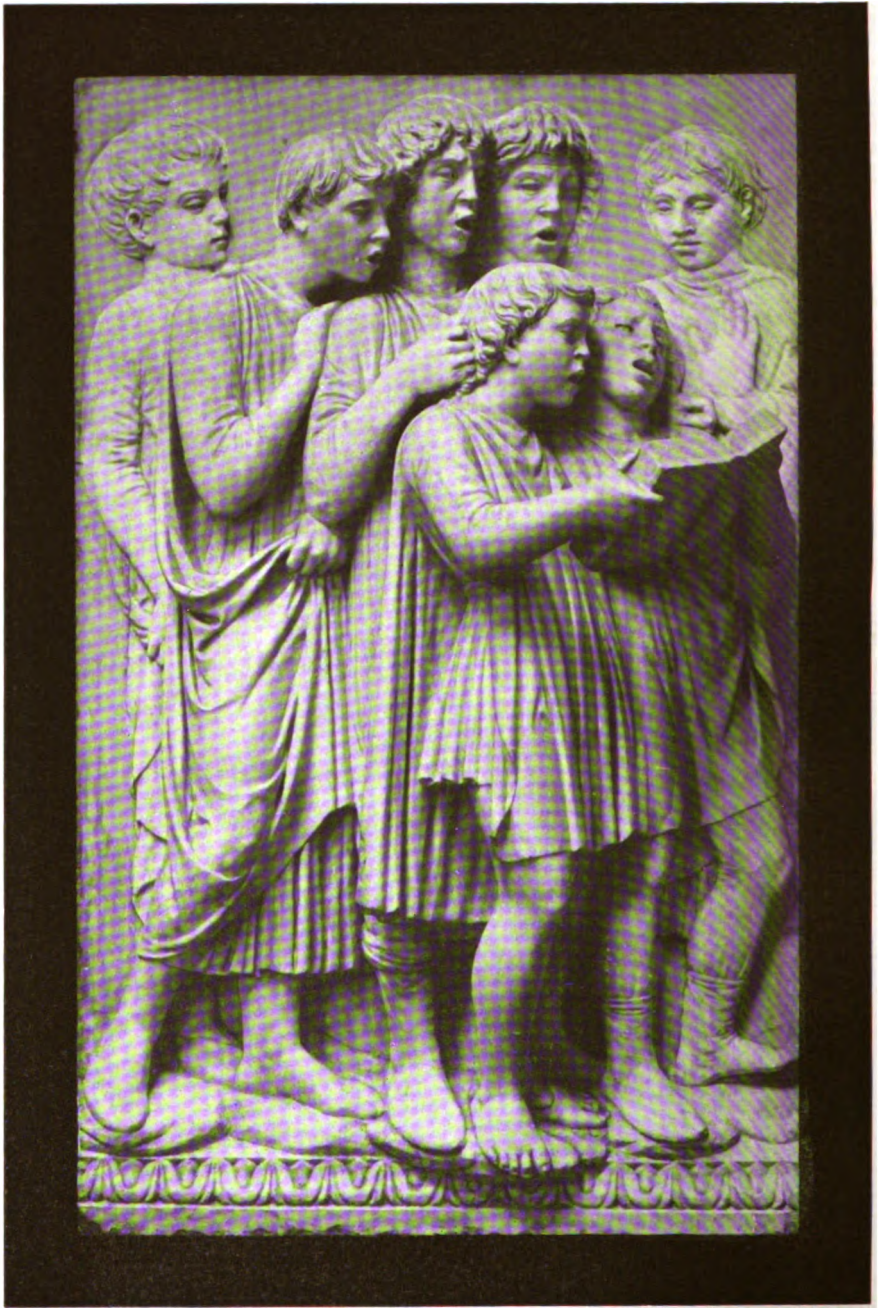
Still, realist though he was, and scrupulous for the truth in externals, he none the less gives to his works a character, a thought, a will, an energetic and powerful soul; and relieves crudity by the marvelous effects of expression. He is versatile and complex; he conveys the beauty of the human body in a manner thus far unrivaled by any one else: he both represents infancy with exquisite grace, and imparts vigor to the active and sinewy bodies of adults; even as he likewise bestows the rhythm of an ineffable charm on his urchins.

He sculptured a great profusion of works. We may note the Dancing Boys of the pulpit of Prato, the Choir Gallery in the Cathedral of Florence, the Annunciation, sundry statues for Orsanmichele, the equestrian statue of Gattamelata, at Padua: a marvel of stateliness and heroic valor; the statues and bas-relief of S. Antonio, etc.; and, lastly, his masterpiece, the St. George, of Orsanmichele: "one of the most beautiful products of the human race."

Jacopo della Quercia (1371-1438) is of Siena, but his main activity was developed at Bologna. He competed with Ghiberti for the doors of the Baptistery of Florence; he sculptured the famous Fonte Gaia of Siena, which won for him the name of Jacopo della Fonte (Jacob of the Fountain); although his master works are the Doors of St. Petronius, at Bologna. He is original and potent, bold and symmetrical, abounding in



BALCONY AT THE BASE OF THE CAMPANILE OF S. MARCO, VENICE (JACOPO SANSOVINO)



A GROUP OF CHORISTERS BY LUCA DELLA ROBBIA
Museum of S. Maria del Fiore

vigorous realism, yet eloquent and animated with an inner life: so much so as to slight details in order to convey the dominant thought of the work. Accordingly, he is the ideal master of Michelangelo.

Lorenzo Ghiberti (1378-1455) belonged to Florence, and I have already mentioned that he beautified his native city with that masterpiece in the shape of the principal doors of the Baptistery; worthy, said Michelangelo, to be the gates of Paradise. "The champions, or competitors for so great a task," Ghiberti himself relates, "were the following: Filippo di Ser Brunellesco, Simone da Colle, Nicolo d'Arezzo, Jacopo della Quercia di Siena, Francesco di Valdombrina, Nicolo Lamberti. The judges were thirty-four, from the surrounding cities and districts. They all signed in my favor. To me was the said work formally conceded; which I directed and pursued with much diligence. On the aforesaid doors are 28 panels; 20 contain stories from the New Testament, whilst at the base are the Four Evangelists and four Doctors, with great quantity of human heads round about the work in question. The same is executed with great love, diligently, with cornices and ivy leaves; and the door-posts with exceeding great adornment of leaves, of many descriptions."

Those doors are a poem. Ghiberti spent nearly all his life thereon, imprinting on them his wonderful talent, compounded of grace, elegance, and equilibrium. The bas-reliefs are in several depths of distance, manipulated with perspective sagacity; and they constitute the most perfect type of the kind: serving as founts of inspiration for all the subsequent artists.

Luca della Robbia (1309-1482) is the pleasing wizard of terracotta art. Who does not recall those disks and lunettes, those ancons and corbels, peopled with his gentle inspirations, and adorned with those curious polychrome garlands of flowering branches and fruits? His beauty is far from the impetus of Donatello, and from certain finer details by Lorenzo Ghiberti; it is rather a plain style of beauty, pure, select, but always grave, infused with religious thought and feeling. Luca is a profoundly Christian artist, highly respecting the sacred tradition and dogma.

He is the propagator of the industry of terracottas. But even when his works have commercial objects, they are still

ever conscientious. The pieces modeled by Luca and his kinsmen, Andrea and Giovanni, amount to nearly 500.

He decorated with a procession of boys the choir gallery of the Cathedral of Florence; labored on the bas-reliefs of Giotto's Belfry, sculptured the tomb of B. Federighi, composed the Resurrection of Christ on the tympanum of the Cathedral sacristy, etc.

Verrocchio (1435-1488) is both sculptor and painter, goldsmith and mathematician. Pupil of Donatello, he partakes of that powerful and noble naturalism. His masterpiece is the equestrian monument to Colleoni, in Venice; one of the most beautiful in the world. In Florence are admired his David, and the group of Christ and St. Thomas. Among his paintings, that one is exceedingly beautiful which represents the Baptism of Jesus, in the Academy of Florence. He was master of Leonardo and Perugino.

Desiderio da Settignano too was a pupil of Donatello, but died very young, in 1464. His masterpiece is the Tomb of Marsuppini, in S. Croce. He leads a charming school of artists, whose tendencies are less varied and more gently ideal than Donatello's.

They have left us heads of the Blessed Virgin, of little boys, and in general such bas-reliefs as exhibit something of a pensive sweetness; they are incomparably graceful. Among these artists must be mentioned Mino da Fiesole, Bernardo and Antonio Rossellino, Benedetto da Maiono, Matteo Civitali, Agostino di Duccio, Vecchietta. On the tomb of Desiderio was inscribed this noble epitaph:

Desiderio gave life to cold marble, thereby empowering sculpture to equal nature's benign and infinite beauty. And Nature, seeing this, stood aghast, and said, "So now shall my glory dim?" Wherefore, in her lofty rage, she smote the artist, seeking thereby to extinguish the life of so rare a talent. Yet, all in vain; because he gave life to the marbles, and they to him.

Be there also noted, Andrea Sansovino and Antonio Polaiolo. The latter is realistic, and rougher than Sansovino, who approaches the school of Desiderio. Indeed, Sansovino discovers so fine a relish for beauty that he might be classed with the masters of the sixteenth century, all the more so since

he died in 1529. We may cite his Baptism of Jesus in the Baptistery of Florence, and the tombs of Sforza and of Basso at S. Maria del Popolo, Rome. Of Pollaiuolo I may note the bronze group of Hercules and Antaeus in the Bargello Museum, and the mausoleums of Sixtus V and of Innocent VIII.

At Venice, Lombardo and Antonio Rizzo, whom we adduced as architects, are famous as sculptors. The latter is author of the group Adam and Eve in the interior of the Ducal Palace, statues worthy of Donatello.

CELSE COSTANTINI.

Florence, Italy.

THE FIRST JESUIT CARDINAL.

FATHER JAMES LAINEZ, one of the first companions of St. Ignatius of Loyola and his immediate successor in the office of Provost General of the Society of Jesus, and Father Francisco Toledo were "new Christians", as the phrase went in Spain in the sixteenth century; that is, they were both of Jewish ancestry. But while the history of the Láinez household subsequent to their conversion was that of a pious, devoted, and edifying family, several of Toledo's kindred had borne reputations for orthodoxy which were not entirely above suspicion; among them, his grandfather had done public penance, by order of the Inquisition, on account of his Judaizing propensities.

Born at Cordoba, 4 October, 1532, young Toledo showed in his earliest years a precociousness which was the harbinger of that display of brilliant talent which won for him, when studying at Salamanca, the admiration and applause of students and professors alike. Among his classmates at that famous centre of Spanish learning was Alphonsus Rodriguez, the future author of the *Practice of Christian and Religious Perfection*, a work which has been for three centuries a lamp to the eyes and a guide to the feet of countless religious of both sexes in all parts of the world.

Toledo was promoted to the chair of philosophy in his Alma Mater when he was only twenty-five years of age; but, despite his youth and youthful appearance, it was commonly

said and believed that no other professor of the University had ever begun his career with a better equipment of enthusiasm, industry, and acquired knowledge.

During the scholastic year, the young professor's lecture-hall was thronged not only by eager young men who came as learners and, between classes, tossed their caps and waved their dress swords amid loyal vivas for Toledo, but also by dignified prelates and courtly grandees who came in state to occupy the chairs reserved for the "benevolent hearers".

For one brief year Toledo enjoyed the sweets of success and popular applause. Then he turned his back on the University and, in company with Alphonsus Rodriguez, sought admission to the Society of Jesus. They entered on an equal footing, but their futures were very different. Rodriguez spent his life in Spain, where he became the master and guide of young aspirants to the religious state, while Toledo, after a short year in the novitiate, was called to Rome, where, after twenty-three years of intense and varied activity, he was raised to the Sacred College as the first Jesuit Cardinal.

Upon his arrival in Rome in 1559, Toledo was appointed to the chair of philosophy in the great Roman College. News of the celebrity which he had enjoyed at Salamanca had preceded him and had aroused a mild curiosity in the eternal city, for Rome was accustomed to see and hear celebrities; but when the gifted Spaniard began his lectures and displayed the brilliant talents with which he was endowed, the success which he had met in his native land paled before the dazzling triumph which he achieved in his new field of usefulness. He became the hero of the day, the intimate of many Cardinals and the trusted adviser of eight Popes.

When Cardinal Commendone went as legate to the Emperor Maximilian and King Sigismund of Poland, to stir them up to energetic measures against the Turks, Pope St. Pius V insisted that Father Toledo should accompany the Cardinal as confidential counselor; but the Jesuit's chief glory was gained as a professor and an adviser in Rome.

Father Toledo had had but one year of regular training in the Jesuit novitiate, and the number and variety of his cares in Rome had left him but little leisure to establish on a firm foundation the whole edifice of the religious life. It is

not surprising, therefore, that his interest in the Society of Jesus slackened and that his acquaintance with its laws and spirit should have been somewhat superficial. He was able, however, on a certain occasion to do a signal service to the Society. It happened that a young Spanish Jesuit belonging to a family of some consequence lost his elder brother by death. This event so changed the young man's worldly prospects that, although he had pronounced the first vows of the Society, he walked out of the Jesuit College without giving any notice of his intentions, and betook himself to a neighboring town where he forthwith bestowed his name and fortune upon some fair damsel.

The affair, as may be easily imagined, caused a tremendous scandal, for those concerned in it had not sufficient sense of propriety to seek concealment or to have recourse to stealth. It having been publicly announced that the young man had incurred the censures of the Church, a certain friar valiantly took up the cudgels and declared that the Jesuit scholastic was morally free to go and come as he pleased and to enter any state or profession he chose, because he was not a "religious" according to the law of the Church. Not content with airing his opinion in public and in private, the friar in question set out to deliver a series of lectures in which he intemperately assailed the manner of life of the Jesuits and called into question the genuineness of certain papal pronouncements in their favor.

Father Toledo laid the whole matter before Pope Gregory XIII. The consequence was that the Pontiff issued a Bull, *Ascendente Domino*, in which the Jesuit Institute was approved and confirmed in the most ample and explicit manner. Such had been his activity and interest in the affair that, by direction of the Provost General, Claudius Aquaviva, all the members of the Society of Jesus offered certain acts of religion to God for the spiritual benefit of Father Toledo.

There is no occasion to marvel at the hostility that was shown by some very worthy and godly people to the Institute of the new Society of Jesus. At that time, the air was full of novelties in religious belief and practice—novelties that were silly, and novelties that were wicked—and it was quite natural that an innovation which, as St. Ignatius believed, the changes

wrought by time had made desirable, might be viewed by some timorous souls as fanciful and even improper. Time has shown, however, that Ignatius was guided by the Spirit of God, for various features of the religious life which were distinctively Ignatian "novelties" have been very generally adopted not only by more recent founders of religious organizations but also by older Orders.

In our day, when kingly wings are so closely clipped, it is difficult to grasp the all-pervading power of a monarch like Philip II, under whose protection all interests, spiritual and temporal, were grouped and sheltered. The "sacred Catholic royal majesty" of the ruler overshadowed all else in Spain and Spain's still vaguely-defined transoceanic possessions. The Society of Jesus, founded by a Spaniard and propagated chiefly by Spaniards, had been governed by Spaniards until the election of Everard Mercurian, a native of the Low Countries, which were then subject to the Spanish sceptre. His successor was Claudius Aquaviva, an Italian.

The election of Aquaviva occasioned discontent among certain Spanish Jesuits who feared for the continuance of the preponderating influence of their nation in the administration of the affairs of the Society. They resolved, therefore, to escape the rule of the head of the Society by securing the appointment of a Vicar who should govern them in almost purely nominal dependence on the Provost General. Some of the recalcitrants appealed to the Nuncio in Spain; others laid their case before the Pope; and others, seeing in Philip II their grandpapa in all things temporal and spiritual, memorialized him to use his unquestionably immense influence to bring about radical changes in the fundamental law of the Society of Jesus. Of the twenty-seven memorialists whose identity was known, full twenty-five were of Jewish ancestry, and there was some uncertainty about the origin of one of the remaining two. Precisely how many followers the memorialists had among their brethren in Spain cannot be conjectured, though they undoubtedly met with some favor and encouragement.

The intriguers found an influential and untiring ally at Rome in the person of Father Toledo, who had withdrawn from the Jesuit residence and taken up his abode in the Pope's

palace. This daily mingling with people of all ranks and conditions, who streamed toward the Vatican on all kinds of errands, sadly undermined Toledo's regard for the Order of which he was so illustrious a member. In fact, he took it upon himself to lay before the Pope certain memorials which aimed at undoing in no small degree the work of St. Ignatius which had been so strongly approved and commended by former Pontiffs.

Seeing the mischief that threatened the Institute on account of the change in Toledo's attitude toward it, the Provost General, Aquaviva, endeavored to induce his estranged subject to leave the papal palace and reside somewhere with his Jesuit brethren; but despite all his offers of exemptions, conveniences, comforts, and attentions, Toledo would not budge. He remained as at the cave of Adullam, where every sorehearted (or soreheaded) Jesuit wayfarer was accorded a hearty welcome. It was through Toledo and another "new Christian", Father José Acosta, that Philip II urged Pope Clement VIII to command the assembling of the General Congregation of the Society, as the only means of redressing the grievances of the Spanish Jesuits and of restoring harmony among them. The Pope, indeed, gave the command to Provost General Aquaviva, and added that Acosta, though otherwise not entitled to a seat, should be admitted with the right to vote. It was the fifth time in the history of the Society of Jesus that this, its highest, legislative body, was to convene.

Rumor was already rife to the effect that the Pope contemplated raising Toledo to the Sacred College of Cardinals, a distinction which Jesuits had until then succeeded in avoiding. Father Aquaviva sought to prevent such a step by representing to Pope Clement VIII that Father Toledo had so drifted away from his Order and its spirit that, though urged and pressed, he had declined to live in any one of its houses, had busied himself in securing benefices for his relatives, and had dabbled in other very worldly affairs; but, in the sixteenth century, when the cardinalitial dignity was conferred even upon children and upon men known to be of loose life, such a remonstrance must have had little or no weight. Father Toledo became Cardinal Toledo, 17 September, 1593.

The General Congregation which had assembled in obedience to the Pope's mandate began its labors 3 November, following Toledo's promotion to the Sacred College. He had hoped to preside over its sessions; but, as his plans miscarried, he was forced to content himself with remaining in readiness to give such advice as its members might come to seek. Even in this he was disappointed, for, with the possible exception of Acosta, who had been forced upon the Congregation, the sixty-four Fathers went on with their deliberations quite as if no Cardinal Toledo was in existence.

The result of the General Congregation was a complete vindication of the official actions of the Provost General. As the "new Christians", among them Toledo and Acosta, were shown to be the chief causes of the tempest among the Spanish Jesuits, it was enacted that such should no longer be eligible to membership in the Society of Jesus and that the Provost General should not have the discretionary power of dispensing from the provision. Thus the law stands to-day. Far from dating from St. Ignatius, it was one with which he had no sympathy, as we see in his choice of Laínez as one of the original members of the Society. It was a law made necessary by the intrigues, the ambition, and the turbulence of the "new Christians" who sought to induce the ecclesiastical and secular authorities to meddle with the domestic affairs of the Order.

The plotters had undoubtedly expected to bring about the enforced resignation, or even the real deposition of Aquaviva; but their failure to accomplish either was conspicuous. They did not lose heart. It chanced that at that time a vacancy occurred in the see of Naples. Why not dispose of Aquaviva by having him appointed to that honorable post? Toledo took up the matter with the Pope and secured a positive expression of the will of His Holiness to send the Provost General from Rome to Naples in the character of archbishop.

As it looked very much as if the schemers were to remove Aquaviva from office by this roundabout means, some Spanish Jesuits called upon Cardinal Toledo and begged his intercession to stave off the unwelcome promotion; but he affected a strong disinclination to act in a matter in which the Pope had already made known his will. "If the Provost General goes

to Naples as archbishop, we shall use all possible means to secure his promotion to the Sacred College. Princes and prelates shall urge upon His Holiness the advisability of conferring the red hat upon him." Such was the rejoinder of the Jesuits.

The argument hit a very tender spot. Toledo at once promised to make all possible representations to the Pope. The appointment of Aquaviva to Naples was canceled.

Cardinal Toledo did not long enjoy his exalted dignity, for in less than three years after his creation he passed out of this world. He lived long enough, however, to give one more very painful shock to the whole Society of Jesus. In the spring of 1596 there was some trouble in the English College at Rome, which was then directed by the Jesuits. They had decided to expel several of the students, when the Cardinal Protector of the College died suddenly and was succeeded by Cardinal Toledo, who at once took a hand in the matter. The reasons which prompted his course are unknown to us, but, to the utter amazement of the faculty, he decided that the refractory students should be retained and that the Rector should be shown the door! This was done.

Thereupon, Cardinal Toledo obtained from Pope Clement VIII a comprehensive brief which authorized him to remove Jesuits in the English College at will, and to replace them by any others that he might see fit to summon in their stead. The whole community was exempted from the authority of the Provost General, of the Provincial of Rome, and of any other Jesuit Superiors, and was made wholly subject in temporals and spirituals to the Jesuit Cardinal. When Aquaviva learned the contents of the brief, it is said that he trembled from head to foot. But before much had been done in virtue of the papal document, the fourteenth day of September, 1596, came round, and Cardinal Toledo was a corpse. The Brief died with him.

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THE CURE OF INTEMPERANCE.

V. THE PHYSICAL TREATMENT OF ALCOHOLISM.

THE beginning of the treatment of any form of alcoholism is medical. To exhort a drunkard morally before making any attempt to remove the irritating and overwhelming alcoholic poison from his body is as practical as praying before a wooden idol. The most one can do is to persuade the drunkard to accept medical treatment. After the work of a competent physician has temporarily allayed the craving for alcohol, one may begin the moral treatment.

Patients that are already in some stage of delirium tremens, or who show symptoms of other forms of alcoholic insanity, require special treatment. The ordinary chronic alcoholics, who are not in the delirium stage, no matter what class they are in among the continual or periodic drinkers (except the genuine dipsomaniac), require the same medical treatment as a common rule.

The first medical treatment to be given to chronic alcoholics should be similar in the main outline to that described by Professor Alexander Lambert,¹ a physician of very wide experience in this matter in Bellevue Hospital, New York City. He uses a belladonna mixture, consisting of two parts of a fifteen per cent tincture of belladonna, and one part each of the fluid extracts of hyoscyamus and xanthoxylum. This belladonna mixture, with repeated and strong catharsis, is essential in the treatment. The tincture of belladonna must be a fifteen per cent tincture; a ten or twelve per cent tincture will not remove the craving so thoroughly. It is to be kept well corked, and it is to be shaken before administration. This mixture is pushed until the physiologic tolerance for the belladonna is passed, which is known by such symptoms as dilated pupils, dry throat, redness of the skin, a peculiar incisive voice, and insistence on one or two subjects of speech. Then the dose is reduced or discontinued until these symptoms subside, when the mixture is given again at a reduced dosage. The tolerance varies with different patients: some can take only two to four drops hourly, others tolerate eighteen to twenty easily. Atro-

¹ *Journal of the American Medical Association*, 25 September, 1909, and 18 February, 1911.

pine (here in the belladonna mixture) is one of the most useful vasomotor stimulants we have in collapse. It stimulates the circulation by tightening up the relaxed arterial tension; it also reduces congestion, inflammation, everywhere, and it increases intestinal peristalsis. Hyoscyamus acts like the belladonna, but it is also calmative and hypnotic. Xanthoxylum tends to correct relaxed arterial tension; it is also diaphoretic and diuretic.

The patient is given five compound cathartic pills, five grains of blue mass, and six drops (drops, not minims) of the belladonna mixture in a capsule, as a first dose. If there is no purging, a saline is added. The dose of the belladonna mixture is repeated every hour of the day, and every hour of the night. At the end of six hours the dosage is increased by two drops; and every sixth hour thereafter an additional two drops are added to the dose until the patient is taking sixteen drops at a dose. This is the maximum average dose, and it is kept up unless the symptoms of belladonna poisoning begin to show as enumerated above.

Twelve hours after the first dose has been given, again three to five compound cathartic pills and five grains of blue mass are administered, and a saline if necessary; and these pills, the blue mass, and the saline (six or eight hours later if necessary) are repeated at the twenty-fourth and the thirty-sixth hours. At this time clay-colored stools will appear, and some form of ox-gall may be used, to stimulate further biliary secretion, in small doses every hour for five or six doses. At the forty-fourth or forty-fifth hour two ounces of castor oil are given. The belladonna mixture is kept up every hour in the meantime.

If the compound cathartic pills are not acting promptly and energetically, five or six "B. B." pills are used from two to three hours after the compound cathartic pills. The "B. B." pills are the *Pilulae Catharticae Vegetabiles* of the *Pharmacopœia*, with one-tenth grain oleoresin of capsicum, one-half grain ginger, and one-twenty-fifth minim of croton oil added to each pill. These pills are to be freshly made. Sometimes it is necessary to carry over the treatment to the forty-eighth and on to the sixtieth hour.

Elderly or very nervous patients, who have been drinking deeply for a long debauch, need two ounces of whiskey for four or five doses during the first twenty-four hours. If these patients are excessively nervous they are to be put asleep by a hypnotic. Lambert uses a mixture of chloral hydrate, grains xx; morphine, grain $\frac{1}{8}$; tincture of hyoscyamus, $\frac{1}{2}$ drachm; ginger, x minims; capsicum, v minims; and water, $\frac{1}{2}$ ounce. They should have cardiac stimulants, like digitalis, after the first twenty-four hours, or earlier if they are weak.

When a patient has an alcoholic gastritis and cannot retain the medicine, he should receive five grains of pulvis morphinae compositus with five grains of sodium bicarbonate every two hours, for two or three doses, to allay the vomiting.

After the craving for alcohol has been quieted by this energetic treatment, one of the greatest difficulties is to convince the patient that he may not ever afterward, as long as he lives, take a single glass of alcoholic liquor. If he does, he will almost certainly go back to his vomit. It commonly requires one or two relapses to prove to such persons that their boasted will-power, as far as keeping from relapse after tasting liquor is concerned, is a grossly unfounded boast. Even his medicine must not contain alcohol.

Dr. Lambert reports² that of eighty-five patients treated by this method in the wards of Bellevue Hospital 21.2 per cent remained abstinent after eighteen months, but 78.8 reverted to drunkenness. Of 375 alcoholic patients who voluntarily came to a private hospital for this treatment 87.8 per cent still remain sober, and only 12.2 per cent relapsed. This is a striking example of the force of mere natural will in the cure of alcoholism.

Delirium tremens is treated symptomatically, and there is considerable diversity of opinion among skilled physicians as regards some important parts of this treatment, especially as to the use of various sedatives, heart stimulants, and alcohol. Many of these patients have had little food and much alcohol before the outbreak, consequently some physicians deem it necessary to use alcohol for a while to prevent collapse, until the substituted food and stimulation begin to be effective. Dr.

² *Boston Medical and Surgical Journal*, 166, 17.

Lambert, who holds the contrary opinion, says it is his own belief, "after trying both methods, basing his judgment on the treatment of several thousand patients by each, that alcohol should be absolutely withdrawn in all cases".

Dr. Ranson, in a report³ on the treatment of five hundred cases of delirium tremens in the Cook County Hospital, Chicago, from 1905 to 1908, used whiskey in 110 cases of incipient delirium tremens, and delirium followed in 28.1 per cent of the cases; he withdrew whiskey in 236 incipient cases, and delirium followed in 48.3 per cent. This gives a percentage of 20.2 in favor of the use of alcohol, as far as the averting of delirium is concerned. To the delirious patients, however, he gave whiskey in 131 cases, and the mortality was 44.7 per cent; he withdrew it in 170 cases, and the mortality was 42.9 per cent. That is, 1.8 per cent in favor of the withdrawal. The mortality in these delirious cases, from other data he gives, cannot clearly be connected with either the use or disuse of whiskey in the treatment.

Lambert's mortality was about twenty per cent in 709 cases, with 48.8 per cent in the pneumonia cases; Ranson's was 43.8. As Lambert's results were twice as good as Ranson's, this lends much weight to Lambert's opinion as to treatment in general. When Ranson used scopolamin on his delirious patients the mortality increased thirteen per cent, when he used the fluid extract of ergot, in drachm doses every four hours, the mortality decreased 21.6 per cent.

The delirium tremens patient's heart-muscle is nearly always defective and it requires stimulation. Some physicians use caffeine in such a condition, but there appears to be an incompatibility between alcohol and caffeine. Dr. J. D. Pilcher, of Cleveland, says⁴ that alcohol narcosis is lessened somewhat when combined with small or moderate doses of caffeine; intensified when moderate doses of alcohol are combined with large doses of caffeine; or large doses of alcohol with caffeine in all doses. The two drugs are always synergistic, and the fatality is greater when they are used together than when given separately. Alcohol increases the toxicity of caffeine, but caffeine does not increase the toxicity of alcohol.

³ *Journal of American Medical Association*, 52, 16.

⁴ *Journal of Pharmacology and Experimental Therapeutics*, Baltimore, 3, 3.

The death is cardiac. With somewhat large doses of alcohol moderate doses of caffeine may do good, but extreme caution is required in the use of caffeine in any heart lesion where other drugs are exhibited. It seems to be safer to use digitalis internally as a heart-stimulant; and if the patient will not take medicine by the mouth, or if there is danger of accumulation of the digitalis in the stomach because of the diseased mucosa, digitalin may be substituted hypodermically—one-twentieth of a grain at a dose. Some writers now call this "the old digitalis" treatment, as if it were obsolete, but men among the most practical and successful practitioners still keep to it.

A half-drachm of aromatic spirit of ammonia should be given every two hours as the whiskey is withdrawn. A mixture, in drachm doses, of tincture of nux vomica, a half ounce; aromatic spirit of ammonia, an ounce; fluid extract of ergot, a half ounce; tincture of capsicum, a drachm; and infusion of calumba, up to seven ounces, should also be used. It is best given in ginger ale. This is a heart-stimulant, and a substitute for digitalis and whiskey.

Ergot is very useful to lessen congestion and to tone up tension. It should be employed hypodermically in addition to the mixture just described. Livingston's solution is a drachm of solid extract of ergot dissolved in an ounce of sterile water, to this three drops of chloroform and three grains of chlorotone are added, and the solution is filtered. Twenty-five c.c. of this are given, every fifth hour, straight into the gluteal or the deltoid muscle. Ergot is especially useful in cases where there is a tendency to wet brain. The ergot also lessens the need for hypnotics.

The patient should have normal salt enemata at a temperature of 115 degrees Fahrenheit, high up into the colon, every fourth hour, and an ounce of magnesium sulphate daily: this is to purge out the toxine as much as possible. He must, for the same reason, receive eight ounces of water every hour. Milk with lime water, and broths seasoned with capsicum, are to be fed him frequently; and if he will not take this food and the water they are to be poured into his stomach forcibly through a rubber tube passed through his nostril. Delirium tremens is essentially a collapse delirium, and the main treatment requires food and sleep.

Every day the patient should get a bath at ninety-five to ninety-seven degrees Fahrenheit for forty or fifty minutes: this will require the service of two orderlies. During delirium a nurse should, if possible, stay with the patient to keep him in bed. If the nurse is not available, restraining sheets may be used, but no canvas jacket should be put on him. Windows must be guarded or the patient may jump out. During the delirious stage the patient should not be let loose in a padded room. It is better to keep him in an open ward with other alcoholics, than to isolate him. He can thus be better watched. If the other patients are delirious he does not bother them; if they are not he is an excellent object-lesson.

Bromides are worse than useless. If veronal in twenty-grain doses does not induce sleep, a drachm dose of paraldehyde may be tried, despite its tendency to irritate the stomach. Chloral sometimes brings on quiet in delirium tremens, but it often fails even when used in large doses. If it is used, the heart must be stimulated simultaneously. If there is reason to suspect a fatty or weak heart it should not be used at all. In young, strong subjects with good hearts sometimes hyoscine hydrobromate, one one-hundred-and-twenty-fifth grain, with morphine, one-eighth grain, may be tried; but these drugs should never be administered to an aged alcoholic.

When there is wet brain the mortality is likely to be high, but the ergot used hypodermically does most good in such cases. Five or six weeks may be required before there is definite amelioration in this condition, and this fact is to be remembered lest the physician grow discouraged.

Wet brain may develop in a chronic alcoholic without delirium tremens. The cerebral vessels degenerate and grow leaky, the vasomotor system is inactive, and the heart is feeble. After delirium tremens the wet-brain case shows signs of gradual comatose sinking. The delirium becomes low, muttering, and there is evidence of some hallucination of sight and hearing. If roused the patient will take food in the first stages. The cornea and conjunctiva may inflame. The skin is hyperesthetic, and pressure on muscles causes pain. If the coma grows profound, the arms, legs, and neck stiffen, and the reflexes are all exaggerated. The neck may be drawn backward somewhat, and attempts to move it causes pain. The

belly is retracted, the eyes are closed, the pupils small. The tongue is dry and brown, and there is usually incontinence of urine and fæces. The pulse is frequent and feeble, and the hands and feet are chilled. The patient may die in this condition, or gradually begin to convalesce. Pneumonia, with a high mortality, is liable to complicate the condition. A very stiff neck is a decidedly grave prognostic sign.

Acute alcoholic hallucinosis, called also acute alcoholic paranoia, or acute alcoholic persecutory insanity, is closely allied to delirium tremens. The subjects are commonly younger than the delirium tremens cases, and from a better educated class—professional men frequently. In this disease the hallucinations are rather aural than optic or tactile; in delirium tremens the contrary is the rule; in hallucinosis orientation is retained, in delirium tremens it is lost; in hallucinosis the morbid occurrences are systematized, and the patient has his illusions in connexion with his social relations, in delirium tremens they are not systematized, and they refer only to the patient himself. The man in hallucinosis retains much more of his wits than the delirium tremens patient.

The prognosis as regards life is good in hallucinosis if the patient is put into an asylum, and kept there for a sufficient time; but as all public insane asylums are overcrowded, as soon as a patient becomes at all rational he is discharged, and he relapses. The tendency to suicide must always be remembered in such cases. These patients have a bad neurotic diathesis, and one glass of whiskey may start up immeasurable trouble. I knew a clergyman in this condition to cut his throat with a razor in a station-house cell. The actual treatment is like that for acute insanity combined with the treatment for delirium tremens. These patients should be confined to an asylum, as they are likely to be homicidal if the notion of persecution becomes fixed on any particular person.

VI. THE ETHICS OF DRUNKENNESS.

Before explaining the nature of the virtues that cure drunkenness, the ethics of drunkenness should be made clear. As a physical condition drunkenness is identical with narcosis or general anesthesia. It is an inhibition of reason, or consciousness, through the deoxidation of neurons and a consequent loss

of their conductivity, from the action of large doses of alcohol, ether, chloroform, nitrous oxide, opium, or other narcotics. These agents shut off oxygen from the somatic cells, as do suffocation, fatigue, extreme heat or cold, possibly by paralyzing the oxygen-carriers, or through direct contact of the alcohol, as the blood of a drunken man may hold as high as 2.26 per cent of alcohol. A result of the exclusion of oxygen is an inhibition of function, of conductivity, in the nerve-cells. These cells can not carry any external impression through the brain to the mind, nor back from the mind, through the brain, to the external world; hence the patient is unconscious.

Graham⁵ showed that chloroform deoxidizes somatic cells. Verworn⁶ also has proved this fact. As far back as 1873 Jolyet and Blanche⁷ proved that nitrous oxide produces narcosis by deoxidation of the body-cells, and many other observers have since corroborated this proof.⁸

Although we have no complete notion of the nature of pain, we know that physical pain is a disagreeable state following severe stimulation of the skin, muscles, or the nerves themselves, and that the sensation is carried by the nervous system to the brain, and thus on to the mind. The action of the various anesthetics in excluding a sensation of pain is, again, a result of deoxidation, which inhibits the conductivity of the neurons.

This inhibition of neuronic conductivity has two effects: (a) the exclusion of sensation generally; and (b) the privation of consciousness. Both these effects proceed *aeque immediate* from the use of the alcohol, or of the anesthetic, more properly so-called. The exclusion of sensation is not an effect of the unconsciousness, nor is the unconsciousness an effect of the exclusion of sensation, but both are distinct effects of the inhibition of neuronic conductivity by the drug used.

This is a very important fact as regards the moral licitness of general anesthesia for surgical purposes under proper conditions. When general anesthesia is induced by the surgeon

⁵ *Journal of Experimental Medicine*, xv, 307, 1912.

⁶ *Bulletin of the Johns Hopkins Hospital*, xxiii, 97, 1912.

⁷ *Archives de physiologie normale et pathologique*, July, 1873.

⁸ Vid. Wood's *Therapeutics*, eleventh edition, p. 87, Philadelphia, 1900.

the action of the anesthetic drug, which annuls the conductivity of the nerves, has a double effect: one effect, which is good, is to avert pain and shock, and make the surgical operation possible; the other, which is evil, is a suppression of consciousness by violence, contrary to the method of nature. The cause here is an indifferent act morally.

When an indifferent or good causal act has two immediate effects, one good and the other evil, i. e., when both these effects proceed *directly* from the cause, and the good effect is not a consequence of the bad effect, then the act may licitly be done with the intention of getting the good effect, notwithstanding the fact that the evil effect will also follow. Four conditions, however, must be fulfilled to make the act licit:

1. The end, intention, aim, of the operator must be good, "honest"; that is, it must be directed toward obtaining the good effect. If he even only complacently regards the evil effect, in that much is the act evil and illicit.

2. The causal act must be good or indifferent morally. If it is bad in itself it vitiates all consequences.

3. The good and evil effects must proceed immediately from the causal act. If the good effect follows mediately through the evil one we should be doing evil, making a good end justify bad means.

4. There must be sufficiently grave reason for doing the act. Natural equity obliges us to avoid doing any evil whatever when we are able to avert such evil; but it would be intolerable if we were prevented from doing every action that has any evil connected with it.

In surgical anesthesia the good effect, which is to avert pain and shock, is directly intended; the evil effect, which is the inhibition of consciousness, is only permitted reluctantly. Then (1) the end is good; (2) the causal act (giving the anesthetic drug) is indifferent; (3) the good and evil effects follow immediately from the cause; (4) there is a sufficiently grave reason for seeking the good effect. Therefore all the conditions requisite to make general anesthesia morally licit are preserved.

All moral theologians permit the use of general anesthesia for surgical operations, and they insist that every precaution must be taken to guard the life and health of the patient dur-

ing the anesthesia. In the use of nitrous oxide there is ordinarily no risk of life; ether, if the kidneys are sound, is not dangerous in the hands of a skilful anesthetist; there is always some danger in the use of chloroform. Medically and morally it is culpable for an unskilled person to attempt to give ether, chloroform, or even nitrous oxide; and a physician without considerable experience in giving anesthetics under the supervision of a competent man is an unskilled person. Even if the anesthetist is skilled, he must also know all that is discoverable concerning the condition of the patient's heart, kidneys, and general state, before the anesthesia is begun. Ether may kill a person that has nephritis; chloroform will stop a weak heart, and so on.

As to the morality of drunkenness from alcoholic liquors the common doctrine of moralists is that complete drunkenness is a mortal sin. Saint Thomas⁹ in his earlier writings taught that drunkenness is in its nature a venial sin, and becomes mortal only *per accidens*; he later¹⁰ changed this opinion to that now held by moralists.

Saint Alphonsus Liguori says:¹¹ "The malice of complete drunkenness lies in this that a person, without sufficient reason, solely for pleasure, or gluttony, consciously and willingly deprives himself of the use of reason; not simply, as happens in sleep, the natural manner established by the Creator to preserve strength and the image of God in us, but violently, in an unnatural manner, by clouding reason, debasing the image of God in us, and that to an equality with the mindless brute. Drunkenness, moreover, deprives one of the power of using reason should any sudden necessity for such use arise." This, he adds, is the common doctrine of moralists.

All agree that the malice of drunkenness, as distinguished from mere chronic alcoholism, is chiefly in this that a person willingly and consciously deprives himself of the use of reason. Hence the sin is not technically mortal, especially in the teaching of Saint Alphonsus, if enough consciousness is left to differentiate between good and evil, although there may be some

⁹ *De Malo*, q. 2, a. 8, ad 3; q. 7, a. 4, ad 1; and *In Epis. ad Gal.*, v.

¹⁰ Lect. III on Chap. XIII Rom.; *Summa Theol.*, 1, 2., q. 88, a. 5. ad 1; 2, 2., q. 150, a. 2.

¹¹ *Mor. Theol.*, Lib. 2, n. 75 et seq. Mechlin edition, 1852.

mental confusion: just where to draw the line between venial and mortal sin in a particular case may be difficult at times. Many theologians hold that drunkenness is not a mortal sin if it deprives one of reason for only a short space of time; and these writers say that an hour is a long space of time in this connexion.

Saint Thomas¹² tells us the malice of complete drunkenness consists in this that, "a man willingly and consciously deprives himself of the use of reason, the means by which he performs virtuous acts and avoids sin; and thus he sins mortally by exposing himself to the danger of sin." This last phrase refers to an accidental additional evil in the act of drunkenness.

There has been much dispute among moralists as to whether it is a mortal sin to become drunk by using a large quantity of alcoholic liquor prescribed by a physician to cure disease: this case has been discussed from the time of Saint Thomas¹³ down to our day; but the suppositum here is to be denied. There is positively no ill to which a human being is liable that can be cured or bettered by large doses of alcoholic liquor, whether prescribed by a physician or not. This dispute from our present medical practice is now wholly obsolete.

In the treatment of typhoid fever and pneumonia many physicians still use alcohol in certain conditions, but never to the point of inebriation: indeed, the sign to lower the quantity, or to discontinue its use, is the mere smell of alcohol on the patient's breath. There is a marked tendency at present among the best practitioners not to use alcohol at all as a stimulant in infectious diseases. Some hold that it is especially *injurious* in pneumonia and septic conditions. As early as 1829 Dr. Cheyne, of Dublin, a leading authority on fevers in his time, opposed, in *A Letter on the Effects of Wine and Spirits*, the use of alcohol in the treatment of fevers; and he cited the good effects he had obtained at Baltimore in Cork by not using alcohol as had been customary.

¹² 2, 2., q. 150, a. 2, corp. art. "Ebrietas est peccatum mortale quia secundum hoc homo volens et sciens privat se usu rationis, quo secundum virtutem operatur et peccata declinat; et sic peccat mortaliter, periculo peccandi se committens."

¹³ 2, 2., q. 150, a. 2, ad 3.

In the United States when a person has been struck by a poisonous snake a popular theriaca is a large dose of whiskey, a pint or more. This is a very dangerous, and altogether useless method of treatment. It adds alcoholic poisoning to the snake poisoning, and lessens the patient's chances for recovery: if he recovers health he does so in spite of the venom and the alcohol, not because of the alcohol.

The evil a person does whilst drunk is morally imputable to him provided he foresees, even probably, that he will commit it. Criminal actions are especially chargeable against the drunkard, as murder, assault, damage to property, unchastity, scandal, neglect of family, and the like. Evil speech in the form of contempt may not be grave sin, as no one seriously heeds a drunken man; but blasphemy and obscene speech are attributable to him, as they are intrinsically evil. These deeds and words are not voluntary in act, but they are in cause.¹⁴

The physical and moral evil done a child which is conceived in drunkenness, or is the offspring of a chronic alcoholic, is imputable to the drunkard in greater or less degree according to the drunkard's knowledge.

As was shown above, 50 grammes of alcohol taken at a daily sitting (a pint of claret, a half-tumblerful of whiskey) brings on all the somatic injuries of chronic alcoholism, although the drinker may not become drunk in the meaning of the term as used by moral theologians. The bodily diseases, the loss of working power, the injury done society and offspring, can all become mortal sins in themselves apart from any notion of technical inebriation. Sometimes, even a pint of American beer taken daily at a meal for 12 days will so congest the kidneys of a middle-aged man, who has been proved to be healthy by frequent previous examinations, that casts will appear in his urine where none before existed. In such a case a pint of beer daily is a dangerous excess, and where a family is dependent on the man the excess is a grave sin: just what degree would constitute a mortal sin in this case would have to be judged specially. To take a drug in a quantity sufficient to cause chronic inflammation of the liver or kidneys, degeneration of the nerves, and the like, can evidently become mortal

¹⁴ Cf. St. Thomas, 2, 2., q. 150, a. 4.

sin, apart from any notion of drunkenness as a deprivation of consciousness, provided the person knows that he is bringing on these bodily diseases.¹⁵

Chronic alcoholism, as far as the body is concerned, is evidently a disease, as tuberculosis or nephritis are diseases; but it is a self-inflicted disease, as the cutting-off of a finger to escape military service is a self-inflicted disease, or mutilation. As the acquisition of the disease of chronic alcoholism is the result of a series of immoral acts, the fact that it is a grave physical disease adds to the moral turpitude. Like syphilis acquired in a brothel, it is not only a disease, it is also a vice and a crime. The chronic alcoholic and the syphilitic may repent their original immoral acts, but they seldom advert to the fact that the bodily degeneration in itself is also a deordination which demands moral satisfaction. The alcoholic cirrhosis, nephritis, neuroses, mental hebetude, the swarming heredity of physical evils handed down to children and children's children, and so on, are each a separate vice or crime. Hence Aristotle said: "The drunkard deserves double punishment;"¹⁶ and Sir Edward Coke:¹⁷ "As for a drunkard, who is a *voluntarius daemon*, he hath no privilege thereby; but what hurt or ill soever he doth, his drunkenness doth aggravate it."

When one commits an immoral act he falls into the sins that naturally follow from this act, inasmuch as the immoral act embraces the proximate chances of committing these sins. Whoever, then, culpably grows drunk takes upon himself, besides the substantial malice of drunkenness, its accidental and derivative malice, by exposing himself to the danger of committing these resulting immoral acts, or of omitting the good he should normally do.

If a person is not fully drunk, if reason enough remains to differentiate between good and evil, those sins that are secondary effects of the drunkenness (that are other than the actual loss of reason), as lewdness and the like, are directly im-

¹⁵ "Mortalia recipiunt speciem non ab his quae per accidens eveniunt praeter intentionem, sed ab eo quod est per se intentum." Saint Thomas, 2, 2., q. 150, a. 2. Cf. *ibid.*, a. 4, corp. art.

¹⁶ *Ethics*, lib. 2, c. 5.

¹⁷ *On Littleton*, 247, a.

putable; they take on a primary, substantial malice of their own. As to sins that are done in full drunkenness, they might be excused where there is ignorance of the likelihood of their occurrence, as ignorance is a cause of involuntariness. These secondary or consequential sinful acts may, however, be voluntary through another precedent voluntary act, the drunkenness itself. If, then, a man becomes drunk through no fault of his own, say, by not knowing that a given drink is intoxicant, and while drunk he commits homicide, or any other crime, he is not guilty morally of this incidental act. If, however, the drunkenness is voluntary, the incidental, consequent acts are imputable to him as guilt; since whoever is guilty of an evil cause is guilty of its evil effects; but whatever diminishes the voluntariness of these secondary acts lessens their guilt.

The man who is about to become drunk may foresee, from experience or otherwise, certain sins as surely or likely to follow—quarrels, damage to property, contumely, unchastity, scandal, injury to health, hardship, pain, and shame to his family and friends, blasphemy, scurrility, and the other evil acts any drunkard is liable to do or cause. These sins are all imputable to him, if he commits them, in their proper primary malice, as mortal sins when they would be mortal sins in another man, because he has deliberately placed the cause for them.

The drunkard is accountable not only for what he does, but for obligations he omits to fulfil. Saint Austin¹⁸ said, "As our bodies are earthy, and as overmuch and ceaseless rain and hail do flood the fields, and turn them to mire, so that no husbandry in aught availeth: thus our flesh when drunken with too frequent cups, neither taketh on ghostly tilth, nor showeth harvest of the soul's needful fruits." It is difficult to be at the same time a tapster's rag to sop up overabounding wine, and a Son of God.

[TO BE CONTINUED.]

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¹⁸ Sermon 231, *De Tempore*.



Analecta.

SAORA CONGREGATIO CONCILII.

BISMARCKIEN. ET ALIARUM: INCARDINATIONIS.

(*Per summaria precum.*)

Delegatus Apostolicus in Republica Washingtonien. H. S. C. retulit, die 30 maii 1912, quae sequuntur:

“ Il Vescovo di Bismarck, Mons. Wehrle, O.S.B., mi scriveva, in data 20 corrente, quanto segue: ‘ Nel fascicolo dello scorso marzo dell’*Acta Apostolicae Sedis*, si trova una decisione della S. Rota, in cui si asserisce che il giuramento è necessario per la validità della incardinazione. Mi consta che in questa diocesi molti sacerdoti furono incardinati senza prestare il giuramento all’atto della incardinazione. Ciò posto, chiedo: 1° Ha il vescovo il diritto di dichiarare che tali incardinazione sono invalide? 2° *Quatenus affirmative*; devono i sacerdoti che furono così invalidamente incardinati, ritornare alla diocesi dalla quale furono escardinati? 3° Può obbligarsi il vescovo che li escardinò a riceverli di nuovo nella sua diocesi? ’

“ È da ritenersi per certo che anche in molte altre diocesi degli Stati Uniti, siano stati incardinati sacerdoti senza far loro emettere il giuramento richiesto dalla Costituzione *Specu-*

latores e dal decreto *A primis*, e che i vescovi intendano valersi di tale omissione per disfarsi di quelli che non hanno fatto buona prova. Come pure si possono facilmente prevedere le questioni che sorgerebbero se i vescovi si decidessero a ciò fare.

“ Tutto considerato, mi è sembrato opportuno sottomettere i quesiti del vescovo di Bismarck a cotesta sacra Congregazione, con preghiera di dare quella risposta e di emanare quelle disposizione che giudicherà convenienti.”

Super praemissis exquisitum fuit R. P. Consultoris votum, quod nunc typis impressum ad EE. VV. huic folio adnexum mittitur.

Quare, etc.

Et Emi Patres, in congregatione plenaria diei 14 decembris 1912, rescribendum censuerunt:

Ad I. Attentis omnibus, *negative*.

Ad II. et III. Provisum in primo.

Romae, e Secretaria S. C. Concilii, die 31 ianuarii 1913.

I. GRAZIOLI, *Subsecretarius*.

VOTUM CONSULTORIS.

1. Occasione sententiae a S. Romana Rota prolatae die 9 ianuarii 1912, ac publicatae in *Act. Apost. Sedis*, vol. IV, pag. 249 seq., circa valorem incardinationis clerici in aliquam dioecesim, quae declarata est invalida ob defectum formae praescriptae in decreto *A primis* huius S. C., ab episcopis Americae septentrionalis dubitari coeptum est de valore aliarum incardinationum in illis dioecesibus factarum, in quibus omnia et singula decr. *A primis* requisita non fuerunt observata, praesertim iuramentum ab incardinando emittendum.

2. Nominatim episcopus Bismarckiensis ad Delegatum apostolicum Washingtoniensem ea de re scripsit, referens in sua dioecesi plures adesse sacerdotes qui in eam incardinati sunt quin praescriptum iuramentum praestiterint, atque inde a Delegato apostolico triplici dubio responsum postulabat:

I. An episcopus ius habeat declarandi invalidas tales incardinationes.

II. Quatenus affirmative, an sacerdotes ita invalide incardinati debeant reverti ad dioecesim ex qua excardinati fuerunt.

III. An episcopus qui excardinationem dedit, possit obligari ad illos recipiendos.

Quae dubia a memorato Delegato apostolico ad hunc S. O. fuerunt transmissa, hoc addito opportuno monito: "È da ritenersi per certo che anche in molte altre diocesi degli Stati Uniti, siano stati incardinati sacerdoti senza far loro emettere il giuramento della Costituzione *Speculatores* e del decreto *A primis*, e che i vescovi intendano valersi di tale omissione per disfarsi di quelli che non hanno fatto buona prova."

3. Ut breviter circa proposita dubia meum votum promam, quod ad primum quaesitum attinet, res videtur pendere ab illa quaestione, utrum modus incardinationis decreto *A primis* praescriptus, sit substantialis, ita ut incardinatio aliter facta non teneat. Sententia quidem S. Rotae in citata causa Londonensi, quae hisce dubiis occasionem praebuit, hoc pro certo videtur habere, quippe hoc ipsum tamquam fundamentum iuridicum decisionis allegatur. Non omnes quidem rationes ibidem adductae eandem videntur habere vim probativam, sed de re ipsa non videtur posse esse dubium, quin in memorato decreto *A primis*, licet desint expresse clausulae irritantes, incardinatio aliter quam numero secundo praescribitur facta, penitus irritetur.

Nam profecto in foro ecclesiastico *non absolute* recepta est R. I. 64, in Sext. prout sonat: "Quae contra ius fiunt, debent utique pro infectis haberi"; sed potius attendendum est principium Innocentii III, cap. 16, X, *De regular.* (III, 31): "Multa fieri prohibentur, quae si facta fuerint, obtinent roboris firmitatem" scil. si desit expressa clausula irritans (D'Annibale, *Theol. mor.*, v. I, n. 210, not. 4; Wernz, *Ius Decret.*, v. I, n. 50, not. 35, n. 110; Reiffenstuel, in tit. II, *De Const.*, n. 246 sq.; Suarez, *De legibus*, lib. V, c. 25, c. 29, n. 4, 5).

4. At pariter omnes Auctores conveniunt quod, quando lex ecclesiastica praescribit formam actus, ea non servata, actus, sua forma carens, irritus est. D'Annibale, loc. cit., n. 210, 211, 213. Ita Reiffenstuel, loc. cit., n. 243: "Irritatio actus alia est *implicita*, alia *explicita*. Et quidem irritatio *explicita* dicitur, quae fit verbis clavis et expressis, ut si lex dicit: 'si secus fiat, omni careat robore firmitatis', 3. *Decet*, § fin., *De Immunit. Eccl.*, in Sext., aut 'irritum sit et inane'. Clem., 2, *De rebus Eccl. non alien.*—*Irritatio implicita* est, quae fit per verba aequipollentia, ut fit quando *certa forma praescribi-*

tur actui sive contractui. Nam quia forma dat esse rei, consequenter ea deficiente corrui actus."

5. Porro decretum *A primis*, n. 2, sensu obvio intellectus, formam actus praescribit, in eum praecise finem ut *contro-versiis et abusibus* occurreretur, ut ibidem dicitur, quae praecedenti tempore passim oriebantur ex non observatis cautionibus in decreto pro futuro tempore statutis; qui finis cum minime obtineretur per legem mere praecipientem, prona est consequentia, legislatorem, dum actus solemnia praescripsit, eiusdem formam assignasse.

6. Concilium quidem plenarium Baltimorese III pro Statibus Foederatis Americae septentrionalis admiserat praeter incardinationem *formalem*, aliam praesumptam (n. 66), quae habetur dum episcopus clericum excardinatum ab alia dioecesi et in sua admissum post triennium vel quinquennium probationis (quod debet praecedere incardinationi formali, ibid., n. 63), omiserit actum formalis incardinationis, seu incardinationis decretum.

At post publicatum decretum *A primis* ortum est dubium, an per illud fuerit derogatum memoratae dispositioni Conc. plen. Baltimorensis; quod dubium ab hoc S. O. fuit decusum (*Acta Sanctae Sedis*, vol. 39, pag. 486 seq.). Sed maximi momenti est accurate referre ipsum dubium eiusque solutionem. Dubium ergo fuit ita propositum:

"Si domanda se in forza del detto decreto del Concilio, il quale richiede l'incardinazione *in scriptis*, sia restato annullato il decreto del Concilio di Baltimora, che ammette l'*incardinatione presunta*, ed in caso affermativo, se detta legge abbia vigore retroattivo riguardo a casi quando il triennio o quinquennio di prova, secondo il detto Concilio di Baltimora (n. 62, 63), sia già spirato prima dell'emanazione del citato decreto della S. C. del Concilio."

Et responsio fuit: "Ad I: *affirmative*, ad II: *negative*".

7. Per talem decisionem quoad ius particulare per Conc. Baltimor. inductum, solum constat fuisse illi juri derogatum *relate ad admissionem incardinationis praesumptae* seu sine documento scripto factae post certos annos probationis in sacro ministerio: "Qui eo elapso tempore, ut ibi statuitur, clericum qui dioecesi adscribi petierat, nec formaliter admittit nec admittere plane diserteque recusat, iure praesumitur adscripsisse."

At quoad alteram incardinationem ordinariam et formalem in eodem Concilio Baltimorensi admissam ac variis cautionibus munitam ac sapienter ordinatam, ex memorata decisione huius S. C. non constat praefatum decretum Baltimorensis fuisse abrogatum. Sane decretum *A primis*, de incardinatione agit in ordine praesertim ad Ordines recipiendos; decretum vero Baltimorensis refertur ad *sacerdotum* incardinationem, quae ibidem apte ordinatur requisitis etiam pluribus conditionibus (v. gr. quoad probationem praemittendam), quam quae decreto *A primis* exiguntur. Scripto enim fieri praecipitur, et solum difficultas in casu fit quoad emissionem iuramenti *ad instar* Constitutionis *Speculatores*, quod in pluribus casibus dicitur fuisse omissum. Iam vero defectus solius iuramenti non videtur certo invalidam reddere incardinationem; nam argumenta quibus id probat Rota in citata causa Londonensi non sunt convincentia, iuramentum namque in Const. *Speculatores* non requiritur ad *valide* acquirendum domicilium, quae est res in iure inaudita, sed ad acquirendum *domicilium qualificatum* quod requiritur ut episcopus *legitime* ordinet subditum ratione domicilii. At hic agitur de incardinatione *sacerdotis* iam ordinati, relate ad quam iuramentum potius simpliciter praecipitur, seu imponitur ut obligatio ab incardinando, non exigitur ut conditio sine qua non ad valorem incardinationis. Qua in hypothesi iuramentum potius videtur dicendum esse implicite inclusum in ipsa incardinatione; quemadmodum votum castitatis implicite includitur ex lege Ecclesiae in susceptione primi Ordinis sacri.

8. Praeterea illa causa Rotae defertur ad dioecesim Canadiensem, in qua non viget ius Conc. plenarii Baltimorensis, quod vim habet in solis dioecesibus Statuum Foederatorum, pro quibus illud ius fuit specialiter recognitum a S. C. de Prop. Fide.

9. Insuper, ad maiorem abundantiam iuramentum, esti fuerit omissum in actu incardinationis, ex iure particulari dioecesum Statuum Foederatorum, *ipso iure suppletur*. Nam ibidem generatim ordinatio fit titulo missionis; porro ipsum Concilium Baltimorensis n. 66 statuit in taliter ordinato: *Iuramentum praestitum in aliena dioecesi censetur pro nova esse servandum*. Iam vero in hypothesi talis dispositionis, obligatio iuramenti, etsi in actu incardinationis expresse non emissi, adest; ac proinde in casu non deest etiam in hac parte substantia rei praescriptae.

10. Dum ergo quaeritur an episcopus possit declarare invalidas incardinationes factas non praestito iuramento: cum ex disputatis illae incardinationes quoad alia, quae sola videntur esse substantialia, sint factae ad normam decreti *A primis*, immo observatis etiam aliis conditionibus in Concilio Baltimorensi requisitis; et iuramentum ex dictis aequivalenter saltem adsit; putarem respondendum: *negative*.

11. *Nota*: Quodsi argumenta facta non convincerent, putarem tamen interim, dum expectatur novus Codex, in quo sine dubio de hac re curabitur, spectata perturbatione quae ex responso affirmativo ex relatione Delegati apostolici induceretur, potius abstinendum esse a tali responso affirmativo dando.

12. II-III. Cum secundum et tertium dubium dependeant a responso affirmativo dato in primo; si huic detur propositum responsum negativum, consequenter ad II et III esset respondendum: *provisum in primo*.

13. Aliquid tamen in particulari de II et III dubio videtur esse directe proponendum.

Sane licet verum esset incardinationes de quibus in casu agitur, validas non fuisse, non inde sequeretur sacerdotes ita invalide incardinatos *debere* reverti ad dioecesim ex qua excardinati fuerunt, aut *absolute et simpliciter* posse cogi eorum episcopum ad illos recipiendos.

Nam primo nullibi est prohibitum in iure, ne sacerdos aliquis de consensu proprii Ordinarii suum ministerium praestet in aliena dioecesi ab huius episcopo admissus; quin potius est positive permissum, ut unus Ordinarius alteri indigenti subsidium sacrorum ministrorum praebere possit. Nec est necesse ad hoc demonstrandum, ut recurratur ad ius commune, cum habeamus hac in parte ius particulare illius regionis a Conc. plen. Baltimorensi sancitum et a sancta Sede recognitum; ita namque in memorato Conc. n. 69 edicitur: "Quae de sacerdotum excorporatione et in aliam dioecesim adscriptione definivimus, nullatenus obstant consuetudini, iuxta quam episcopi sacerdotes, si qui in sua dioecesi satis abundant, egentioribus dioecesibus ad auxilium in cura animarum ferendum pro longiore etiam tempore concedunt. Quem morem, uti zeli apostolici indicium, S. Sedes commendavit" (*Instr. S. C. C. ad Conv. Epp. Prov. Mediol.*, 1849).

Ergo debitum revertendi non habet per se sacerdos male incardinatus, sed potius ius est episcopo proprio eum revocandi, quam tamen revocationem non debet facere nisi observata aequitate naturali. Quae aequitas non servaretur, si eum revocatum haberet in sua dioecesi otiosum ac sine mediis congruae sustentationis, dum in dioecesi in qua *male* incardinatus est, ob defectum alicuius requisiti essentialis, naviter, approbante eius dioecesis episcopo, in salutem animarum laboraret. Qua in hypothesi *obligatio* revertendi ad propriam dioecesim pro tali sacerdote asserta, in ipsius sacerdotis damnum et in detrimentum salutis animarum redundaret. Atque haec quoad secundum dubium in hypothesi quod primo daretur responsum affirmativum, seu incardinationes in casu invalidae declararentur.

14. Quod vero attinet ad tertium, seu ius episcopi male incardinantis sacerdotem remittendi, et consequens inde obligatio episcopi proprii eum recipiendi, res etiam videtur decidenda non spectato tantum stricto iure, sed etiam secundum naturalem et canonicam aequitatem.

Sane de stricto iure remittendi ad suam dioecesim sacerdotem non rite incardinatum non potest esse dubium. At summum ius non raro est summa iniuria, et aequitas naturalis et canonica postulat ut qui sentiat commodum sentiat etiam incommodum, nec beneficia grato animo accipiuntur si pro bonis acceptis retribuuntur mala.

Porro vidimus esse actum caritatis et zeli a S. Sede commendatum, si episcopus qui sacerdotibus abundat, alteri episcopo indigenti aliquem sacerdotem seu operarium concedit. Si ergo hic esset casus in Statibus Foederatis, circa quem proponitur dubium, evidenter violaretur naturalis et canonica aequitas ab illo episcopo qui ab alio in auxilium curae animarum postulasset sacerdotem, atque sacerdotem ita obtentum vellet solum retinere quamdiu ipsi inservit, et ad proprium episcopum remittere quando non inserviat: et quod peius esset, si post plurimos annos laudabilis servitii tum demum remitteret ad proprium episcopum, cum sacerdos, aut lapsus est in delicta, aut saltem difficilis conditionis factus fuerit.

15. Ergo in hypothesi, quod I dubio non daretur propositum responsum negativum, in tertio dubio non esset dandum responsum simpliciter affirmativum, sed esset respondendum: *affirmative, servata tamen naturali et canonica aequitate.*

Atque haec habui quae circa proposita dubia dicerem, salvo meliori iudicio.

PETRUS VIDAL, S.I., *Consultor*.

S. CONGREGATIO RITUUM.

DECRETUM SEU DECLARATIO CIRCA RUBRICAS TIT. X, NUM. 2
ET 5 DE MISSIS VOTIVIS ET "DE REQUIE".

In nova Rubrica Constitutioni Pianae *Divino afflatu* adiecta Tit. X, num. 2 et 5, "prohibentur Missae votivae privatae seu lectae pro defunctis, in feriis Quadragesimae, Quatuor Temporum, II. Rogationum, in vigiliis, et in feria in qua anticipanda vel reponenda est Missa Dominicae: in Quadragesima vero permittuntur Missae privatae defunctorum tantum prima die cuiuscumque hebdomadae libera in calendario ecclesiae in qua Sacrum celebratur."

Nunc vero ad dirimendas quaestiones nonnullas huic S. Congregationi propositas circa applicationem praefatae Rubricae quibusdam Missis votivis privilegiatis tum in Ecclesia universali, tum certis in locis per Indultum apostolicae Sedis concessis, firmis manentibus legibus et privilegiis Missas solemnes seu in cantu respicientibus, quoad Missas privatas lectas sequentia decernuntur et declarantur:

I. Privilegium Missae votivae lectae, de speciali gratia nonnullis Sanctuariis concessum, ita ut celebrari possit in duplicibus I. et II. classis, seu etiam II. classis tantum; et privilegium Missae votivae Ss. Cordis Iesu in prima feria VI cuiusque mensis, permanent in suo robore, etiam in feriis et vigiliis per dictam rubricam exclusis.

II. Privilegium Missae votivae lectae aliquibus Sanctuariis aut aliis ecclesiis vel communitatibus regularibus quocumque modo et titulo concessum, ita ut celebrari queat tantummodo in duplicibus maioribus et minoribus, et exclusis feriis, vigiliis et Octavis privilegiatis, sic erit deinceps applicandum, ut dictae Missae votivae lectae prohibitaе sint in omnibus feriis in praefata rubrica enumeratis. Loco tamen huiusmodi Missae votivae, extra feriam IV Cinerum, hebdomadam maiorem et vigiliis Nativitatis et Pentecostes, adiungi poterit oratio ipsius Missae votiva, vel in Missa de die post orationem feriae seu vigiliae, vel in Missa de feria seu vigilia ante

alias orationes. Quod si adsit specialis concursus populi, unica Missa lecta ex praedictis Missis votivis celebrari poterit, quoties Missa in cantu commode haberi nequeat.

III. Privilegium Missae votivae lectae pro sponsis ita erit applicandum, ut liceat, extra tempus clausum, haec Missa dici etiam in praedictis feriis et vigiliis.

IV. Privilegium Missae pro defunctis lectae aliquibus locis vel Ordinibus concessum ita ut bis vel ter in hebdomada celebrari possit etiamsi occurrat aliquod duplex maius vel minus, in posterum ita erit applicandum, ut intelligatur tantummodo concessum pro diebus in quibus non occurrat aliqua feria aut vigilia, ut supra. Quapropter in huiusmodi feriis vel vigiliis Missae lectae pro defunctis semper prohibitae sunt, exceptis Missis in die obitus vel pro die obitus, in ecclesiis ubi celebratur funus alicuius defuncti cum Missa in cantu; item excepta unica Missa quae pro defuncto paupere celebrari potest iuxta decretum 9 maii 1899, n. 4024; item Missis quae in sepulcretis celebrantur, ad normam decreti 19 maii 1896, num. 3903; item exceptis Missis lectis in prima die libera uniuscuiusque hebdomadae in Quadragesima iuxta novas rubricas.—Ex indulgentia vero sanctae Sedis habentur adhuc valida, donec expirent, Rescripta quinquennalia, aliquibus dioecesibus et provinciis religiosis exteris nuper concessa, celebrandi bis in hebdomada Missas lectas de Requie in die obitus seu depositionis, tertio, septimo, trigesimo et anniversario.

Contrariis non obstantibus quibuscunque, die 8 februarii 1913.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

* PETRUS LA FONTAINE, Episc. Charystien., *Secretarius*.

ROMAN CURIA.

RECENT PONTIFICAL APPOINTMENTS.

9 January, 1913: The Very Rev. Mgr. Terence O'Donnell, D.D., P.P., Vicar General of the Archdiocese of Dublin, made Domestic Prelate.

11 January: The Revs. Wendelin M. Stulz, John J. Slevin, Francis Tichy, and Joseph Guillot, of the Archdiocese of St. Paul, made Domestic Prelates.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

S. CONGREGATION OF THE COUNCIL, in answer to the Bishop of Bismarck, North Dakota, decides that the incardination of a priest into a diocese is not invalid, even though the incardination was not effected by the taking of the oath prescribed by the Constitution *Speculatores* and the decree *A primis*. (See below, pp. 464-67.)

S. CONGREGATION OF RITES gives a detailed interpretation of the clause (Tit. X, Nos. 2 & 5) in the Constitution *Divino afflatu*, on private votive and low Requiem Masses. (See below, pp. 468-69.)

ROMAN CURIA publishes list of recent Pontifical appointments.

ONCE MORE THE RIGHT TO INVEST WITH THE SOAPULARS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Many of the readers of the REVIEW will probably find it difficult to accept the statements in the March number that, namely, the Encyclical of Leo XIII (30 June, 1889) is a special interpretation of Art. 9, Form C, of the *Facultates Extraordinariae*, and that that alleged interpretation conveys the teaching that the right of blessing and imposing the Scapular of Mt. Carmel is included in the faculty of erecting the Mt. Carmel confraternity. These objections would seem to suggest themselves at once:

(1) So eminent an authority and keen a student as the late Father Putzer, though fully cognizant of the Encyclical, failed to discern in it any interpretative purpose whatsoever. (*Comm. in Facult.*, edit. 1908, p. 326.)

(2) The authorities of the Congregation of the Propaganda must assuredly have been conversant in 1895 with the Encyclical issued in their interest in 1889; yet the Cardinal Prefect, answering the request of Cardinal Satolli for an authoritative interpretation of Art. 9, Form C, not only ignores the alleged interpretative character of the Encyclical in question, but gives an interpretation the direct contrary of that which the Encyclical is alleged to convey. (*A. F. REV.*, XIV, p. 345.)

(3) A careful reading of the Encyclical fails to reveal any allusion, express or implied, to its alleged interpretative character.

(4) The sole purpose of the Encyclical seems to have been to assure bishops of missionary countries that they were not affected by the decree of the S. C. Indulg. (16 July, 1887) prohibiting the erection of the Confraternities of the Holy Trinity, Mt. Carmel, and the Seven Dolours, without faculties from the superiors of the respective Orders.

(5) The Encyclical enumerates indeed amongst the faculties granted by the S. C. of the Propaganda those of blessing and imposing the Scapular; but it would seem not valid to assume from this cumulative enumeration that all these faculties are granted in all concessions. The fact is to the contrary: the faculties are drawn up in distinct forms, and vary according to the form that is communicated. (Putzer, *Comm. in Facult.*, edit. 1908, n. 204, ad III.)

J. F. M.

Resp. That we were not at fault in our interpretation of the (to us quite unequivocal) words and purpose of Leo XIII in his Instruction given to the bishops of missionary countries through the S. C. of Propaganda (30 June, 1889), is evident from a subsequent decision of the Holy Office. This was given in answer to a personal inquiry made apparently in the interest of the Religious who enjoyed the seemingly exclusive right to invest with the Brown Scapular. The question was, whether the faculty granted to the Bishops of the United States (Extraordinary C, n. 9) to erect Confraternities, etc., implied the right to bless and invest with the Scapular, as well as to enroll in the said Confraternities. The answer was "certainly". The dubium was written in Italian, and would seem to have been superfluous in view of the evident purpose and clear words of the Encyclical, except for the insistence of the Religious who still claimed, with Father Putzer, that there was a distinction, and that the Encyclical was not sufficiently clear. Happily, the decision was recorded in the *Collectanea S. Congregationis de Propaganda Fide* (n. 1918) as follows: "S. C. S. Officii, 11 Maii, 1898—Se sia esatta l'interpretazione data da alcuni Vescovi degli Stati Uniti alla formula di Facoltà Extr. C n. 9, *Erigendi Confraternitates*, etc., cioè che contenga ancora la Facoltà *adscribendi fideles ad illas Confraternitates, benedicendi et imponendi earumdem scapularia*.—*Affirmative*." This should settle the matter once and for all.

MOVING-PICTURE ENTERTAINMENTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Some time ago, on the occasion of a visit to a neighboring parish, I chanced to hear the pastor of that church give to his people a "pastoral talk". Among other things he touched upon the at present much agitated question of the moving-picture show, as conducted in all our cities and towns, large and small. He brought his presentation of the evil to a close after this fashion: "I have shown you the evils of the picture show, by means of concrete instances; and I deplore the fact that many of my parishioners have exposed themselves, or allowed their children to be exposed, to the dangers attendant upon the witnessing of the low class of pictures which, at these particular places of amusement, are the rule and not the exception. I sincerely hope for the future you will give up this practice."

Every word he said of the "movies", in his own town at least, was perfectly true, and knowing him to be a zealous priest, well beloved of his flock, I was somewhat curious to know the result of his words.

Consequently, on the following evening, I made it part of my affairs to spend some time in the neighborhood of the "theaters". To say I was surprised would be putting it too mildly; I was amazed at the number of Catholics (I counted seventy-five in the course of an hour) who had heard their pastor's fervent appeal the day before, but who nevertheless presented themselves at the ticket window for admission, with as great freedom as any of their non-Catholic fellow townsmen.

Did they disbelieve what their pastor had told them? Perhaps they were unable to see the evil in the thing as he saw it. But it is more probable that they wished relaxation and amusement, and, not having it furnished them under safe auspices, and in a place where they would be led to expect only the best in that class, they followed the line of least resistance, their own inclinations, and so disregarded the advice of one whose position ought to have been a guaranty for the truth of his warning.

My conviction of the certainty of the last statement is the reason for this communication, and brings me "ad medias res".

If you wish to have people give up something agreeable to themselves, that contains elements of danger to them, it has always been considered sound policy that the best possible, or at least the surest, method to pursue is to give them in place of it something else of like nature, but with the dangerous element removed.

To apply the principle to the question under discussion. The "moving picture" has come to stay, and people regard it as a necessity. But as long as the moving-picture shows are controlled by the class of men who now control them (at least in the more populous towns), they always are and will be a source of danger to our people. If then we wish Catholics to remain away from these places, why not furnish them the only effective antidote—a good picture show, conducted under Catholic auspices, at which only the best class of pictures will be shown?

Right here some may object that such a course would but give sanction to a useless expenditure of money, on the part of the wage-earner and his family. But the expenditure remains even under the present conditions, and if people will spend their money on this form of amusement, then why not get them to spend it for something good, instead of purchasing for themselves the poison that is dispensed so freely at the average picture show, and incidentally turn some of that money into channels where it would do a great amount of good.

Every parish of any consequence, at least in the eastern portion of this country (I know nothing of the West), has its own parish hall for the use of its members. Why not then use these halls for moving-picture entertainments, given under the supervision of the pastor, the proceeds to be used for school support, etc. In this way the parishioners, by their attendance, would gain the amusement they desire, and at the same time contribute to the support of religion.

I read some time ago in the *Sunday Visitor* of a movement, then well under way, looking to the securing of a price on a first-class French moving-picture machine, lower in cost than

the American machines. The rest of the project was the formation of a syndicate that would produce suitable films at a reasonable rate for the supply of the machines. For all that I know the plan may even now have reached completion.

Now let us say the cost of the machine would be \$300.00 (every catalogue of French firms that I have consulted quotes much lower prices). This amount would include the cost of the machine, installation, and the necessary films to start with. The actual risk therefore of the venture would be comparatively slight, and, as I said before, the love of the people for this kind of amusement would insure success. Even suppose it end in failure, certainly at least sufficient money would be made to pay for the machine; and no one will deny that the possession of such an instrument would be an invaluable addition to the ordinary parish facilities.

Still another objection might be urged against the plan as outlined here, that it has too much of the mercenary spirit. Well, and haven't our bazaars and fairs the same spirit? And the moving picture has this quality that the other two lack—it has great possibilities as an educational medium.

I feel that I have not exaggerated the advantages to a parish of the picture machine. In fact I am convinced that they are greater than my weak words can express; and so, while I write this communication in fear and trembling that it may find its way into the editorial waste-basket, yet it is also with the hope that, should it accidentally escape the aforesaid fate, it may fall under the eye of some one better able to place this question before the clergy than I, who after all am only one of the boisterous young friends of "Pastor Fogy". In a word, if people must have "movies", let us by all means supply them with the right kind of pictures.

H. J. S.

THE MOTION PICTURE AND THE CHURCH.

Every thoughtful pastor is likely to endorse the foregoing suggestions of "H. J. S." In this connexion it will be remembered that a recent ruling of the S. Congregation of Consistory (10 December, 1912) prohibits the use of the "moving-picture" exhibitions in Catholic churches; that is to say,

in the edifices set apart for the regular celebration of the Holy Sacrifice of the Mass. The reason for such a prohibition is obvious. The Catholic recognizes in his church a sanctuary, the Tabernacle of God's Real Presence. To him it is a house of prayer in a different sense from that which characterizes the "meeting-house" in which people assemble for instruction, preaching, and the ordinary devotional services. The Holy of Holies where Mass is celebrated is distinct from any mere religious assembly hall, however elevated and useful may be the purpose of the latter in connexion with the work of religion. It is a distinction which to the Catholic is as real as was the distinction between the Holy of Holies and the temple courts among the Jews of old.

But in wishing to dissociate from the sanctuary of the Catholic church everything that may open the way to a lessening of the reverence due to the immediate Presence of the Lord our God, the Holy See by no means intends to disparage such means of useful instruction or healthy entertainment as the cinematograph offers. On the contrary, the Holy Father has, we understand, distinctly endorsed the new invention as possessing great usefulness and wonderful power for good.

We believe, indeed, with President Holliday, who, speaking for the religious bodies outside the Church, avers "that the motion picture is to become one of the most powerful agencies ever employed in the work of the church". It is a far more powerful instrument of instruction than is offered by books, and for the young has a fascination that is not found in the best and most attractive method of teaching through literary or oral instruction. Moreover, it tends to keep our children and girls off the street; it attracts the young men away from the "saloons"; and it may be made to furnish all the instruction that is desired by those who are eager to inform their minds. It is said, in fact, that the cinematograph is likely to become in the future the informant of the people—a ready substitute for the newspaper. Thus the numerous gathering-places that have in them the offer of vicious attraction are in large measure being turned into "moving-picture" theatres.

But if this mode of entertainment and instruction is to be made of service to religion and the Church, two conditions will have to be observed as of paramount importance. In the

first place, it is necessary that the "picture shows" which we offer in the service of religion or as an attraction to virtue, in contrast with whatever allures to evil in the moral order, be of the *best type* obtainable. If they are inferior, it will be taken as proof that virtue is less attractive than vice. Instead of withdrawing people from the popular theatre, we shall but furnish the cynics among them with plausible arguments that religion is a failure.

A second essential in the use of these entertainments as a substitute for the attractions to vice and anti-religious prejudice is that we eliminate the idea of making it a financial success as a *conditio sine qua non*. If we expect to draw our people away from the "movies" that are offered to them for a nickel by giving them an equally good entertainment for a quarter or a dime, we simply fail to appreciate the weakness of human nature and the purpose of such a substitute for pleasure. Let us get rid of the idea that everything in the Catholic Church must pay in dollars and cents. Let us realize that if we make our people more virtuous, more clean-minded in the choice of their recreations, more attached to the Church, both as a means of salvation and of social betterment, the more readily we secure not only their eternal welfare, but also their willingness to support the objects of religion and charity.

The pastor who is perpetually anxious to make things pay, to meet expenses, has as a rule a very superficial class of Catholics, and is making them daily poorer in the essential of a prayerful faith. It is all wrong, and a mark too of our own lack of spiritual faith, to hold that we must talk money from the pulpit, and take up collections at the doors of our churches as if these were theatres. The writer whom we have quoted above as advocating the use of "moving pictures" for the moral and religious uplift of the young, adds: "*there will be no charge*, and in no way will anybody be made to feel that he is under any obligation whatever to the church for the entertainment provided". It is said that Protestants invite their people to free church services and entertainments because they have wealthy parishioners to sustain their efforts, to erect their buildings, support their ministers, Sunday-schools, parish institutions, etc. But what makes the Protestant minister succeed in securing the coöperation of the rich, except that

these are moved by the appeal to support religion and charity where they hope their money will do some good? What prevents us from presenting the same motives, and enforcing the sincerity and genuineness of our claims, with wealthy people, both Catholics and non-Catholics? If we can induce our rich parishioners to give stained-glass windows and marble altars labeled with their vanity; if we can cajole the poor and those in moderate circumstances by our present method, should we not be able to effect a thousand times more, both with the rich and the poor, if we represented our needs in the unselfish fashion that appeals to the non-Catholic and induces him to be generous to appeals of much less real worth than those presented by Catholic missionary effort. But we are too eager to spend lavishly the money of the poor on our monuments of stone, and have begotten a habit of calling up needs for immediate money, which consume the time and energy that might be devoted to developing the principle of spontaneous charity, such as made our ancestors rear the cathedrals of Europe in the ages of faith.

At all events, let us have the best in the matter of cinematograph entertainments, and let us change our method of giving a mercenary air to every movement by which we hope to save our people from sin and worldliness.

ON POET-PRIESTS.

Time was, not so very long since, when the term poet-priest had a very definite and limited connotation. There was only one of him, Father Abram Ryan: he was always referred to as the poet-priest, though it was generally added, "of the South". There was no change in the meaning of the title when, a little later, it was made to include Father Tabb. That elusive genius had no less the vocation of song than the vocation of serving the altar. In the words of a more recent poet still—one who, as we are told, in his youth cherished dreams of the priesthood but for whom Providence reserved a different destiny—in the words of this poet, Father Tabb taught—

how the crucifix may be
 Carven from the laurel-tree,
 Fruit of the Hesperides
 Burnish take on Eden-trees,
 The Muses' sacred grove be wet
 With the red dew of Olivet.¹

In a word his poetic orders were as valid as his priestly.

But in Father Ryan and Father Tabb we speak of the dead, albeit, perhaps, the immortal dead. And with them our mention of names must cease. Not that the living or their work are unmentionable. Perish the thought (for the sake of peace). No, simply one must not talk about one's neighbors, by name. And, besides, oneself lives in a glass house. The fact of the matter is, the woods—*salva reverentia eis*—are full of poet-priests. The "lyric bough" bends beneath their weight. I will not go so far as an impatient friend of mine who avows that some of them should be hanging from the branches upon which they sing. What a Tyburn of the Muse that would be, and even by this poetic justice might not be arrived at. Such a judgment, moreover, leaps the offence; it too summarily supposes the case known. It begins with a foregone conclusion. Now even a poet has a right to be heard, in a judicial sense. And a poet-priest is no exception. This would seem to be the case, the *casus belli*: these poet-priests—learned, estimable, holy priests though they doubtless are—have rushed in where lay-angels fear to tread, that is, they have rushed into print.

Poetry, says the critic, is an art and a vocation. In one sense, it is a good deal of a trade, in the sense in which every art must take account of its own physical or mechanical basis, sculpture of its clay and marble and chisel, painting of its oil and brush. Poetry no less has a craftship which forms no part of the equipment with which the poet "is born". It must be studied, learned, acquired. It touches such matters, in our English speech, as rhyme, line lengths, stanza construction in the various verse forms. These matters are covered by a body of rules whose object is a technique as definite as that evolved by the canons of any other art.

But that is not all, says the critic. Besides technique there is style, and the critic is still prescinding from what goes to

¹ Francis Thompson: "To a Poet Breaking Silence."

constitute the soul of poetry. Style, which is personality working itself out in expression, has place in verse no less than in prose expression. Style whose beginning is back in the individual, style which is the resultant of the individual's use of his mind, what he has thought, meditated, imagined, and remembered, and in this connexion what he has read; what he has judged, with, in addition to all this intellectual activity, what he has made of the emotive side of his nature, what he has liked and loved, what he has spurned, together with all the thousand impulses that go to make the emotional life of man; in a word, and it is a French word whose meaning we have only been expanding, style, which is the man, is lacking to the degree that the man is incomplete along the various lines of his being. Style, for example, implies that one has read; to read widely is to perfect one's style, provided, of course, that reading be accompanied by the effort of mental and emotional assimilation. Whatever amplifies the man enters into the perfecting of his style. What we look for in a poem is the man himself, not the man biographically, but the man as a personality. Sometimes we get both together, as in Mangan's "The Nameless One"; but a greater poem is "The Dark Rosaleen", by the same author, not in the least biographical, yet the poet's life, his life-blood, is in it.

This has brought us far from the poet-priests; indeed it has, very far from some of them. Technique and style are not words connotative of this particular surpliced choir, blame what choirmaster you will. Blame the singers we shall not. In this connexion we seem to recall rather authoritative criticism of the course of English in our seminaries. Well, improvement in that course might improve the rhymes and the feet, but only a man himself—with large allowances for so large a statement—educates himself. And by education we mean the ocean fullness of that shoreless word.

But there is a spirit in man, and thereby, perhaps, hangs the explanation of our poet-priest at his best. For not technique and style together make a poem; there must be the soul of poetry. Perhaps that is born. Perhaps the poet-priests have it, struggling, occluded, a butterfly laboring to free itself of its heavy chrysalis prison. Or perhaps their spirit is something higher still, perhaps it is God's love. Perhaps it is joy in

goodness, delight in the beauty of His creation outside, peace in his habitude in their own heart, innocent unconsciousness that secrets are theirs whose utterance their power can never reach; and in unbroken faith, they sit them down and spoil a lot of good words and lines and stanzas and paper trying to tell—blessings on them!—literally, only the Lord knows what. This, we say, is putting it at its best, granting them some measure of the *raison d'être* of all poetry, namely that inspirational pain which must ease itself by outcry of some sort: says Keats sweetly, the poet sings "to ease his breast of melodies". But melody supposes all we have said of training in technique and style. Lacking this, what escapes from the breasts in question is not

Sounds and sweet airs, that give delight, and hurt not,
not authentic, albeit broken, sighings of "the lyric bough",
but (we say it with stern sorrow) only lyric bow-wow, doggerel indeed.

To sum up: there is no intrinsic opposition between Melchisedech and the Muse. But to be a poet-priest it is not sufficient to be merely a priest; one has to be a poet besides; and to be a worthy poet—even granted the vocation as a birth-gift—one must study, and labor, and fast, and pray. Then if so be one is faithful until the end, one may win through the minor orders of poetry, even through diaconal stages, into the very sanctuary of the Muse. Beyond this we shall not look: there are no bishops of song; metre does not bring the mitre; much less is there a poetic cardinalate. But it is no small thing to be a simple poet-priest, validly ordained under both rites, and offering daily to the Lord the sacrifice of the harp and of the cross: it is to pile, this being a true poet-priest, not Pelion on Ossa, but Calvary on Parnassus. Shall one look beyond this for summits?

CHARLES L. O'DONNELL, C.S.C., PH.D.
University of Notre Dame.

A GRIEVANCE?

To the Editor, THE ECCLESIASTICAL REVIEW.

A venerable old friend of mine who has been a priest for close on to half a century, entertained me the other day with an amusing,

and in a measure a pathetic, account of what he called "a grievance". It appears that his reverence says his daily Mass at a side altar in the basement chapel of a large parish church where, at the same hour, a Mass is also celebrated at the principal altar. During the whole season of Lent, and at other times during the year, it is the custom to recite the Rosary aloud while these Masses are going on. My friend does not question this laudable custom, in itself, and when it is prescribed by the Holy Father for special reasons; but he thinks that pastors should not, at will, impose it on their parishioners, many of whom prefer to read their prayer-book while assisting at Mass and preparing for Holy Communion, but are unable to do so because of the distracting voices around them.

He facetiously suggests, also, that perhaps economy enters into the motive of this devotion (in this special locality), inasmuch as no gas jets are lighted by the aid of which people may read their books, should they wish to. However, the dear old gentleman gives a personal reason for his objection; it is painfully distracting to him. He hears the English words pouring into his ears and preventing him from distinguishing his own voice in reciting the Latin words. Often he is moved to repeat certain portions of the Mass, so bewildering does he find the mingling of words. Unfortunately, too, this aged priest is a stickler for proper emphasis, and he finds his attention violently drawn away from the Mass prayers, by what he calls the *ignorant emphasis* used by the person who rushes through the loud recital of the Rosary prayers. "Fancy," he says, "hearing repeated over and over again,—'The Lord is with *thee* :—blessed art *thou* among women :—blessed is the fruit of *thy* womb ;' as though anybody besides the Blessed Virgin could be intended!" And it fairly makes him writhe with nervousness, for in spite of himself he must hear, day after day, the petition: "Pour forth, we beseech Thee, O Lord . . . that we may, by *His* passion and cross be brought to the glory of *His* resurrection."

He maintains that if prayers must be said aloud, there should be an intelligent person appointed to say them; for surely in every parish a pastor may find a man, or an altar-boy, who has elementary schooling enough to avoid such barbarisms. In this case, however (*pace* Saint Paul to the Corinthians), it is a good young woman who is chosen to distract the priest at the altar. On she goes, loud and clear above other sounds; not even does she stop during the solemn consecration and elevation at the side altar; though she pauses for that portion of Mass at the main altar; she takes no notice of the Sacrifice offered by my sensitive friend, who is not only filled with distractions, but feels as though some irreverence were done, and he suffers accordingly.

It is perhaps amusing; surely pathetic; but does this venerable old priest take a wholly unreasonable view of the case? Is he only grouchy, or cranky, or senile? Or is he more than half right?

It is to be hoped that, should he chance upon this recital, he will not consider that his confidence has been betrayed by

AMICUS.

Something, we fancy, might be said in defence of the practice with which our amiable and venerable correspondent finds fault. The custom of the public recital of the Rosary during Mass, is, as he concedes, laudable and prescribed by the Sovereign Pontiff, at least on special occasions. If so, a pastor may well find reason for using it at other times, when it is deemed appropriate as suiting the habit and temper of his congregation. Among the faithful there are likely to be a majority to whom the simple devotion of the Rosary appeals during the Mass in Lent or Advent, when many of the laboring people, as well as the children of our schools, make the special sacrifice of attending the morning service. There are others, no doubt, who prefer to use their prayer-books; but all can easily join in the recital of the beads, and still keep their minds on the Holy Sacrifice, according to their power of concentration. They mean to adore the Real Presence on the altar when they recite the "Our Father" or pronounce the Holy Name of Jesus, whilst they are conscious of being in the company of the Mother of Christ, whom they salute reverently as standing by the foot of the Cross. As for the manner and the undue emphasis to which the sensitive ear of a cultured person might in truth object, we may assume that in general the selection made for the public recitation of prayers on such occasions falls upon a person who, if not the most eloquent, is perhaps the most disposed and otherwise capable of doing it with satisfaction to the majority, including the pastor who makes the selection or at least approves it. In these matters it is much as in the priesthood itself: not always the best educated are the most efficient or capable in practical affairs of administration.

Might not the friend of "Amicus" solve the problem, and save him the jar upon his feelings, by suggesting a change for the half hour of his Mass? The suggestion is made in ignorance of whether this is possible under the circumstances;

but if it is not we would further add that it seems perfectly proper for those who attend the Mass at the main altar, while reciting prayers or chanting to the accompaniment to that Mass, to take no notice of any function at a side altar. This implies no irreverence, but rather serves the purpose of good order and undivided attention. The Rubrics of the solemn service themselves thus interpret assistance at the Mass which in some sense may be styled the "Parochial Mass", and for a like reason forbid the sounding of the bell in all low or private Masses while the Blessed Sacrament is being adored at the main altar.

MISDIRECTED ZEAL IN LITURGICAL REFORM.

Qu. Will you be kind enough to throw a bit of light on a question which caused a good deal of hilarity at a recent gathering of priests. Father X., chaplain of the local academy, is at the same time a "specialist" in Rubrics. He may be right, but his views do not always meet with the approval of his *confratres*. Here is an example. Father X. says Mass. He does not want the altar-boy to represent the congregation in answering Mass, but wants the congregation to do so. Hence when he has said: "Introibo ad altare Dei," the nuns and all the boarders, both Catholics and Protestants, answer, and so to the end. As I understood, the Gloria and Credo are said "alternating".

At the "Orate Fratres" all answer. At Communion the Confiteor is not said; neither is the "Misereatur" nor "Indulgentiam". Father X. claims that the congregation, by taking thus an active part in the celebration of the Mass, does not need to precede Communion by the Confiteor any more than the priest. Some one suggested that he ought to carry out the Rubrics to the very end and give the "Osculum pacis". But here the bishop would probably have a word to insert.

You would confer a favor on more than one by telling through the REVIEW how far the ideas of Father X. are "Rubrical".

CANADIENSIS.

Resp. It might not be so difficult to find in the course of liturgical development some precedent for the practice advocated by Father X., expert liturgist. But such precedent, even if it existed under approved auspices in the past, does not render it either lawful or advisable at present.

There are two titles under which the claim of returning to earlier usages in the liturgy is put forth. One is that of *reform*, such as is exemplified by the Pontifical ordinances regarding "Daily Communion", and the "New Psalter". The other is that of the *pseudo-reformation*, which in its various phases of innovation, opposition, or elimination is hailed under the name of Protestantism. The one comes with the explicit sanction, if not the command, of the Sovereign Pontiff, Christ's Vicar on earth, or the tribunals under his direction. The other ignores, if it does not defy, that same authority of Christ's Church.

In the matter of public liturgy there are well-defined limits within which the spirit of public devotion may be expressed. These limits are clearly indicated by the Rubrics of the liturgical formularies and the directions of the Sacred Congregation of Rites. They tell us what is lawful and what is contrary to rubrical precept. They cannot tell everything that a minister of sacred worship may not do; but they indicate what he is to do, in all important features of the service, with a definiteness that permits the inference as to what he may not do by way of addition, or omission, or deliberate change of the obligatory ceremonial.

For the celebration of Mass the Church wants, besides the priest, one or several servers or ministers, separated from the congregation, whose duties she indicates clearly enough in the "Ritus servandus" of the Roman Missal. From the prescriptions of this Ritus no one may lawfully deviate. On certain occasions, when there are a number of priests or clerics in the Sanctuary, the solemnity of the service is enhanced by the appointment of several "ministri", who are instructed to make the responses of the Mass in parts or simultaneously apart from the congregation. Thus the rubric, speaking of the Confiteor of the Mass, says: "Confessionem bini recitabunt". Sometimes the "minister et qui intersunt" are to make the responses.¹ The phrase "qui intersunt" is not identical with "adstantes" or "circumstantes", which frequently means the congregation of the faithful. The "interesse" refers to those who are engaged in the service of the sanctuary,

¹ Ritus servandus Miss., III, 9.

as is evident not only from the use of the word in the liturgical books, but from numerous commentaries. In distributing Holy Communion during the Mass, the celebrant is instructed to wait until the minister makes the Confession *for the faithful* who are to approach to receive this Sacred Food.³

Now the laity or the congregation is not free to take part in these functions or in the responses; at least not indiscriminately; for the parts that may be assigned them, for example, in cases where congregational singing takes the place of a distinct sanctuary choir, are marked as such in the Graduale. As regards women (with whom our case is specially concerned), the S. Congregation makes it very plain that they are not to answer at private Mass, unless a server cannot be found. The statement "*mulier urgente necessitate respondere potest sacerdoti celebranti*" can have no other meaning. Hence if a server can be procured, a woman, no matter how holy she may be, even if she owns the church and the altar, and maintains the priest, may not answer.⁴ A congregation of women is debarred from taking the part of the "*turba*" in responding at the Gospel of the Passion during Holy Week. Indeed the Ordinary is instructed to forbid such practices under pain of suspension.⁵ In like manner a woman may not sing the Epistle, ordinarily assigned to a server or chanter, and chaplains of nuns are expressly forbidden to officiate in common with Religious women, even at their solemn Offices of Vespers, by being present in stole or cope.⁶

The purpose of all this segregation is in keeping with the spirit of the Church in its zealous watching over the sacredness of her priestly service and banishing of everything that might become a pretext to the weak or the malignant for casting suspicion on the minister of the Spotless Lamb and the Immaculate Bride of Christ.

³ Rit. celebr. missam, X, 6.

⁴ S. R. C., 18 March, 1899.

⁵ S. R. C., 17 June, 1706.

⁶ S. R. C., 26 September, 1868.

TWO BREVIARY HYMNS.

I. A MORNING HYMN: "ECCE JAM NOCTIS".

(Sunday Lauds.)

Now swift the shades of night depart,
And rosy dawn is glowing:
Pray we the Lord with suppliant heart
And hymn-notes sweetly flowing:

That He in ruth may sinners spare,
All bonds of anguish sever,
Preserve our soul from demon snare,
And give us peace for ever.

Grant, Father, Son, and Holy Ghost,
The prayer we here are voicing—
We, with the spheres and Angel host,
Praise Thee, O God, rejoicing.
Amen.

II. AN EVENING HYMN: "TE LUCIS ANTE TERMINUM".

(Complin.)

Creator Lord, before eve's silver light
Has faded from our sight,
We pray Thee, swift-winged Mercy hither send
To guide us and defend.

Dispel dark dreams and hateful fantasy,
Give rest from evil free:
Unspotted keep us aye, and sternly quell
The crafty rage of hell.

Hear, loving Father, hear, coequal Son,
And Spirit, Three in One.
Accept our prayer, Most Holy Trinity,
Who reign'st eternally.
Amen.

MICHAEL JOSEPH WATSON, S.J.-

Melbourne, Australia.

THE WRONG ADVICE.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the February number of a widely-read Catholic magazine, the editor compares Protestantism to measles and infidelity to cancer. "Cancer," he says, "is worse than measles, and infidelity is cancer most malignant. Besides, measles may be cured, but as yet cancer is hopeless. Protestantism doing its best with farmers may bring no absolute certainty for the distant future, but it can keep off the deadly disease for a while, and perhaps by then we shall find something to cure it." He exhorts the Methodists to abandon their missionary zeal in the cities and expend it upon the tillers of the soil so as to prevent them from falling victims to the malignant cancer of infidelity.

But why confine their efforts to American farmers? Should they not be encouraged to extend their proselytism to the benighted heathen of India, China, and Africa? Why not inoculate the inhabitants of those countries with the measles of Protestantism so as to ward off the malignant cancer of infidelity, and perhaps "after a while we shall find something to cure it". The failure of our Catholic missionaries to accomplish anything among natives previously embittered and prejudiced by sectarian zealots would throw considerable light upon the present subject. According to the London *Tablet*, governors of India have advocated the establishment of the Catholic Church in that country as the one sure rival to Mohammedanism. Travelers in China have supported the Catholic Church as the one efficient means of Christianizing that empire. In South Africa the Catholic missionaries had champions like Cecil Rhodes, who maintained that they alone did permanent work for the natives.

A pupil with musical talent, but no knowledge of the art, will improve rapidly under the direction of a competent professor. The unfortunate lad who has received a smattering of music under the tutelage of a bungling dilettante will remain a rasper all his life. To unlearn the bad habits acquired, such as wrong fingering, incorrect method of holding the instrument, etc., will require many years of patient and serious application. In like manner an infidel who has followed the dic-

tates of his conscience will much more readily embrace the Catholic faith and live up to all its teachings when properly presented to him, than a bigoted sectarian whose mind has been filled with all sorts of bizarre notions and calumnies against the Church from his very infancy. Besides, purely negative infidelity is no sin whatever, as is evidenced by the Church's condemnation of Proposition LXVIII of Baius: "Infidelitas pure negativa in his quibus Christus non est prædicatus, peccatum est: purely negative infidelity in those to whom Christ has not been preached is a sin."

Comparing Protestantism to the measles and infidelity to cancer is just about as inane as to regard the former a venial, the latter a mortal sin. Between Protestantism and positive infidelity there is little choice, for the latter is usually the offspring of the former. Death does not admit of degrees. Whether a man falls from the roof of a skyscraper or succumbs to ptomaine poisoning the result is practically the same. In either case he will be just as dead as he can possibly be. So long as one remains united to the one true Church established by Christ, he is spiritually alive. When cut off through any form of heresy from the mystic body of Christ, he has more the matter with him than spiritual measles. He becomes a withered branch and is spiritually dead. For the Holy Ghost, the vivifying principle of the Church, does not follow the severed branch any more than does the human soul follow the amputated hand or foot. Protestantism therefore should not be dignified with the name of measles. In reality it is the most malignant form of spiritual cancer, and at best but a counterfeit brand of true Christianity. To encourage its growth among the farmers on the plea of preserving them temporarily from infidelity is like supplying a mendicant with spurious coin rather than allow him to go away with his pockets empty.

E. M. DUNNE.

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CARRYING THE OILSTOCKS HABITUALLY FOR CONVENIENCE.

Qu. Is it permissible for a priest engaged in parish work to carry habitually, day and night, the oilstocks in his coat-pocket, for the sake of convenience?

Resp. It would be permissible to carry the Holy Oils about one's person habitually "for convenience" where a priest is habitually in the position of being called on to administer the Sacrament of Extreme Unction to the dying; for otherwise, there would often be danger of fatal delay. This might happen, for instance, in seasons of cholera or similar epidemic, or in the case of chaplains of hospitals, or in mining camps and other places where accidents are of frequent occurrence; likewise, in missions where the priest is obliged to carry with him, so to speak, his sacristy outfit needed for the administration of the Sacraments.

These conditions are considered exceptional, so far as the rules and rubrics of the Ritual are concerned, although they are common enough and sometimes the rule in certain parts of the United States. How far they warrant in each case the habitual carrying of the Holy Oils about one's person, must depend on the discretion and judgment of the priest himself, who for the rest must be aware of the law which is plainly written in the rubrics of his Ritual, forbidding such a practice under normal conditions. This law prescribes both the reservation of the Holy Oils in an abode separate from his own and the solemn manner of administering the same. "Habeat igitur parochus loco nitido et decenter ornato, . . . Sacrum Oleum Infirmorum," etc., and then adds by way of indicating the exception to this reservation and solemn treatment: "quod si longius iter peragendum . . . vas olei sacculo ad collum appendat ut commodius et securius perferat". The words "ut commodius et securius perferat" imply that the Church yields something for "the sake of convenience" as well as necessity. Her decisions are quite in harmony with this spirit of tolerance, although she never permits us to lose sight of the fact that reverence and the observance of the ordinary rules of decorum with regard to holy things must not be overridden by mere custom or the negligence which human infirmity sometimes styles "convenience", and which is not the same as the "commodius" of the rubrics. Thus to the question—"Sacerdotes curam animarum habentes pro sua commoditate apud se retinent in domibus suis Sanctum Oleum Infirmorum; quaeritur an attenta consuetudine hanc praxim licite retinere valeant?"—the S. R. C. (16 December, 1826, n. 2650) an-

swered: "*Negative*, et servetur Rituale Romanum, excepto tamen casu magnae distantiae ab Ecclesia; quo in casu omnino servetur etiam domi rubrica quoad honestam et decentem tutamque custodiam." In judging therefore whether a priest may keep the Holy Oils in his coat-pocket habitually in order that he may be ready at all times to administer the Sacrament promptly, it is not so much *his convenience* that he has to consult as rather the convenience of the people for whose benefit he holds his charge.

In view of the not infrequent calls made upon priests in America to assist the dying in railroad accidents and other emergencies, when there is no likelihood that the local priest would be on hand, the question of distance and opportunity must be taken more leniently than in well-settled Catholic communities in Latin countries, where such demands are rarely made upon a priest. Rubricists like Van der Stappen recognize even for Belgium and other Catholic countries certain exceptions. "Excipitur," says the latter author, "etiam casus infirmi periclitantis dum parochus probabile periculum praevidet quod in nocte vocatus ad conferendam Sanctam Unctionem praesto non foret, ut promptus accurrat ad illam morituro ministrandam." This precaution may be applied we think in a wider sense by priests on a journey when they are out of reach of the ordinary ministrations of the Church. And in large cities much allowance must be made for a priest who feels that he is acting in the interest of souls when he keeps his oilstocks within constant reach, showing his reverence in other ways. For the rest, bishops and other superiors may well regulate such usages for their localities, as they are the judges of what necessity and the salvation of souls demand within the limits of their jurisdiction.

THE ATTITUDE OF THE CLERGY TOWARD THE SUFFRAGETTE MOVEMENT IN THE UNITED STATES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In view of the fact that some of the Clergy, and among them writers in Catholic weeklies, are taking upon themselves the task of vindicating the Suffragette Movement by what they assume to be good reasons and right, it might be timely to point out the fallacies

and exaggerations that are made use of in championing the cause of "female rights". The argument that women are too emotional and impulsive as a rule to be capable of exercising the right of the ballot with discretion, is repudiated by pointing out that there are women who are not emotional and that there are men who are often moved by prejudice where reason should govern. Says a writer:

Because a few of those who are contending for the ballot in England throw stones, it does not follow that all suffragettes are stone-throwers, or in favor of demonstration of this sort, or that the movement in which so many worthy women are now engaged is to be condemned. Yet this is the way a great many men reason, holding that women are invariably swayed by their emotions. As if men were never governed by their prejudices!

Again and again we are told that the vast majority of women do not want the ballot. Why continue to repeat what nobody is denying? What all women *do* want, however, is industrial, economic, and moral conditions that can be secured by no other means than the ballot. "Just as soon as women realize this fact," remarks a writer in the *National Magazine*, "they will rise up in a solid phalanx in their demand for the ballot, and no business nor combination will be able to defeat them. For a woman to say, for instance, that she doesn't want the ballot but she wants pure food, is as foolish as it would be for a man to say he wanted to raise flour but couldn't be bothered about planting wheat."

It might be suggested in answer that the opponents of woman suffrage do not assert that because a few militant suffragettes in England throw stones, therefore all suffragettes are stone-throwers. They are opposed to the movement, not because they think that all suffragettes are hysterical stone-throwers and swayed by their emotions, but on the ground that politics and everything connected with it will tend to coarsen woman and draw her away from the sphere of domestic activity for which she is preëminently fitted and destined by the Creator.

The author admits that the vast majority of women do not want the ballot. Why then should we be so anxious to force upon people what they do not want? The simile culled from the *National Magazine* is inept and proves nothing. All American women both want and get pure food even in those States in which they are not yet allowed to gad about electioneering to the neglect of their domestic duties.

To assert that industrial, economic, and moral conditions can only be secured for woman by means of female suffrage, is just about as foolish as to claim that the lives of women can only be protected by female policemen. It would be really an act of charity to discourage among our people the circulation of this and kindred "sissy publications", notwithstanding the formidable array of alleged contributors whose names appear upon their covers.

CRITICUS.

**THE RIGHT OF THE BISHOP TO APPOINT TO THE OFFICE OF
VICARS, CONSULTORS, AND SYNODAL EXAMINERS, PRIESTS
WHO ARE NOT MEMBERS OF THE DIOCESE.**

Qu. 1. Has a bishop the right to appoint as vicar general a priest who belongs to another diocese? Has he the right to give faculties during his own absence to a young priest whom he names chancellor, to issue dispensations, without obliging the latter to get the consent of the vicar general when the latter is at home and resides in the same city?

2. In nominating his consultors and examiners of the clergy, should a bishop choose priests belonging to the diocese; or may he ignore the latter, and make his appointments from those who happen to stay in the diocese without being incardinated, and who have no claim of nativity or otherwise to be accounted as diocesan clergy?

Resp. In all the appointments sanctioned by canon law for the administrative government of the diocese the bishop is obliged to consult the candidate's fitness, not the locality from which he happens to come. With regard to the vicar general the law goes further and prescribes that the bishop choose, if possible, a priest who is *not* a member of the diocesan clergy, so that he may be unbiased in his judgment and the counsels which he gives to the bishop. For the same reason the general canon law forbids that a vicar general be at the same time a pastor, or a near relative of the bishop, the manifest reason for this law being that personal interest, local affiliation, or prejudice shall not influence the judgment of the man who has the ear of the bishop in all important affairs that affect the welfare of the clergy and faithful. His being moreover independent of the diocese, since he is not permanently affiliated or pledged to the obedience which every diocesan priest vows to his Ordinary, leaves him at liberty to express his mind adverse to the bishop if the latter should set aside the canons of the Church. The fact that this law is not generally observed in the United States and other missionary countries is due to the difficulty of bringing priests from other dioceses to accept a position which is necessarily temporary and which in addition requires special training and intimate familiarity with the conditions, methods, and traditions prevalent in ecclesiastical matters among us. In Europe the local conditions are more uniform, men of special training in canon law are more

available, and the territory of missionary and ecclesiastical activity is more limited, permitting the exercise of a well-understood code of usage in episcopal chancery work and curial proceedings.

As for the other officials, the bishop may likewise go out of the diocese to find suitable men to aid him in his administration. Consultors are appointed by him with a previous obligatory inquiry as to whom the diocesan priests recommend. This recommendation is to guide him; but does not oblige him. With reference to the examiners the bishop is bound to obtain the consent of his priests in synod for their appointment.

All these questions have been discussed in one or other of the later volumes of the REVIEW, to which, or to approved text-books of canon law, we must refer our inquirer for detailed information.

For the rest, the bishop has perfect liberty to delegate or subdelegate the above-mentioned faculties to a chancellor, without making it obligatory on the latter to consult the vicar general, unless prudential reasons advise such a course in particular cases.

VALID INCARDINATION IN THE LIGHT OF RECENT LEGISLATION.

The Sacred Congregation of the Council, 20 July, 1898, in a *general* decree, *A primis*, to avoid controversies and abuses, prescribed certain formalities to be observed in incardinating clerics. This decree prescribes among other things that incardination take place in writing, a formal document being necessary in witness of the fact. Presumptive or informal incardination consequently is forbidden by this decree. An oath too is demanded, similar to the oath required by the Constitution *Speculatores* of Innocent XII, issued 4 November, 1694. A cleric, then, seeking formal affiliation in a diocese, must, in accordance with the prescriptions of the decree *A primis*, declare under oath his intention of remaining permanently in the new diocese. That presumptive incardination, allowed in the United States by the Third Plenary Council of Baltimore (nn. 62, 63), was abrogated by the decree *A primis*, is certain, owing to a declaration of the Congrega-

tion of the Council, communicated to our Bishops by the Congregation of the Propaganda, 15 September, 1906. That many bishops in the United States, in adopting priests, neglected to demand the prescribed oath is likewise certain. To this neglect attention was forcibly called by a decision of the Sacred Rota, 9 January, 1912, in the case of the Rev. Peter Mendosa Roussel against the Right Reverend Bishop of London, Canada,¹ where the Sacred Tribunal expressly declares that the oath prescribed by the decree *A primis* is necessary for valid incardination.

On 20 May, 1912, Monsignor Wehrle, O.S.B., D.D., Bishop of Bismarck, North Dakota, wrote to His Excellency, Monsignor Bonzano, Apostolic Delegate to the United States, declaring that many priests, who had been received into his diocese, had not taken the required oath, and asking: "I. Has the *bishop* the right to declare these incardinations invalid? II. If affirmatively, *must* these priests return to the diocese whence they came? III. May the bishop who excardinated them, be *compelled* to receive them into his diocese?" Ten days later His Excellency sought a formal reply to these queries from the Sacred Congregation of the Council, adding that said oath had certainly been omitted in many dioceses of the United States, and that difficulties not a few would arise, were bishops to take advantage of this omission to rid themselves of undesirable subjects.

On 13 January, 1913, the Sacred Congregation of the Council² responded to these queries: "Ad I. Attentis omnibus, *negative*. Ad II et III. Provisum in primo." Father Vidal, S.J., a consultor of the Congregation of the Council, an eminent canonist whose opinion was asked in this matter, argues substantially as follows.

The formalities prescribed in the decree *A primis* are necessary for the validity of incardination. This conclusion is based on canonical principles, as well as on the purpose of the decree *A primis*, namely, "to preclude controversies and abuses".

However, is there not in the United States special legislation in regard to incardination? True, presumptive incardi-

¹ *Acta Apos. Sedis*, Vol. IV, pp. 249 ff.

² *Acta Apos. Sedis*, Vol. V, pp. 34 ff.

nation was abrogated in the United States, as elsewhere, by the decree *A primis*, as the Sacred Congregation of the Council declared. Formal incardination, however, as prescribed in the Third Plenary Council of Baltimore (n. 63), the formalities of which, the oath excepted, are practically the same as those required by the general decree *A primis*, was not abrogated, or at least the Sacred Congregation was not asked regarding it, and consequently made no declaration concerning it. Again the decree *A primis* treats of the incardination of clerics who are to be promoted to *further* orders; while the Baltimore Council refers to *priests* only, from whom said Council does not require an oath. The present decree likewise relates merely to *priests*, upon whom the oath, Father Vidal thinks, is imposed merely as an obligation, and is not required as a necessary (*sine qua non*) condition for the validity of incardination. In this hypothesis the oath could be said to be implicitly included in the act of incorporation, as the vow of chastity is included *ex lege Ecclesiae* in the reception of sub-deaconship in the Latin Church.

But is the oath as essential as the other requirements of the decree *A primis*? Father Vidal maintains that the argument adduced by the Sacred Rota in the London (Canada) case is not convincing; namely, that just as the oath, required by the Constitution *Speculatores*, is necessary to acquire *validly* a domicile, so too the oath prescribed in the decree *A primis* is positively demanded for *valid* incardination. He denies that an oath is necessary in order to *acquire a domicile*; nor does the Constitution of Innocent XII insist on the oath for this purpose, but rather the oath is required merely for the acquisition of *such* a domicile as may permit a bishop to promote one *legitimately* to orders *ratione domicilii*. Hence the inference falls, or in other words, all other requisites being observed, it does not follow that incardination is invalid even though the prescribed oath be omitted.

Nay more, no matter what we hold in regard to the general law of the Church in this matter, may we not maintain that, in the United States at least, the oath is *supplied ipso jure*, just as the oath of the *missions* was supplied in informal or putative incardination ("Juramentum praestitum in aliena dioecesi censetur pro nova esse servandum." Conc. Plen. Balt. III, n. 66)?

Finally, Doctor Vidal insists, as was suggested by His Excellency the Apostolic Delegate, on the numerous difficulties that would arise were priests declared to be invalidly incardinated in a diocese, solely because the prescribed oath is not observed. He counsels the Congregation to delay at least in rendering such a decision, giving assurance that the new Codex of Canon Law, soon to be realized 'tis hoped, will make ample provision for such practical cases.

In regard to the second query the consultor remarks that priests, even though invalidly incardinated, are not *obliged* to return to their own diocese; that they should remain where labor in the vineyard of the Lord awaits them. No one will question this. To the third question he answers that surely bishops are obliged in law to receive priests whom they have excardinated contrary to the canons, that an invalid release from a diocese has no effect in law. He urges nevertheless the application of the principles of equity rather than of strict law, that bishops should not expel a priest who is invalidly incardinated and thus force him to return to his former diocese. These views are set forth in the supposition that the incardinations in question might be declared by the Council null and void. As the Sacred Congregation, however, has given a negative answer to the first *dubium*, the second and third queries can offer no difficulty.

How does this new decree affect us? Priests, seeking adoption, should insist on declaring under oath their intention of remaining permanently in the diocese to which they affiliate themselves. The oath is *prescribed*, even though it be not essential for valid incorporation. Priests should insist on the fulfilment of prescribed regulations, till the law is changed. This new ruling will affect practically not the great number of incardinations, where all the parties concerned are satisfied, but at most an individual case here and there, where a bishop may desire to rid his diocese of a priest who has been accepted without having taken the oath, and who for reasons of health or otherwise is not desirable. The Congregation of the Council, no matter what one may think of the force of the arguments advanced by the learned consultor of the Congregation, rules that a *bishop* may not declare such incardinations invalid. The decree is prudently worded.

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THE ORATIO "PRO DEFUNCTIS" AND THE PRIVILEGED ALTAR.

In our last number we adverted to the difference of opinion among authorities regarding the insertion of the "Oratio pro defunctis" in Masses and the indulgence of the privileged altar.

The Rev. Joseph Wuest, C.S.S.R., the author of that very useful little *Collectio Rerum Liturgicarum* published last year, writes to us in connexion with the subject: "The question whether, for gaining the Indulgence of the Privileged Altar on days when, according to the new rubrics, the ferial Mass may be said on major and minor double feasts, it was necessary to say the ferial Mass, or whether the Mass of the respective feast might also be said, is settled by Decree of 12 June, 1912, giving the following decision: 'Ut rite legitimeque applicari possit pro defunctis indulgentia altaris privilegiati, oportet ut in diebus in quibus a novis rubricis permittitur, missa de feria omnino celebretur, addita oratione pro defunctis pro quibus missa ipsa celebratur.' This decision settles the doubt mentioned in the ECCLESIASTICAL REVIEW (p. 346, note 3)."

The decree mentioned above, being of a date subsequent to the publication of the commentary (Westminster Library) on the *Divino afflatu* to which we referred in our note, we overlooked mention of it. For the rest, our interpretation regarding the use of the old faculty, allowing private Requiem Masses on double feasts, was substantially correct, as is shown in a decree of the S. Congregation, published since the appearance of our article. The full text of the document is found in the present number (*Analecta* section, pp. 439-40).

SPECIAL VOTIVE MASSES AND THE NEW RUBRICS.

We direct special attention to our *Analecta* for a recent decree concerning Votive Masses. According to this decree the Votive Mass of the Sacred Heart, said on the First Friday of each month, retains its former rubrical privileges, and may therefore be said on days which generally prohibit votive Masses. Hence it is permitted on all Fridays of the year unless a feast of our Lord (or the Feast of the Purification), a double of the first class, Good Friday, All Souls' day, the

vigil of the Epiphany, or the privileged octaves of the Epiphany, Easter, Pentecost, and Corpus Christi, occur on that day.

In like manner the "Missa pro Sponsis" may be said (outside the closed season) on any of the vigils and ferials which otherwise prohibit votive Masses.

Special provision is also made for Masses said in certain oratories and churches of religious communities that enjoy a standing privilege regarding specified votive Masses.

OHAMMURAPI AND AMRAPHEL.

(A Rejoinder.)

To the Editor, THE ECCLESIASTICAL REVIEW.

In the March number of the REVIEW, Fr. Drum replies to my note in the February number. The words, "It would be interesting to know what Assyriologists like Sayce support Fr. Kleber's derivation", seem to request a reply, though the mild interpretation of the incriminated word "mutilated" reduces the real *casus litigandi* to a question of more or less apt terminology.

The word "mutilated" seemed to me objectionable as long as the change in those names could be accounted for by a linguistically correct derivation, since, as ordinarily understood, *mutilate* smacks of a forcible, unjustifiable maiming. Fr. Drum indicates in his "Reply", that he uses it to denote changes effected in a word by means of a linguistically correct deduction. But let us remember that it belongs to the genius of some languages to, for instance, transpose some sounds for the sake of euphony or ease of pronunciation. Thus the German poet will frequently say *Born* instead of *Bronn*; he would object, were he told that he is *mutilating* his language. Fr. Drum himself feels that this word has a rather odious meaning. Else why should he "emphatically disavow" its application to Moses or his scribe? He says: "It would have been rather a serious matter on my part to have suggested that the *inspired author* mutilated his documents." But since the hypothesis, that Moses or his amanuensis wrote in cuneiform script, is only probable, and as yet in *incunabulis*, let us suppose that they transliterated the names in question from the cuneiform into the Phenician according to the genius of the

Hebrew language. In this latter supposition, how could "mutilated", in the mild sense of the word given to it in Fr. Drum's "Reply", be "a serious matter"?

Fr. Drum has a "little flaw" to pick in a "misunderstanding" (?) of his words on my part when I wrote: "I suggest the following derivation . . . which is somewhat more honorable to the Biblical author or scribe". He replies that he "had regard only to the scribe who, . . . probably after David's reign, transliterated from cuneiform into alphabetic Hebrew the chapters in question." I understood those words as their writer intended them, except the word "mutilated". Had I had Fr. Drum's mild interpretation of this word, as given in his "Reply", my communication to the REVIEW would have remained unwritten, excepting, perhaps, my suggesting it as another method for a grammatically correct derivation. For this I had to make my statement sufficiently broad to include all who could possibly have transliterated these names from the cuneiform script. Whether this was done by Moses or his scribe, or by a subsequent "Jewish scribe", is uncertain. Hence, without direct reference to Fr. Drum's "scribe", I wrote "Biblical author or scribe".

As to the various methods of deriving those names Fr. Drum remarks well in his "Reply": "So many various and probable turns have been taken, to twist the cuneiform ideogrammatic names into the mould of the Hebrew alphabetic names or vice versa, that we have under consideration only the choice of the more probable turn to take". This liberty is for all interpreters, and whilst Fr. Drum had taken one turn, I took another. One turn *may* be the correct one, but also *both* may be wrong. This can scarcely be a matter of dispute. But since it has been touched upon, just a few words by way of explanation.

In my former communication I simply presented a way which claims to explain linguistically the changes in those names. Such a theory is to be judged, first, from its intrinsic worth—and it seems to me the explanation it offers is satisfactory; and secondly, from extrinsic authority. Fr. Drum quotes Sayce in favor of his derivation—and Sayce is a first-class authority—and then asks: "It would be interesting to know what Assyriologists like Sayce support Fr. Kleber's

derivation." The authority I have is every bit as good as Sayce; in fact it is Sayce himself. It will be remembered that the derivation I have suggested consists mainly in deriving Amraphel from ilu-Chammurapi. As to this, P. Dornstetter writes in his extensive monograph *Abraham: Studien ueber die Anfaenge des Hebraeischen Volkes*:¹ "Von einem anderen Gesichtspunkte gehen diejenigen aus, die Amraphel aus Ammurabi-ilu entstehen lassen." In a footnote he adds: "So nach dem Vorgange von Lindl A. H. Sayce, *The Early History of the Hebrews*, p. 25; vgl auch PSPA 1897, p. 75." Quest for Sayce's book in the Indiana State Library has failed to procure it for me, hence I can say nothing as to the details of Sayce's deduction, and I cannot rely on it alone. That Sayce advances another possible derivation in the *Expository Times*, October, 1912, I do not doubt. But, besides Sayce, I have another authority. In the same number of the REVIEW that contains the "Reply", Fr. Drum has in his excellent "Recent Bible Study" an article on Chronology. He there praises Fr. Joseph Hontheim, S.J., Professor of Old Testament in Valkenburg Scholasticate, "very highly": (he) "turned his hand to Scripture so zestfully as to be appointed to the chair vacated by the late Fr. Knabenbauer, S.J." Fr. Drum ranks Fr. Hontheim—"though not an Assyriologist", still "like work is done in the same line by Fr. Hontheim"—with the eminent Assyriologists Frs. Strassmaier, S.J., Scheil, O.P., Dhorme, O.P., and Kugler, S.J. Fr. Hontheim must surely be a first-class authority, "like Sayce". I am glad of it, since it is no other but Fr. Hontheim from whom I got my derivation. Fr. Drum even reviews Fr. Hontheim's article and says: (he) "identified Amraphel of Senaar with Hammurabi² of Babylon." I may add that Fr. Hontheim does this in the beginning of his article, devoting over a page to this point, and he does it in the very way I did in my former article; only, I enlarged upon some points to make them clearer. I think I can well say that the derivation I suggested is not substantially new. A comparison of *Zeitschr. f. kath.*

¹ Bibl. Studien, VII Bd., p. 165.

² It will be noticed that I always spell this name with a *p*. For this I have as main authorities Fr. Hontheim and the eminent Assyriologist Ungnad who has demonstrated that the cuneiform sign is here to be read only as *pi*, not *bi* (Cf. *Zeitschr. f. kath. Theol.*, 1912, p. 48).

Theol. (1912, pp. 49-50) with my article in the *ECCLES. REVIEW* (February, 1913) will show this. I am somewhat surprised that this should have escaped Fr. Drum, who, in his "Recent Bible Study", has so sharp an eye for everything new and old in Bible knowledge. This must be a case of even good Homer nodding occasionally.

ALBERT KLEBER, O.S.B.

St. Meinrad, Indiana.

REQUIEM MASSES ON THE THIRD, SEVENTH, THIRTIETH AND ANNIVERSARY DAYS OF DEATH OR BURIAL.

Qu. May a Low Mass of Requiem be said on days on which a High Mass of Requiem is allowed, when both Masses concern the third, seventh, thirtieth, or anniversary days of a person's death or burial? There seems to be a diversity of opinion. Will you please decide the matter?

M. P. O.

Resp. A *Missa Cantata* for the third, seventh, thirtieth, and anniversary days is permitted by the rubrics throughout the year, except on

1. Sundays and Holidays of Obligation;
2. Double feasts of the first and second class;
3. Vigils of the Nativity and of Pentecost;
4. Within the Octaves of Christmas, Epiphany, Easter, Pentecost, and Corpus Christi;
5. Ash Wednesday;
6. Holy Week;
7. During solemn exposition of the Blessed Sacrament;
8. Rogation Days having but one Parochial Mass with procession.

When thus prevented, this "*Missa Cantata*" may be anticipated or transferred to the nearest day free from the above rubrical impediments.

A Low Mass is not allowed on the third, seventh, thirtieth, and anniversary days, if these fall on—

1. Feast of double rite (except by special indult);
2. Days during Lent, except the first day in each week free from a feast of double rite;
3. Ember days;
4. Rogation Monday;
5. Vigils.

In cemetery chapels (or churches within the cemetery grounds) private Masses for the dead may be said on any day except a double feast of the first or second class, Sunday or holiday of obligation, or a privileged ferial, vigil, or octave.

ANTICIPATING MATINS AND LAUDS.

Qu. 1. Are priests in the United States at liberty, in virtue of special faculties granted to our Bishops, to anticipate Matins and Lauds at *one o'clock* in the afternoon? Nearly all our priests here do so; yet I find the faculty expressly stated in the "Schema Facultatum", published in the *Statuta Dioecesana* (n. 22) as follows: "Recitandi privatim Matutinum cum Laudibus diei sequentis statim elapsis *duabus* horis post meridiem".

2. Where priests have a special diocesan faculty to recite Matins and Lauds at any time after twelve o'clock, may they use this faculty when doing temporary service in another diocese?

Resp. Special faculties are required, such as indicated in the "Facultates Apostolicae", to anticipate Matins and Lauds at *one o'clock*. This faculty is at present given to members of the Priests' Eucharistic League, and to others for whom the Ordinary has procured it especially.

As a matter of expediency, this privilege to anticipate Matins and Lauds at one o'clock should be substituted for the present faculty allowing priests to anticipate at two o'clock; for the latter is useless, as for the last eight years every priest without exception has been at liberty to recite his breviary (Matins and Lauds for the following day) privately at two P. M. The value of the old faculty ceased when a decree of the S. Congregation, 12 May, 1905 (n. 4158), extended the privilege to all priests. Bishops in the United States by force of habit continued to issue their faculties in the old form. What is needed is a request to the S. C. R. for permission to change the reading of the faculty from "*duabus horis*" to *una hora*; otherwise the faculty is useless.

In a few dioceses missionaries enjoy the right to say Matins and Lauds for the following day after twelve o'clock. This privilege goes with the priest wherever he exercises the faculties granted him by his bishop. If he is laboring temporarily in another diocese, he retains the privilege, unless his ordinary faculties have been withdrawn, and new general faculties excluding the former privilege have been given him for the extra-diocesan locality.

THE KEEPING OF BAPTISMAL REGISTERS.

The baptismal registers of parish and mission churches may often cause the priest great annoyance, especially since Easter of 1908. About thirty years' experience at such churches has taught me a practical lesson.

Advise the applicants to keep the baptismal or any other certificate, given by a priest, for future use and you may but all too soon learn that the advice is lost on 99 per cent of them. Some insist on obtaining a certificate just because they want to know their exact age. Children who make their First Communion or are confirmed in a church where they were not baptized, will send for a certificate of Baptism. The same will hold for Catholics about to marry and others ready to receive Holy Orders. People who file applications for pensions, will call for several certificates at one time. In most of the States boys and girls who are looking for employment will come for a certificate; they show it to an employer who refuses to give it back, and then they are sure to return for another one. They must present this to an officer of the "State or county children's employment bureau", and again they may not get it back.

At present the mail may bring you any day the notice of a marriage, one or both of the parties to which are to be found in your baptismal register. Of course, that marriage must be added to the record of his, or her, or his and her baptism. All this is no pleasant task, the more so as there is a vast difference in the baptismal registers and in the manner of recording baptisms. Add to this, faded ink, bad paper, and the illegible writing of negligent penmen, especially in case each record is written out in full and not partly printed.

Registers with columns and each column provided with a printed heading, if these headings follow a common-sense order (which is not always the case), appeal most to the average taste. The specimens given below have English headings, though Latin is preferable. All priests know Latin, but not all the modern languages.

There is no changing the past; but we can improve things for the present and future and thus lighten our own task for some future occasion and undoubtedly for our successors.

EXPERIENCE.

TITLE FOR COVER AND TITLE-PAGE.

CHURCH of.....
 City or town.....
 County.....
 State.....

SAMPLE OF LEFT SIDE OF DOUBLE PAGE.

YEAR, 1887.

	The Baptized.		Parents.	Sponsors.	Date of birth and baptism.
	Family name.	Given name.			
16	JONES	Mary Jane	Andrew Jones and Mary Jane Hall	Jas. Jones and Tillie Fox	2 January, 1887 20 January, '87
.....
.....
.....
.....

SAMPLE OF RIGHT SIDE OF DOUBLE PAGE.

YEAR, 1887.

Priest.	Remarks and future notices.
James O'Neill . . .	<i>Bapt. privately in danger of death—Cer. supplied 6 wks later—Married here, vide matr. reg. p. 258, vide also this reg. p. 256, No. 48. Died in Detroit, Mich., 1/22/13.</i>
.....
.....
.....
.....

Each side of double page, 10 inches wide or a little more.
 Three lines to each record. The number of baptisms on a page

depends, of course, on the length of the register and the space between the lines. Columns may be a little narrower so as to bring the column for the priest's name to this side and leave entire right side for remarks. Fictitious case above explains itself.

THE COLLECT FOR THE DEAD IN FERAL MASSES.

Qu. I have read with attention your interpretation of the Constitution *Divino afflatu* in relation to the so-called "Monday Privilege" by which priests in the United States were formerly, and to an extent (as you show) are still permitted to say a Requiem Mass on Mondays that are minor double feasts, etc. But what is not quite clear to me is the matter of the "privileged altar" and the insertion of the Collect for the Dead in certain Masses. What, to put the question simply, are the days on which the prayer "Pro Defunctis" may be inserted among the regular prayers of the Mass?

Resp. Ferials in Lent; Ember-days; Rogation Monday; vigils, and ferials on which the Sunday Mass is anticipated or postponed. On these days low Masses for the dead (except in *die obitus*) are not permitted. Hence the Collect for the Dead may be added when the Mass is offered for the dead. Such Masses enjoy the indulgence of the "privileged altar".

A SOCIETY OF CATHOLIC MECHANICS.

Since there is a widespread complaint among the clergy that numbers of our Catholic youths and men, especially of the laboring classes, are being drawn into organizations either of a socialistic tendency or such as is calculated to withdraw Catholics from their faith, it may be well to note the progress of Catholic organizations which are supplying successfully the demand for instruction and social companionship among members of the Catholic Church. One of these, which has already established flourishing branches in the cities of New York, Chicago, St. Paul, Kansas City, Dayton, and Paterson, is a "Society of Catholic Mechanics". Its aim is summed up in the following motto:

Religion and Virtue
Industry and Perseverance
Good Fellowship and Charity
Ideals and Recreation.

The Society is an outcome of the zeal of German Americans to emulate the spirit of healthy organization that has benefited religion in the Fatherland. It corresponds to the *Katholischer Gesellenverein*, an organization whose headquarters are at Cologne, and which has hundreds of club-houses. Its founder was a priest, the famous Father Adolph Kolping, who in his youth a mechanic, felt a strong attraction to the priesthood, and, when ordained, devoted himself wholly to the work of ameliorating the moral and material conditions of Catholic workmen. In New York, where the labors of the Society are especially fruitful, its directors are about to build a stately headquarters for the accommodation of its members. The organization has the hearty approval of the ecclesiastical authorities, as a letter from Cardinal Farley endorsing the erection of the new building in New York attests. We mention the subject here since many priests interested in works of social charity might wish to learn how the organization conducts its affairs and perhaps affiliate with it in its projects. The Secretary of the Society is, we understand, Mr. Joseph Schaefer, the publisher (9 Barclay Street, New York), who will no doubt supply all desired information.

"PASTOR FOGY."

To the Editor, *THE ECCLESIASTICAL REVIEW*.

Perhaps it may not be too late to give an expression of thanks to Pastor Fogy for starting the useful discussion in regard to American young priests—God bless them! From their ranks we must get our future bishops. He has held up the mirror, as he would to his congregation, that they may see themselves as others see them. According to an approved spiritual writer, when we discuss a defect, whether we are young or old, we should "blush and amend".

In a recent talk to the students of the Newman School at Hackensack, N. J., an eminent writer and preacher, the Rev. B. W. Maturin, stated that some of the saints "had a temper" which took years to overcome. When the conquest is finally secured, then may be seen the large benevolence which is so admirable in some pastors of mature years. They take it for granted that the laws of nature will not permit an old head to be placed on young shoulders. By contact with saints and

sinners the young priest, after ten years on the mission, learns many things, especially about bearing the burdens of others, so highly recommended by St. Paul.

By his long experience Pastor Fogy must know that young preachers seldom get a word of encouragement from their senior brethren, and even when the people render a favorable opinion on the sermon the pastor shows no disposition to approve. He may even speak in a caustic tone, while throwing cold water on the brilliant effort of the young preacher. It is stated that Cardinal Newman had a good opinion of his own sermons, and once said to a friend, "I wonder that they are not more appreciated—they are very able."

After narrating this incident to the Newman School, Father Maturin went on to say that

this was no small vanity: It was simply his consciousness of the power to write and teach, to take the instrument of the English language and wield it well, to make it express his keenness of mental vision, to make it deal blows that could be felt. And so, when at last he was attacked, and when the personal attack was made to carry also the general charge that all Catholic priests were incapable of telling the truth, the recluse of Birmingham spoke, and his voice echoed and reëchoed throughout England. Kingsley had roused the lion. In his famous *Apologia*, now and forever a classic, Newman gave the story of his life and his soul's history with startling sincerity, simplicity, directness—with convincing truth. He spared nothing, he disemboweled himself, spiritually, revealing his inmost soul. Men said: "Here, indeed, is sincerity, and truth. Here is a true man; here is greatness of soul." And he did not simply win a personal victory. Though he is dead, he still speaks to the world through his works, for the sale of his books not only has not stopped, but has vastly increased since his death. They are recognized as classics, and he is still giving his message to the world through them.

In conclusion let me console Pastor Fogy with the thought that he is in the sunset stage of life, and his young men are in the glory of the morning light. Their zeal may not always be according to the ways of discretion, but it must be fostered and viewed in the tolerant spirit of "Daddy Dan" with reference to the reforms proposed by his "new curate". There is also a solemn lesson for old folks in the words of our Lord to the Jews: "Your children shall be your judges."

CARITAS.

Criticisms and Notes.

LE MISSEL ROMAIN. Ses Origines, son Histoire. Par Jules Baudot, Bénédictin de Farnborough. Tome Premier: Les Premières Origines et les Sacramentaires. (Liturgie: Série publiée sous la direction du Reverendissime Dom Cabrol, Abbé de Farnborough.) Paris: Bloud & Cie. 1912. Pp. 128.

THE MASS: A STUDY OF THE ROMAN LITURGY. By Adrian Fortescue. (The Westminster Library: A Series of Manuals for Catholic Priests and Students. Edited by the Right Rev. Mgr. Bernard Ward, President of St. Edmund's College, and the Rev. Herbert Thurston, S.J.) New York and London: Longmans, Green & Co. Pp. 428.

L'EUCHARISTIA. Canon Primitif de la Messe, ou Formulaire Essentiel et Premier de Toutes les Liturgies. Par Paul Cagin. (Scriptorium Solesmense. L'Euchologie Latine, étudiée dans la Tradition de ses Formules et de ses Formulaires.) Société de Saint-Jean l'Evangeliste—Desclée & Cie, Reims, Paris, Tournai; Picard & Fils, 82 rue Bonaparte, Paris. 1912. Pp. 334.

In the three works here placed together we have, first, the outlines of the growth of the Mass during the first ten centuries, by Dom Baudot; next, Dr. Fortescue's work, discussing the history of the Mass down to our own times, with a sketch in detail of the structure of the Mass; finally, *L'Eucharistia*, in which Dom Paul Cagin traces and explains minutely what he considers the purest and primitive cast of the Roman Canon. We may consider each work in a few practical aspects.

Dom Baudot's pithy compendium meets the want of persons who may care to possess a "question box" referendum on the rudiments of the Mass and its formative process. Since, however, the whole sphere of study concerning the Missal is still in its pioneer stages, and variously open to the consequences of better information and settled findings, one is bound to discount in some degree the otherwise admirable features of Dom Baudot's work itself; for, despite the succinct lucidity of statement which characterizes his writings, he has not stringently sifted all his materials, nor sufficiently recognized unsettled problems. For instance, in his paragraph "*La Didaché*" (page 11), he never so much as hints at the radical contention among liturgical scholars over the true import of *Didaché IX, X.*

He takes it for granted that these chapters turn on the Holy Eucharist, whereas stiffly competent authorities deny that point, and persuasively construe nothing higher than *agape* themes in the disputed sections. Dom Cagin (of whose work we shall speak more fully below) devotes a special chapter to this discussion ("L'Eucharistie Primitive et la Didaché"); and whether or not his objections can stand in the last resort, assuredly they are very well pleaded and minister to one's unprejudiced sense of light and reason. Apart from this, Dom Baudot's booklet answers most usefully as a guide on the evolution of our formulative Mass through the Sacramentaries and the ministerial compilations.

The volume, which stops short with the tenth century, is to be complemented with a similar treatment of the "Plenary Missal" ("Missel Plénier"). The author divides his topic into periods: "Des Origines, des Sacramentaires." The former period, again, is considered before and after the Council of Nice. There are salient suggestions touching the Eastern and Western, Latin patristic, Roman, and Gallican liturgies. Divergent theories are noted briefly, and without pronouncement on the author's part. The rise and influence of the calendar, and its effect on the Proper of the Mass, are touched on in an apposite way. The portion covering the Leonine, Gelasian, and Gregorian Sacramentaires throws light on their several characteristics; the rhythmic art of the *Cursus Leoninus*, precision, force, and sobriety of the Leonine prayers ("Aufer a nobis," "Deus qui humanæ substantiæ," "Quod ore sumpsimus," being still embodied in the Ordinary of the Mass); the better structure and organic distribution of the Gelasian Sacramentary (the "Earliest Roman Mass Book"), and its marked reaction on Gallican liturgies in the seventh century; together with the centralizing Roman stamp, evincing some powerful reformer's hand, in the Gregorian Sacramentary. Ambrosian, Gallican, and Mozarabic forms are noticed with sufficient explicitness to satisfy one's intelligent curiosity over major essentials; and there is brief topical notice of certain landmark manuals like the Gallican *Mone Missal* (Karlsruhe), the *Missale Francorum*, *Missale Gothicum*, *Missale Gallicanum vetus*, the Celtic Book of *Carne*, the *Missal of Bobbio*, and the composite *Missal of Stowe*, whose Irish treatise on the Mass is accounted so "precious a remnant of Celtic ritual." Evidently the Mozarabic Liturgy, comprising the rites and forms current in Spain from its earliest reception of the Gospel until the eleventh century, offers peculiar wealth of liturgical fundamentals. As compared with his fuller attention to the Sacramentaires, and a certain lively enforcement of geographical bearings in the development and formulating of the Roman Missal,

Dom Baudot's little guide will appear somewhat meagre and fragmentary when we come to the real fabric of the Mass and the philosophy of its complex ingredients. For more light on these heads, we may turn gratefully to Dr. Fortescue's work, *The Mass: A Study of the Roman Liturgy*.

The reader's interest is at once engaged in this genial academic handbook by reason of the author's flexible, terse, and equable style, which wins and sustains attention as it makes one familiar with the pure descent of Catholic worship from the Apostles and the Primitive Church. Later on we become conscious of a ball of tangled evidence and discordant interpretations by speculative specialists in matters liturgical. That Dr. Fortescue did not wholly succeed in steering clear of knotty disputes and charges of inaccuracy as a result of citing from "snareful" early texts, has been amply attested by a recent controversy in the London *Tablet*. In fairness to the author it may be necessary to recall here his own frank avowal in the Preface to his volume: "The present time is perhaps hardly the most convenient for attempting a history of the Mass. For never before have there been so many or so various theories as to its origin, as to the development of the Canon, the Epiklesis, and so on. . . . The only reasonable course seems to be to state the chief systems now defended and to leave the reader to make up his own mind. I have, however, shown some preference for the main ideas of Dr. Drews and Dr. Baumstark and for certain points advanced by Dr. Buchwald. . . ."

Among the more important matters in his history of the Mass, falls the distinction between High Mass and Low Mass. Both here, and in his Order of the Mass, Dr. Fortescue is very happy in the lucidity of his argument. The subheads of Introit, Kyrie Eleison, Gloria in Excelsis, Collects (including an appreciative notice of their sometimes marvelous power of cadence and rhythm); indeed, nearly every one of the topical divisions of the Mass will be found roundly treated by a sympathetic and competent instructor according to the present attainments of liturgical research. The ceremonial adjuncts of the Mass likewise receive explicit attention in every significant article, and altogether one gets the impression from Dr. Fortescue's volume that the actual Ordinary and Canon of the Mass at the present time has passed through its periods of gradual development without any mark of incongruity. Whether or not the memorial of the dead occurred originally after the Consecration, we see no lack of ideal fitness in uttering the *memento etiam* as we stand in the Real Presence. Other baffling perplexities of the professional investigators of the Mass resolve themselves in pure harmony for the common understand-

ing. Seemingly unaccountable irregularities in the framework of the Mass, to the mind of expert researchers, prove to be wells of supernatural refreshment, world without end, to the multitude of Catholic believers. One feels the modern inconsistency of discarding the High Mass during the fashionable season of the American summer on recollecting that "High Mass with a deacon, subdeacon, and a choir is the normal service".

In considering the names of the Mass, Dr. Fortescue wisely dismisses the subject of a hard-and-fast name for the Holy Eucharist, as of secondary moment. His remarks on the Epiklesis reflect the right theology of its formal exclusion from the Eucharistic consecration act. Whether, and in what context, there was an implicated epiklesis in the Roman Mass, and what constitutes an epiklesis at all (as in certain retained prayers of the Roman Mass), remain vexed questions.

In taking up Dom Cagin's work we are asked to deal with these and kindred questions in a far more scientific manner. This work entitled *L'Eucharistia*, "Primitive Canon of the Mass, or Primary and Essential Formula throughout the Liturgies," appears immediately to his incisive work on the *Te Deum* and a promised third volume on the Primitive Eucharist in Liturgies of the East. The author's work on the *Te Deum* studied the same exclusively, we might say, in its relation to the Sanctus, to the Gloria, to Patristic writings; in its affinities to the typical cast of Anaphoras; in its attributes of style and rhythm; its proper Theology and fundamental Christology. The volume on the Eucharist goes further. It comprises two special parts; first, a prevalently inductive attempt toward reconstructing the normal Eucharist by dint of the Latin canons: which process is then followed by a "second section," aiming to identify the like reconstruction with the "Eucharist as conserved not only at Milan, but also in the Ethiopic, Syriac, and Latin collections of the Apostolic Statutes." This twofold first part is amplified by Part Second, on The Primitive Eucharist. A distinct auxiliary to Dom Cagin's inductive appeals (let them speak for themselves, as capably they do) is his recourse to comparative tables, graphically enhanced by the feature of parallel colors where these avail most. Although some of his tables appear to bristle, at first glance, with baffling technique, his method is so convincingly clear and logical, and his grasp of data so sure and unflinching, that no diligent reader finds cause of the least confusion, but only masterful symmetry and consummate elucidation. It is true, sometimes the periods of Dom Cagin expand themselves into Gibbonian, well-nigh Teutonic hugeness; but even here, the permeating force of a radiant logic bears

one consistently forward. Indeed as a pattern of inductive art, this Eucharistic volume is worthy to be studied.

Dom Cagin announces as the objective ideal of his book the demonstration of a continuous anaphora, furnishing a permanent nucleus of the Roman Mass as we now retain it. He would amend the analytic scholarship of liturgists in the past, and supplant their achievements by synthesis. Moreover, no matter by what process of eliminations we reach the ideally permanent core of the Mass, the eliminated parts will find their vindication even though we must recognize them as interpolated accretions. Dom Cagin believes that the Gallican Canon is an obsolete witness of the archaic Roman canon; and if we reject from the latter its assumed addenda, the *Te igitur*, The Memorial of the Living, *Communicantes*, *Hanc igitur*, *Quam oblationem*, Memorial of the Dead, and *Nobis quoque peccatoribus*, we shall acquire a common substructure wherefrom to push onward in the designs of reconstructing the primitive canon itself. Needless to observe, Dom Cagin substantiates his thesis by evidence from documentary sources. Thus the *Hanc igitur* is shown to have occupied various transient and shifting positions before coming to its present setting. When we find that some presumable interpolations in the Canon were once outside the Canon, we can more easily deal with the residuary, continuous Canon. This mode of testing the fitness of parts is applied with singular directness, for instance, in the case of *Communicantes*, which the Mozarabic Liturgy sets in its "true place, and so to speak, in function," back to the "zone of the Offertory," following the Diptychs.

In tracing the variant and mobile growth of the Mass, Dom Cagin supposes a few chief agencies: diversity of liturgical surroundings; the twofold trend of Judaizing and Apostolic leadership; spontaneous individual genius, prophetic inspiration, all emanating from a single basis and all checked, in turn, by episcopal or statutory regulations. In the East, fixed forms became early dominant; in the West, much latitude and variety were long the custom. Chronologically the growth of the Mass might be traced through the following euchological periods: impromptu period of the charismata, verbal tradition first free or lax, then organized; period of written compositions, as yet imperfectly "trimmed" and compacted; period of volunteer collections, neither always competent hands, nor of orthodox definition; corrective and standardizing period; period of Gelasian, Gregorian, and supplementary compilations; period of ultimate unification.

But there was much divergence of progress in different places: Rome and Milan, for instance, possessed common canonical formu-

laries by the close of the fourth century, whilst Africa lagged far behind them in liturgical order at that epoch.

Agreeably to his inductive plan, Dom Cagin proceeds to verify the structurally Eucharistic trend of the Latin Anaphora first, from "Vere dignum" to "Qui pridie"; next from "Qui pridie" to the Doxology. Humanizing elements like the diptychs, the prayers of intercession for both the living and the dead, simply serve to complete and magnify the real efficacy of Christ's oblation. By thus permeating the very heart of the Canon with our memorial pleadings, we somehow reëcho the thankful joy of St. Paul's "*adimpleo quae desunt passionum Christi*"; and thereby still more expressively confess the intrinsic oneness of Christ and his mystical body, the Church of all times and ages. In face of that more or less obscure intrusion of *epikleses* in many Gallican forms of the Mass, Dom Cagin probes the right sense of *epiklesis* in the liturgies of the West: namely, a sort of "*conformatio sacramenti*," or act of so disposing, so constituting, so conforming the Blessed Sacrament here and now that it may the more intimately transmit or convey its divine virtues when administered in Holy Communion. Hence the Gallican *epiklesis*, far from exercising an independent function over against the absolute Eucharistic autonomy pronounced and conclusive in the words of consecration, seeks only to complement the Eucharistic drama with reference to those who participate in it by means of Holy Communion. Dom Cagin corroborates this argument of Eucharistic singleness in the Latin Canon by copious grammatical testimony not only in the canonical texts themselves but likewise in their manifest stress on the marks of continuity (parts of speech and syntax) with the one central theme of the Holy Sacrifice. From its initial "*Unde*" forward, the Latin *epiklesis* belongs organically and inseparably to the Eucharistic action. Granted the evidence of the doctrinal and organic unity of the Latin Canon, we need not look for the invariable expression of it in rhetorical form. A striking phenomenon of that singular constancy in the Latin liturgies is patent in the portion, "*Qui pridie quam pateretur*." Every other passage evinces textual variations, but "*Qui pridie*" stays tranquilly intact. Dom Cagin devoutly ascribes this remarkable immobility of the "*Qui pridie*" passage to its peculiar and inherent sanctity of association; whilst, indirectly, this phenomenal persistency of respect and reverence for the integrity of the given portion only the louder proclaims Latin doctrinal consensus as to the force and sufficiency of the Eucharistic action independently of all extraneous acts or actions. In a word, "*Qui pridie quam pateretur*" signifies for all the Latins their "*Holy of Holies*" in the language and theology of the Eucharistic anaphora. In concluding that division of his work which aims to re-

construct the Latin Eucharist by the process of induction, Dom Cagin exhibits comparative texts of the Latin Canon according to the Roman, Ambrosian, Gallican, and Mozarabic anaphoras. This tabular panorama permits him, on the other hand, to strip the Roman Canon of its inferred accretions, the *Te igitur*, Memorial of the Living, Communicantes, *Hanc igitur oblationem*, the Memorial of the Departed, and *Nobis quoque peccatoribus*; on the other hand, to establish "euchological and even grammatical continuity" between the residue portions of the Roman formula: this also projecting its resemblance to the Gallican anaphora. Now if we start from the hypothesis of some continuous prototype of anaphora, we may discern from the Roman Canon those elements alike which reflect and perpetuate such prototype, and those, again, which noticeably interrupt and obscure the continuity. Furthermore, since the alien elements come variously to light now within, and anon outside, the Canon, we are moved to regard them as so many unstable interpolations. Exclude them accordingly, and the primitive scheme stands out clearly; and so we learn that *Vere Sanctus* belongs, or by induction should belong, to the Roman Canon in common with the Ambrosian, Gallican, and Mozarabic canons; and that "*Per quem haec omnia*" should be linked in direct sequence to "*Supplices te rogamus*," the Latin epiklesis.

In his Second Section of Part First (From the Canons of the Latin Mass back to the Primitive Eucharistia), we begin to emerge from often tangled labyrinths of documents piecemeal into the broad daylight of conclusive evidence. Some very interesting sources are tapped in this new stage of Dom Cagin's labors. First, we are introduced to the Ambrosian Canons of Milan for study of the formulas for Holy Thursday and Holy Saturday. By referring from the archaic portion of the Ambrosian canon for Holy Saturday backward to the archaic component of the same canon for Holy Thursday we precipitate, as it were, the whole basic anaphora; whereas the inverse operation yields us the present Canon overgrown with all its interpolations. Next we are inducted into the true philosophy and economy of the *Sanctus*, which is properly incorporated within the anaphora. In one respect the *Sanctus* enjoys parity of autonomy with the central "*Qui pridie quam pateretur*"; they both subsist immune from variations. As is the cardinal "*Qui pridie*" to the heart or Holy of Holies of the anaphora, so the *Sanctus* forms the heart of hearts in the choir of the angels; nay rather, the *Sanctus* becomes the Eucharistic centre of convergence for both the angels on high and the congregation of the faithful, just as "*Qui pridie quam pateretur*" focuses the priestly consummation of the Eucharist itself.

The sum of study and interest in Dom Cagin's Eucharistic volume will be found in the "five texts which conserve the primitive Eucharist." These are the Verona palimpsest anaphora, the anaphora of the Ethiopian (so-called Egyptian) Statutes, and their parallels in *Testamentum Domini*, Liturgy of the Saviour, Liturgy of the Apostles. For brevity, Dom Cagin denotes these five primitive anaphoras under the symbols V, E, T, LS, LA. More explicitly, V stands for the Latin palimpsests of Verona as published by Hauler; E for Ludolf's Latin version of the Ethiopian Statutes; T for Mgr. Rahmani's Latin of the Syriac *Testamentum Domini*; LS for Ludolf's Latin of the Ethiopic Liturgy of the Saviour; LA for Renaudot's Latin of the Ethiopic Liturgy of the Apostles. These documents are also cited in their officially titular form (facing page 149). First, in the order of their comparative age and importance, the Latin and Ethiopian versions of the collection known as the Egyptian Apostolic Statutes are to be found nowhere else in textual integrity for our assumed primitive anaphora. The Syriac version in *Testamentum Domini* is visibly interpolated; still more pronounced are the interpolations in the Ethiopic versions of the Liturgy of the Saviour and Liturgy of the Apostles. Now the *Testamentum Domini* antedates Apostolic Constitutions VIII, which alone has another anaphora; whereas this, too, is most significantly interpolated just where the older anaphora in the Egyptian Statutes appears integrally pure. Nor need we hereby postulate greater age for the collection called "Egyptian Statutes"; granted that a collection may long postdate one or the other of its particular factors. In sum, we have a peculiarly venerable remnant of primitive liturgics in the anaphora of the Ethiopian Statutes, preserved in the collection of "Egyptian Apostolic Statutes"; likewise in that counterpart Latin anaphora which is recorded in the Verona palimpsests. Again, even though the Egyptian Statutes were a mere abridgment, yet their distinctive anaphora still stands unrivaled in point of priority, seeing its absence from both the Canons of Hippolytus and the Apostolic Constitutions—the sole documents that could clash with the Egyptian Apostolic Statutes, for, as already indicated, the Syriac version in *Testamentum Domini* bears recognized accretions younger than our afore-said integral remnant in the palimpsests of Verona and the Ethiopian Statutes, or "Egyptian Apostolic Statutes." Nay more, the anaphora in the Apostolic Constitutions manifestly borrows from the background sources of the Egyptian Statutes. In fine, all other texts but the Verona palimpsest and the Ethiopian Statutes evince palpable addenda. Inferentially, the Sanctus was not contained in the primitive original; since otherwise we should expect at least some hint of so revered a portion when once it belonged to liturgical uses. But

this omission of all reference to the Sanctus tends further to confirm the remote age of our Veronese and Ethiopic remnant. The Verona MS. is a notable model of Apostolic strength of doctrine, as is patent from its style and structure: "Gratias tibi referimus, Deus, per dilectum puerum tuum Jesum Christum, quem in ultimis temporibus misisti nobis salvatorem et redemptorem et angelum voluntatis tuae; qui est verbum tuum, inseparabilem, per quem omnia fecisti, beneplacitum tibi fuit; misisti de coelo in matricem virginis, quique in utero habitus incarnatus est, et filius tibi ostensus est ex Spiritu Sancto et virgine natus; qui voluntatem tuam complens et populum sanctum tibi acquirens, extendit manus, cum pateretur, ut a passione liberaret eos, qui in te crediderunt; qui cumque traderetur voluntariae passioni, ut mortem salvat et vincula diaboli dirumpat et infernum calcet et justos inluminet et terminum figat et resurrectionem manifestet, accipiens panem gratias tibi agens dixit: Accipite, manducate: Hoc est corpus meum, quod pro vobis confringetur. Similiter et calicem dicens: Hic est sanguis meus qui pro vobis effunditur; quando hoc facitis, meam commemorationem facitis. Memores igitur mortis et resurrectionis ejus offerimus tibi panem et calicem gratias tibi agentes, quia nos dignos habuisti adstare coram te et tibi ministrare. Et petimus ut mittas Spiritum tuum Sanctum in oblationem sanctae ecclesiae; in unum congregans des omnibus, qui precipiunt, sanctis in repletionem Spiritus Sancti ad confirmationem fidei in veritate, ut te laudemus et glorificemus per puerum tuum Jesum Christum, per quem tibi gloria et honor, Patri et Filio cum Sancto Spiritu, in sancta ecclesia tua, et nunc et in saecula saeculorum. Amen."

Whatever the critical consensus or disagreement with Dom Cagin's argumentative processes and conclusions, all persons of competent understanding will recognize the wonderful harmony of this anaphora with Apostolic writings in the New Testament, packed and saturated as it is with St. Paul's theology, reminiscent of Apostolic discourses in the Acts, epitomizing the thoughts and utterances of St. Stephen, St. Peter, St. Paul to the Romans, Ephesians, Hebrews. No closer bond could be devised or achieved between the very life, times, and labors of the Apostles on the one hand, and the Catholic living witness of tradition and practice on the other. After noting the lack of both Diptychs and Sanctus in this early typical anaphora, Dom Cagin traces its Christological parallels of sense and structure with the balanced Christology of the Roman Canon; and then touches what he is pleased to describe as the rock bottom of the Canon of the Mass, whether East or West. In short, Eucharistia, solemn act of thanksgiving for the mysteries, boon, and effects of our Lord's incarnation, entire drama of the Redemption. Be the subsequent growth of the Mass what it will, this Eucharistic theme informs and

correlates every portion consistently back to the Eucharistic motive. Still more, the same informing principle extends itself throughout the domain of "sacramental euchology", insomuch that the primitive Church reveals to us the threefold consequence of unity in doctrine, liturgy, discipline. Our supreme function, however, belongs unalterably to the Holy Eucharist above other euchological modes and formulas; namely, that of "opening the channels of grace". This, notwithstanding some of those other formulas by their very patterning after the Eucharistic anaphora, will prove helpful to profounder studies of the Mass. Dom Cagin instances one or two noteworthy rites to such purpose: to wit, a Coptic Blessing of the Sacred Oils, and several Western forms of the "*Benedictio major salis et aquae*", customary at Epiphany season. In his summary of Part I, Dom Cagin reminds us of the ultimately dual trend of the Mass when reduced to its basic simplest terms. In the one direction, we have the Eucharistic anaphora, coupled later with the Sanctus; in the other, the portions representing the Diptychs and augmented by that Litany series, the *Te igitur*, *Memento*, *Communicantes*, *Memento etiam*, *Nobis quoque peccatoribus*.

The Second Part of our volume treats of the Primitive Eucharist; and this especially in the light of those "five witnesses of the Apostolic anaphora" (V, E, T, LS, LA). These are thoroughly compared, differentiated, and scrutinized in all their pertinent bearings; and their sum total of evidence is believed to be all the more cogent because, despite their intimate points of contact and impressive parallels, not one of the five texts is tributary to the others, but we are dealing with five several vouchers: a Latin text, a Syriac text, and three distinct Ethiopian texts. Concerning the probable source of the Latin text, we may rest morally certain that it would not have reached Verona by direct extraction from Ethiopia, any more than the Church in Ethiopia, so closely dependent on Alexandria, would seek its primary traditions in Italy. But most probably the Latin text had its roots in Greek traditions. Moreover, we gather from variant peculiarities in the five texts, that their points of affinity derive in collateral (not in lineal) descent, from some original text that was "more or less Apostolic." The author patiently exerts himself, and ingeniously, to restore such lost ideal of an Apostolic norm by reference, cross-reference, comparison, and elimination, from the platform of our five witness texts. We are led to surmise that there was a widely propagated basic text of the Eucharistic formula throughout the Roman Empire, yielding three distinct Ethiopic archetypes alone; whilst equally deducible, and still more edifying, is the fundamental stability of an essential Eucharistic formula through the primitive Church forasmuch as both remote Ethiopia and a "buried"

parish of Northern Italy concur in attesting the same independently of each other.

Among the remarkable points of instruction to be gleaned even from the interpolated passages in the newer of the five witness texts, is the persistence of the charismata so late as the times of T and LS, —*Testamentum Domini* and *Liturgy of the Saviour*. (The survival thereof is thus reflected in T: "Eos qui sunt in charismatibus revelationum sustine usque in finem, qui sunt in charismate sanationis confirma, qui habent virtutem linguarum, robora, qui laborant in verbo doctrinae, dirige.") Further, a study of the successive interpolations will disclose to us four landmark phases in the development of the anaphora. First, we have a pure form of anaphora, conserved "at the two poles of the primitive Church by the Ethiopian translator of the Egyptian Statutes, E, and by the Latin compiler" of V (*Verona palimpsests*). A second phase is marked by *Testamentum Domini*, which exhibits later infiltrations, rather purposely expanding than seriously altering the original substance. The third phase appears in the Diptych adjunct of the *Liturgy of the Saviour*; and the fourth, in the *Sanctus addendum* to the *Liturgy of the Apostles*. From his ripe study of the five witness texts in relation to a primitive epiklesis or none, Dom Cagin resolves that the technical Eastern epiklesis was not an original factor in the anaphora. The sole formula for the act of thanksgiving at once effected the act of consecration by the very words of institution, and also duly paved the way to worthy Communion: "Et petimus ut mittas Spiritum tuum Sanctum in oblationem sanctae ecclesiae. . . ." Any other stamp of epiklesis, if occurrent at all, would fall outside the original Catholic tradition; and such avowedly is Dom Cagin's rejection of Catholic support for the said technical epiklesis of Eastern usage. He finds, moreover, accumulated authority for the greater pureness of the Roman Canon by reason of the absence of the Eastern type of epiklesis from our five witness texts. Hence Dom Cagin's customary use of the term epiklesis applies only to the Latin understanding thereof, as an invocation coincident with the Eucharistic consummation, coincident with Holy Communion. "Epiklesis there is none by Apostolic institution, even as none by that of our Lord."

In contrast with the documentary weight of the *Apostolic Constitutions*, common judgment will side with Dom Cagin's preference for the simpler anaphora of the Egyptian (Ethiopian) Statutes. Here have we liturgical directness, conciseness, logical continuity, fairly Pauline Christology, a sustained Eucharistic trend and compass, once foreign to disputatious apologetics, to theological currents of the hour, as likewise to eucharological intricacies apart from the Eucharistic object; whereas the very prolixity and complexity of

the anaphora of the Constitutions conspire to heighten the originality and rightful priority of the anaphora of the Statutes. From a comparative table which presents, in sequence to the New Testament forms of institution, no less than seventy-six texts of the consecration passages in various liturgies, we learn that not one liturgy adheres exclusively to some one of the four New Testament consecrations, but that a composite arrangement was everywhere in practice; and the same as touching a groupwise preferment of St. Matthew and St. Mark over St. Luke and St. Paul, or turn about. Except alone that we discover a Pauline cast of consecration (as such peculiar to the Anaphora of the Statutes) we may assume three probable periods of liturgical development: Apostolic and pure; composite on a Scriptural basis; cumulative and extra-Scriptural. Dom Cagin assigns the Statutes to the first period; Constitutions, to the third.

As noted before, there is a special chapter on the "Primitive Eucharist and the Didaché"; wherein Dom Cagin accords a purely Eucharistic significance to Didaché XIV, but only an agape significance to IX, X. His proof is both negative and positive: negative by exclusion of Eucharistic import from IX, X; positive by analogy of agape practice and procedure elsewhere. He supplies comparative texts of agape rules among early Christians, and strengthens his position by St. Paul to the Corinthians: *Convenientibus ergo vobis in unum, iam non est Dominicam coenam manducare. . . . Ego enim accepi a Domini quod et tradidi vobis. . . .* Wherefore, "So long as they will spare us this fairly constitutional character of our Eucharist, I mean the Dominical, Apostolic and Pauline Eucharist such as we have been ascertaining it to be radically and universally affirmed, perpetuated and guaranteed or avouched by all the liturgies without exception in all the Churches times out of mind: vainly will they seek to devise other sources. With Tertullian we can say, 'too late'. The Church was present at the fountain-head. The Church is heiress and in possession: hers the prescriptive title."

For summary conclusion of his chapters on the Primitive Eucharist, Dom Cagin reviews his argument in support of the Apostolic substance of the anaphora in the Egyptian (Ethiopic) Statutes. What matter, then, if the existing text of the same postdates the Apostolic era: still the quality and character of the transmitted content remain intrinsically Apostolic. That we have a perpetuated genuine type thus extant is avouched by the dual witness of Ethiopia and Verona. The like typical integrity is confirmed by anomalies in the derived liturgies, and the manifest eccentric departures of their often incongruous addenda, lacking coherency with the purely Eucharistic Anaphora. Signal traits of that Eucharistic pureness in the

Anaphora of the Statutes are the dominant Eucharistic substructure, permeating force of the Eucharistic motive, intact Christology, moral continuity of all the parts, and their concentric harmony toward the basic theme, or words of institution. The deeper mystical economy is both commemorative and renovative, operative, historic and prophetic. There is no bias of doctrine, but single and lively inspiration; Pauline style and movement. The syntax feature of serial relatives connotes the same kind of logical sequence as the articulated structure of Credo; the redemptive drama stands out in wonderful epitome, theme for theme.

Dom Cagin has encountered only three parallels in primitive Christian writings to the marked association of Ecclesia with forms of doxology: to wit, in St. Cyprian (*Oratio I* of Appendix); in the Bollandist Latin Martyrium of St. Ignatius; and in St. Hippolytus (*Liber contra haeresiam Noeti*). That this inclusion of Ecclesia so prominently in the doxology of the Veronese and Ethiopic Anaphora denoted deliberate liturgic purpose is clear to Dom Cagin from proofs which he duly adduces by parallel findings in the Verona palimpsests, and in the Statutes as published by Ludolf in extenso. For Apostolic warrant of the like doxology, Dom Cagin eloquently refers us to St. Paul's counterpart faith, Theology, Christology, not alone in the very doctrine of his epistle to the Ephesians, but in his words expressed: "*Ipsi gloria in ecclesia et in Christo Jesu in omnes generationes saeculi saeculorum*" (Ephesians III, 21). Even here, indeed, our author is far from insisting on an actual Apostolic elaboration of the Eucharistic Anaphora preserved for us in the Verona palimpsests and the Egyptian (Ethiopic) Statutes. His one absolute contention is the living point of contact with Apostolic usage. He promises to discuss this question further in his projected work on the "*Primitive Eucharistia in Liturgies of the East.*"

W. P.

LEXICON BIBLIUM. Editore Martino Hagen, S.J. (*Cursus Scripturae Sacrae: auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer, aliisque Soc. Jesu presbyteris.*) Tria volumina: pp. 1030—1000—1340. Paris: P. Lethielleux. 1913.

NOVI TESTAMENTI LEXICON GRAECUM. Auctore Francisco Zorelli, S.J. (*Cursus Scripturae Sacrae: auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer, aliisque Soc. Jesu presbyteris.*) Fasciculi quatuor: pp. 646. Paris: P. Lethielleux. 1913.

It is more than a quarter of a century since the late Father Cornely (who some time ago finished his earthly tasks and was called

to his reward in heaven) inaugurated the "Cursus Sacrae Scripturae", and already some of the earlier volumes need to be rewritten if their learning is to be of use to the modern student of Biblical interpretation. In a manner this need, arising from new discoveries in archeology, linguistic science, and the comparative study of Religious Semitic history, is being supplied by the publication of such works as the above-mentioned dictionaries. Even here fresh information has supplied more accurate knowledge in not a few instances, especially in its references to Old Testament lore, since the *Lexicon Biblicum* made its appearance. To give only one case in point, to which Father Kleber called attention in the February issue of the REVIEW: Of the transliteration of "Amraphel" for Chammurapi, king of Sennaar, mentioned in Genesis 14: 1-9, the Lexicon says: "non imprudenter Amraphel idem pronuntiatur exstitisse atque Hammurabi". As our scholarly Benedictine has pointed out, a careful comparison of the grammatical peculiarities of the Babylonian mode of writing, with those of the Hebrew leaves no doubt that Amraphel is a perfectly correct translation of Chammurapi. But these are defects that every student reckons with in such works, and we must be very thankful indeed to have the assistance which is furnished by the works of Father Hagen and Zorelli; for whilst they lead us to understand more accurately the Divine message, they furnish us with a weapon to defend the inspired word of God. St. Augustine of Hippo longed for just such a help in his day, quite fifteen hundred years ago: "Video posse fieri, siquem eorum qui possunt, benignam sane operam fraternae utilitati delectet impendere, ut quoscumque terrarum locos, quaeve animalia vel herbas, atque arbores sive lapides, vel metalla incognita, speciesque quaslibet, Scriptura commemorat, ea generatim digerens sola exposita litteris mandet."¹ Here we have the definitions and the etymological values, as they are represented by the Hebrew and Greek texts. The Greek forms are conformable to the Sistine edition. In referring to the readings of the various Codices the author follows the Cambridge (Swete) edition of the Greek Old Testament according to the Septuagint, with due reference to the Alexandrine, Vatican, Ephraem, and Sinaitic texts.

As to the New Testament Dictionary edited by Father Zorelli, whose numerous contributions to the *Lexicon Biblicum* amply attest his scholarship, it confines itself to the interpretation of the modern critical texts, including Tischendorf, Westcott-Hort, Hetzenauer, and Brandscheid, and the so-called "textus receptus". Sometimes one would wish, for practical reasons, that the editor could have

¹ De Doctr. Christ, II, 39, 59.

seen his way to include more detailed reference to the Septuagint of the Old Testament and to the Apocrypha; but the editor did not deem this to be essential to the scope of a New Testament Dictionary. In the matter of orthography, which in a Dictionary of this kind is of no little importance, the *Lexicon Graecum* follows the earlier manuscripts with their transliterations, especially in the Latin and Slavonic versions, notably for determining the apices and accents.

With regard to Father Hagen's *Lexicon Biblicum* we should not omit to direct attention to the excellent and very helpful geographical maps, as well as to the frequent introduction of Tabellae and Schemata by which the student obtains an objective survey of localities, as well as of principles and facts pertaining to Bible study. Indeed, without these it would often be impossible to form a correct idea of the values of the text and notes. The chronological tables cover all the important phases of the New as well as of the Old Testament; so do the charts. This makes the absence of similar additions to the *Lexicon Graecum* of no account. The volumes supplement each other down to the year 1911.

Dictionnaire Apologetique de la Foi Catholique, contenant les preuves de la vérité de la religion et les réponses aux objections tirées des sciences humaines. Quatrième édition entièrement refondue sous la direction de A. d'Ales, prof. de l'Institut Catholique de Paris, avec la collaboration d'un grand nombre de savants Catholiques. Fascicules I = VIII (A — Incarnation.) Paris: Gabriel Beauchesne, éditeur. 1910-1912. Pp. 640.

Whatever may be said of French Catholicity as illustrated by the action of its popular movements in the political and social order, there is no question as to the prolific output of its apologetic and devotional literature. The latter is of such a quality as to convince the most skeptical critic of religion in France that there is a tremendous power of good; in other words, a widespread, ardent, and highly intelligent faith among the class of people who read. A little after the "Cursus Scripturae Sacrae", referred to in the foregoing review, was published by the Paris firm of Lethielleux, the eminent Sulpician F. Vigouroux began to issue his *Dictionnaire de la Bible*, which is still awaiting its final parts (Letouzey et Ané). There was in existence even at that time a *Dictionnaire Apologétique*, and it is a mark of the extraordinary activity of Catholic life in France during the last era of revolution, that a work of this nature should have reached a fourth edition. In the present issue nearly all the articles have been moulded afresh, by first-class writers. One need only

look at such topics as Creation by Father H. Pinard of Enghien; or at the articles on Hypnotism or Hysteria by Dr. Van der Elst of the Paris Medical Faculty, at Idealism by the Abbé Dehove of Lille, at Immanence, of which there are two papers—one by the Abbé Albert Valensin of Lyons, which deals with the doctrine of Immanence, and the other a composite work by the same author, and by the Jesuit Father Auguste Valensin, dealing with the philosophical aspect, that is to say, the method of the system in its expository and critical aspects. The reader can form some idea of the general value of the work from the admirably systematic treatment adopted in these articles. Take, for instance, the article *Immanence*, as a doctrine of special significance at the present day. Involving a fundamental principle, the clear recognition of which, according to Le Roy, is the distinctive note and merit of modern philosophy, it deals with the problem of Modernism in a most thorough fashion. After defining the twofold sense of the word "immanence", the Abbé Valensin explains the principal factors and the formulas adopted by the defenders of immanence. He next sets forth the fact that the essential element of mystic pantheism which underlies all forms of the immanence doctrine is directly opposed to Catholic conceptions of God and His divine operations. The author points out the causes of this opposition in detail, which lie partly in certain truths distinctly involving a denial of the doctrine of immanence, partly in truths that can not consistently be explained if we admit the existence of immanence in the operations of created causes. Lastly, the writer illustrates his argument by a review of the history of Catholic thought, which has been marked throughout by its opposition at all times to any one of the tempting apologetic methods that involve an admission of the immanistic principle. A good list of sources and references is immediately affixed to this part of the discussion. Next, the Jesuit Father August Valensin takes up the subject with a view to a critical examination of the methods of the immanence school of thought. The author goes through a close analysis by which he tests the theory of the method itself, and finds that it indicates a conflict between the principle of immanence and the very notion of the supernatural. There are certain conditions never attainable for effecting a reconciliation between Catholic apologetics and the system of immanence. This is again shown by the history of Catholic controversy. Once more Père Albert takes up the theme to analyze the weak parts of a system of thought that claims to proceed upon lines of metaphysical reasoning, but at the same time violates the fundamental laws of therapeutic ethics and of an honest psychological analysis. The basic element of its conception is dynamic and concrete, and hence it can

lay no claim to affiliation with the subjectivism of Kant or the pragmatism of William James. In theology it contravenes the entire system of grace upon which a number of dogmatic definitions are grounded. In this manner the application of the Modernistic principle is thoroughly tested. The subject represents but one phase of the materialism of to-day, and by the analysis it offers the student of philosophy and theology is led into a full understanding of the motives of the Encyclical *Pascendi* and of the anti-Christian character of such apologetics as are embodied in Loisy's writings and, though in more subtle fashion, in Tyrrell's *Through Scylla and Charybdis*, or *The Old Theology and the New*.

We might have selected even more typical instances of the thoroughness, analytical precision, and breadth of view which characterize the Abbé D'Ales' *Dictionnaire Apologétique*; but this article on Immanence, which covers forty-two closely printed columns, must suffice as a suggestion of the value of the work.

SOCIALISM FROM THE CHRISTIAN STANDPOINT. Ten Conferences by the Rev. Bernard Vaughan, S. J. New York: The Macmillan Co. 1912. Pp. 389.

TWO AND TWO MAKE FOUR. By Bird S. Coler. New York: Frank Beattys & Co. 1912. Pp. 260.

These books will probably have come, at least mediately, under the notice of the present reader, both books having been widely and highly praised by the press. The first of the two comprises the six lectures or conferences delivered by the eminent Jesuit orator during the Lent of 1912 in St. Patrick's Cathedral, New York. They were reported in the daily press at the time. The author has added to these six four additional addresses, which help to round out the general subject. Mr. Coler's book embodies a dozen papers (chapters) treating of various points in history where interrelations of Church and State converge and wherefrom they diverge. Within the collection are a few that deal with other topics, notably education and socialism. The two books have therefore the latter subject in common, the one entirely devoted to it, the other but in part; and from this fellowship of material the two will be here considered.

Quite beyond this single link, however, the volumes possess an element that associates them still more intimately. Each of them views its own province from the standpoint of "two and two make four". They both see their subjects in the light of plain common sense. But "common sense" is a flexible term. Here it signifies not simply perception of the obvious: it means also a grasping of

the facts of the case fully and interpreting them in the light of immutable principles, principles which all men of sound mind must, or should, admit, though something more than the plain uncultured intellect is required both to marshal the "facts" and to apply the principles. Something more, too, is needed even when these processes of aggregating and interpreting have been performed, to embody the result in a form that, while not beyond the comprehension of the general reader, can claim the interest of the most cultured. Needless to say, all these qualities are manifest in both of these books, and in both of them especially in their treatment of Socialism.

Socialism is considered by Father Vaughan from the "Christian standpoint". But since the attitude of mind thus designated is extremely comprehensive, subsuming as it does under its universality relations of the purely natural (moral) law, Socialism is presented in its relation not only to the Papacy, the State, the individual, the family, and religion, but also to the rights and duties of property (ethico-juridic relations). The promises of socialism likewise are measured and weighed, while over against its Utopian schemes is set the saner program of social reformation advocated and labored for by Catholic solidarity.

On all these vital and far-reaching topics Father Vaughan says many things that are well worth reading and attending to. To those who are familiar with the numerous books on Socialism, *pro* and *con*, that have previously appeared, these things will not appeal as new; but they will arrest attention and interest by their vivid and forceful expression. Though revised and annotated for the present form of publication, the conferences retain much, though of course not all, of that force and directness of expression wherein lay no little of the power which they exerted over the thousands who caught them as they fell from the orator's lips.

Readers who are not already familiar with the preceding anti-Socialist literature can hardly find a better source of information than the present volume. The author has not read every book on his subject, but he shows himself well acquainted with the most authoritative—Bax, Bebel, Bellamy, Blatchford, the Christian Socialists, the Fabians, Keir Hardie, Hillquit, Hunter, Liebknecht, Marx, Ramsay McDonald, Spargo, and others. The statement of his adversaries' views is fair, and the criticism objective. Statistics are called into frequent service, figures being used with good effect and often being made to tell suggestive truths, as for instance this: "During the year of the big famine in Ireland there was no record of a single suicide; last year (1910) in the United States there were no less than 15,000 cases of self-slaughter and 100,000 divorces!" What would be the record under a materialistic régime such as

Socialism would establish we are left to conjecture. Again: "One out of every four persons in London dies in a workhouse, asylum, or hospital, and over 30 per cent of the population of London lives on or below the poverty line" (p. 338). But lest we should glory in our own superior conditions we are reminded that "ten millions of people of the United States are sunk in poverty, while four millions of them are in receipt of relief" (p. 339). The concluding chapter in which these and other no less suggestive statistics are given is a very thoughtful and interesting summary of a program of social reformation such as from a Catholic viewpoint may be advocated in opposition to Socialist projects.

The essential idea, it is needless to say, is the harmonious coöperation of the three agencies—legislation, private initiative, the action of the Church. Though a familiar, because an obvious, proposal, it is presented and developed freshly and vigorously by Father Vaughan. It is, of course, the reduction of these forces to efficient action that creates the difficulties. *Hic opus, hic labor*. However, difficulties must beset every reformation that deserves the name; and if the "social questions" be at all soluble, the solution would seem to lie on some such lines as are here laid down.

There is only one chapter in Mr. Coler's book devoted explicitly to Socialism, but that single chapter is worth a great deal. It touches the subject lightly, though here and there it stabs and stings. Mr. Coler, like most other critics, finds it difficult to get a definition upon which the "intellectuals" agree. Socialism is still undergoing the moulting process. "No two exponents of Socialism to-day agree as to what it means in their written works. Each of them has his own view, colored by his temperamental peculiarities, his desires, his affections, and his hatreds. Each of them takes the original formulation of Marx and Engels and bends it to suit his own inclination and purpose" (p. 222). They all seem at bottom to agree, however, on the materialistic conception of history, on the absolute determinative power of the economics of human life. And the basic idea of Socialistic philosophy is that society is an organism, just as man is an organism. "Man is a composite of smaller organisms. He is a collection of cells. Society is a composite of human organisms. It is a collection of men and women. That is the idea. The individual isn't responsible; it is the social organism that errs. If an individual commits a crime, it is his social environment that is at fault. Having set up this hypothesis, Socialist philosophy goes on to the question of reforming the social organism. It has lost interest in the individual." But right here, in all fairness, let us ask is this statement true. Do not all sane Socialists (and there are some—

Edmund Kelly, for instance) contend that their interest is first and last in the individual? and that collectivist programs and measures look to the bettering of the individual? and that the \$5,000. a year salary which Mr. Benson promises, is to be secured through collectivism for the individual worker? Perhaps Mr. Coler at this point treats his adversaries too offhandedly.

His discussion of the "one huge difference between the social organism and the human organism which Socialism seems to have overlooked" is both acute and clever. "In the human organism the sum thinks of its factors; in the social organism the factors think of the sum. Man thinks of himself as a psychological entity. Your brain cells and heart cells and stomach cells do not think of you; you think of them. You realize that they are all part of you. Your individual, complete consciousness and will [a Catholic philosopher would say soul-life or living principle] combine them all. There is no class consciousness in your make-up, unless rheumatism be a class consciousness in your legs. In you there is unity! What is social consciousness? Where is it? How does it function? Try to think this out for yourself. Is there any such thing? You may answer that society acts in the laws. It doesn't and you know it doesn't. It is always some individual mind acting and other minds agreeing." And so on with legislation, interpretation and application of laws, and the rest. "The individual is a concrete thing; society, an abstraction. The individual can do wrong or do right; what society does is only what many individuals do. Therefore there is no responsibility in society, but there is responsibility in each human soul" (p. 224). Here again there seems to be some inaccuracy, some confounding of ideas. There is of course no physical unity, but there is a moral unity in society. This unity is none the less real, nay, is all the more real, because it is an invisible, a spiritual bond. It knits the social members into one moral body, which is obviously the subject of rights, not possessed by the individuals as such, and consequently also the subject of duties, and therefore of responsibility. We fear that Mr. Coler in his endeavor to shun Scylla has here fallen into Charybdis.

The Socialist theory of value is treated with much penetration and cleverness. Mr. Coler puts some practical problems which the Socialist régime would find it hard to solve. Every question is going to be determined by vote. "Here is one now: let us determine it. Boris Humphniak says puddling [in the steel mill] is a hot hard job, and he doesn't see why . . . Reginald Carnegie just sits in a cool office talking to a stenographer. Comrade Carnegie explains to Comrade Humphniak that the Carnegie labor is necessary directive labor, and can be performed in the office; while the Humphniak

labor is manual labor . . . Comrade Humphniak cannot see it. He says that each man ought to take his turn at puddling and at superintending. Let us vote on it. There are a thousand puddlers, one superintendent. The vote is a thousand to one for the Humphniak proposition. Comrade Carnegie goes down to the puddling room, tries to puddle (to the intense joy of the other puddlers, who cease labor to enjoy his weak and inefficient attempts at puddling), and blinded and exhausted, overturns a vat of molten metal; whereat those who survive are sorry, and those who do not—among whom is Comrade Carnegie—do not care any more. Meanwhile Comrade Humphniak goes into the office, lights a cigar and neglects to give some orders; as a result of which forgetfulness on his part the mill burns down. So labor gets what labor creates. 'The Revolution' is accomplished; there is no profit" (p. 231).

But this must suffice. We have touched only on one of Mr. Coler's chapters, and that probably not the strongest. There are a number of others dealing with subjects historical, educational, and moral, and they are all instructive and interesting. Moreover they are written in a thoroughly Catholic spirit, which is the more surprising seeing that the author is himself not a Catholic. Though the latter fact is, as we must see it, a loss to himself, it may be thought a gain to his book and the cause of truth for which it stands. A book that is in many respects an "apology" for Catholicism, and coming from a non-Catholic writer, will exert an influence for good, both in and without the pale, which the same book if written by a Catholic could not effect.

GOD OR CHAOS. By the Rev. Robert Kane, S. J. New York; P. J. Kenedy & Sons. 1912. Pp. 254.

REASONABLE SERVICE OR WHY I BELIEVE. By D. I. Lanslots, O.S.B. London: Sands & Co.; St. Louis: B. Herder. 1912. Pp. 187.

THE INTERIOR LIFE SIMPLIFIED AND REDUCED TO ITS FUNDAMENTAL PRINCIPLE. Edited by the Rev. Joseph Tissot. Translated by W. H. Mitchell, M.A. New York: Benziger Bros. 1912. Pp. 436.

Taken together, these three books form a complete system of religious doctrine and practices—one that sets before the mind the groundwork and the foundations of faith and places before the will a perfect discipline of life and conduct. There are doubtless many well-known books that do this same thing and do it excellently well. What then have these particular books to justify their existence? It might be answered that the justification of their existence is that

they do precisely this thing, since the repetition of the old truths multiplies them for the new minds, and for the old minds *repetita juvant*. However, the present books do make some special plea of their own for the attention of readers.

God or Chaos is a uniquely comprehensive, strong, luminous, and interesting presentation of the theistic argument. A priest was recently giving an instruction to a man whose mind had become greatly befuddled by dabbling in occultism,—than which no mental aberrancy more completely dissipates the plain man's "categories" of thought and disables him from appreciating the ordinary lines of argument. The instructor suggested beginning with the existence of God. "Oh," said the instructee, with some signs of impatience, "begin farther back!" The priest was startled and he in turn grew impatient—for the moment. Farther back! What is there farther back than God? Nothing, ontologically; but very much logically; nothing *quoad se*, much *quoad nos*. It is the recognition of this fact that strikes the reader on opening Father Kane's book. He starts from those elementary truths which antecede demonstration, which need no demonstration because they are absolutely and immediately evident, and which are affirmed by their being doubted or denied,—the primary truths familiar to the student of "Critics" or Epistemology: viz. our own existence, our ability to recognize some truth, and the principle of contradiction. Then a keen, though very lucid, exposition of the concepts of possibility, existence, and truth, prepare the way for a thorough exposition of arguments upon which our knowledge—not simply our belief—of God's existence is based. Twelve proofs of this truth are established. They are of course substantially the well known theistic arguments, but they are reshaped and developed and illustrated in a style that is more or less original and surely striking. Next there is a section on the nature of necessary being and a final discussion of free will, evil, hell, and faith. The thought is throughout keen, searching, solid, comprehensive, and it is clothed in a form that is always vigorous, generally translucent, attractive, and sometimes picturesque. The latter quality is explained by the fact that the author is no less a poet than a philosopher. This will be remembered by those who have read his *Sermon of the Sea*. The fact, too, may account for a certain luxuriance of diction which might well have been trimmed down a bit and probably would have come under the pruning knife had not physical darkness set in upon the author's workdays.

The second book in title above also opens with arguments for the existence of God. They are presented, however, in a more concrete setting, though more briefly, than in the foregoing work (pp. 1-32).

After a chapter on Atheism, the exposition advances to revelation and its sources; then to the chief content of revelation—the promise of a Redeemer, its fulfilment in our Lord, His Divinity, His Resurrection, Prophecies, and His Church—all of which attest His Divinity; finally comes a chapter on the “notes” of the Church. The book, it will thus be seen, is a summary of Catholic evidences, the aim being to prove that “the Christian’s service is in reality a reasonable service, that reason and faith do not clash, and that true science is not in contradiction with divine revelation”. Briefly the argument is this. Science and experience prove that God exists. God has revealed Himself to men; promised a Redeemer, Jesus Christ, who is God; who established the Catholic Church. Therefore Catholic teaching is true. “That is why I believe.” A familiar line of argument, clearly set forth and succinctly proved. A good book for the thoughtful reader, Catholic and non-Catholic.

The Interior Life Simplified is the Exercises of St. Ignatius somewhat developed and applied. The work, ideally presupposing a philosophy and fundamental theology such as is set forth in the two books above noticed, draws out their implications and bearings on the conduct of life. Possessing as it does the solidity and logical consecutiveness of the Ignatian original, it will enable the average intelligent reader to assimilate the wealth of that classic and to nourish his soul with those cognate truths which the author has added from the Scriptures, St. Thomas, and St. Francis de Sales. The English reader may find the style somewhat diffuse, but the book contains an excellently made summary in which the leading ideas are graphically arranged. From this the reader can revert to the expanded text and select what and as he chooses. The summary moreover will be found a great help for those who wish to use the book in giving religious instructions or retreats.

THE PRACTICAL CATECHIST. From the German of the Rev. James Nist, parish priest of Birkenhoerdt. With an Introduction by the Rev. James Linden, S.J. Edited by the Rev. Ferreol Girardey, O.S.B. St. Louis, Mo: B. Herder. 1913. Pp. 556.

Fr. James Linden, who writes the introduction to this English version of a new catechetical manual by a German parish priest, says of the author that he easily surpasses all his predecessors, and may be considered by far the best in catechetics. This is a strong endorsement, coming as it does from a critic in a field where the study of catechetics has been carried on with masterly success. Our best catechetical and pedagogical manuals have indeed been modeled

upon German works both as regards method and form. Another Jesuit, Fr. M. Meschler, who is equally well known as an authority in catechetics, writes: "Long is the way from a good catechism to good catechetics. What the Catechism explains about the doctrines of the faith in clear, short and precise words, catechists should impressively develop, and bring within the reach of the child's mind and heart. And this the author does, teaching not merely as a genuine priest, correctly and solidly, but also speaking the language of children in its wonderful transparency and natural gracefulness. . . Children will surely not sleep during his instructions, or hardly be tired or distracted, so well does he know how to occupy, win and rivet their attention and good will by the abundance of his encouraging comparisons and practical applications."

It is hardly necessary for us to add any word to such recommendations. Let us give a random sample of how the author goes about his work. Here is his theme: the Blessed Trinity. As an object-lesson he directs the priest to bring with him to the class three equal pieces of a wax candle.

Object. I will speak to you to-day of God—of the Father, of the Son and of the Holy Ghost.

Development. The Father is a divine Person.—What sign do we make when we begin our prayers? The sign of the cross. Make it, John. What do you say when you put your right-hand to your forehead? "In the name of the Father." The Father you mention is God the Father, who is in heaven. Every child has a father at home. The father at home is a person; the mother is a person; each child is also a person. Mention other persons. The priest, the teacher. Your father is a man; therefore he is a human person; and you and your mother are also human persons. The Father in heaven is also a person; but he is not a man. What is he? God. Therefore he is a divine person. (Repeat with appropriate questions, etc.) [The priest explains in similar fashion the other divine persons. Then he goes on.] Each person is true God. I have here three small candles. What are all three made of? Of wax. Compare them with one another. They are all of the same size; the first is not larger than the second, nor the second larger than the third; all three are equal to one another. Is any of them thicker or longer than the other two? In like manner the three divine persons are equal to one another in all things. . . . Now I light these three candles. How many candles do I hold? Three. How many lights—flames? Three. But now I put them together. I have three candles but only one flame, one light. So it is with the three Divine Persons, etc. . . .

Not everywhere does the author bring objects into play in order to show his meaning, as in the case of this difficult mystery of the Trinity. But everywhere he makes his meaning so clear by words, images, and repetitions, awakening the child's mind to question and answer, that the lesson becomes interesting as well as instructive. Father Girardey, who has translated and edited the work, has somewhat condensed the original and adapted it to the wants of American children. The volume contains the parts of the Catechism which

deal with the Apostles' Creed, the Commandments, and the Sacraments. One important function which it fulfils is the showing that the duty of catechizing needs preparation, and can not be undertaken by at random relying on one's knowledge of Christian Doctrine. For this reason we recommend the book as highly useful for seminarians and students of the art of teaching.

COME RACK! COME ROPE! By Robert Hugh Benson. New York: P. J. Kenedy & Sons. 1913. Pp. 469.

Mgr. Benson's pen has been incredibly prolific during the few years since his *By What Authority?* first gained him the attention of a discriminating public. The quality of his literary work has, as might be expected under the circumstances, varied in excellence, although it has always been marked by originality of conception and dramatic interest.

In spiritual aim, *Come Rack! Come Rope!* is much like *None Other Gods*, of which we spoke appreciatively in these pages a year ago. But besides this we have history here, in the sense in which we have it in Shakespeare or in Schiller, only more true, despite the romanticism which makes it real to us, and which has in it something of the air of Walter Scott, with a bit more attention to style than can be allowed to the Scottish peer of English novelists.

The book tells of a youth, Robin Audrey, son of a gentleman who lived on a productive estate in Derbyshire during the harassing days of Elizabeth's tyranny over Mary Stuart and the persecuted Catholics of England. Robin, just home from grammar school, had learned that there were two kinds of religion in the world, the true, that is to say the Catholic religion, and the other one. Certainly there were shades of difference in the other one, but the distinctions were subtle and negligible; they were all swallowed up in unity of falsehood. Next he learned that the Catholic religion was at present frowned upon by many persons in high position; that pains and penalties lay upon all who adhered to it. Sir Thomas Fitzherbert, for instance, who owned the Padley estate next to Audrey's, lay now in the Fleet in London on that very account. Robin's own father, too, three or four times in the year, was under the necessity of paying heavy sums for the privilege of not attending Protestant worship; and indeed had been forced last year to sell a piece of land over on Lees Moore for this very purpose. Priests came and went at their peril; some were being imprisoned and tortured and hanged. This was the condition of affairs when Robin returned from school. These matters did not however greatly disturb the youth of eighteen who was no more religious than a boy of his age should be; for he

was much occupied in thought with the virtues of a maiden in the neighborhood, the daughter of a respectable Catholic, a lawyer. But storm clouds soon arose to dispel the tranquil mood of love. This happened when Robin's father announced that he could tolerate the present conditions no longer, that God's demands were unreasonable; that, after all, the Protestant religion was the religion of her Grace the Queen, that "men must learn to move with the times, and that he had paid his last fine." The boy, distraught at the unexpected attitude of his father, and having no mother in whom to confide in his perplexed condition, consults the girl. Though but slightly his junior in years, she was a full age in advance of him in instinctive perception of right duty and in courage.

Her face was as white as a moth's wings when he was finishing his tale of doubt; and her eyes were like sunset pools; but she flamed up bright and rosy as he finished.

"You kept silence!" she cried.

"I did not wish to anger him; he is my father," he said gently.

The color died out of her face again and a great pensiveness came down on her. He took her hand again softly, and she did not resist.

"The only doubt," she said presently, as if she talked to herself, "is whether you had best be gone at Easter, or stay and face it out."

"Yes," said Robin, with his dismay come fully to the birth.

Then she turned on him, full of a sudden tenderness and compassion.

"Oh! my Robin," she cried, "and I have not said a word about you and your own misery. I was thinking but of Christ's honor. You must forgive me. . . . What must it be for you. . . . That it should be your father. . . . You are sure that he meant it?"

"My father does not speak until he means it. He is always like that. He asks counsel from no one. . . ."

Robin returns to his father's house. An opportunity presents itself of broaching the delicate subject, with the result that father and son become wholly estranged.

By a sudden intuition, ripening into resolution amid the reports of heroic sacrifices made by the priests and laymen who were preparing for martyrdom at Tyburn and elsewhere, the girl perceives the possibility of a noble reparation. Quietly and without appearing to do so, she directs the youth's thoughts toward this nobler end; and he, not without a fierce struggle, permits himself to realize the opportunity of doing something to atone for his father's defection. He half unconsciously yields to the attraction of grace fanned by the girl's prayer rather than any expressed compact between them, and conceives the idea of entering the English Seminary at Rheims. He thus solves the problem of his present relationship toward his father, and at the same time finds a definite purpose in life which, apart from the thought of administering his father's estate, had up to this been wanting to him. His resolutions are taken and quickly brought into action through his meeting with several of the

hunted priests, among whom there is one quite young and apparently delicate who secretly and at night says Mass in the house of the Fitzherberts, where all receive Holy Communion. "The sight of this servant of God setting out again upon his perilous travels—seen at such a moment, when the boy's judgment hung in the balance (as he thought); this one single reminder of what a priest could do in these days of sorrow, and of what God called on him to do—finished that for which Marjorie, with all her intense love for the youth, had prayed," because she understood that Christ was to be loved above all things. Father Benson describes the struggle in the girl's heart:

On the one side there was her human love for the lad who had wooed her—as hot as fire, and as pure—and on the other that keen romance that had made her pray that he might be a priest. This second desire had come to her, as sharp as a voice that calls, when she had heard of the apostacy of his father; it had seemed to her the riposte that God made to the assault upon His honor. The father would no longer be His worshipper? Then let the son be His priest; and so the balance be restored. And so the maid had striven with the two loves that, for once, would not agree together; . . . she had not dared to say a word to the lad, lest it should be her will and not God's that should govern him, for she knew very well what a power she had over him; but she had prayed God, and begged Robin too to pray for direction and listen to His voice; and now she had her way, and her heart was broken with it. . . .

Years passed. Robin came back as a priest. When he met Marjorie it was several months after his return to England. The performance of his missionary duties had taken him to different parts, though he had to do all in disguise. By a strange combination of circumstances he had fallen in with a zealous friend of the imprisoned Mary Queen of Scots and had been able to visit her under plea of being her physician. Thus he had been able to shrive her and give her Holy Communion. On a former occasion, before he was actually ordained, he had been on a visit to England, and had then seen Marjorie with some trusted friends in London. And now he was to come to her house to say Mass for the Catholics in the district around.

"First give me your blessing, Mr. Alban," she said, kneeling down before him in the hall in front of them all. . . .

If it had been a great day for Robin that he should come back to his own country after six years, and be received in this house of strange memories . . . it was no less a kind of climax and consummation to the girl whose house this was, and who had waited so long to receive back a lover who came now in so different a guise.

But it must be made plain that to neither of them was there a thought or a memory that ought not to be. To those who hold that men are no better, except for their brains, than other animals; that they are but, after all, bundles of sense from which all love and aspiration take their rise—to such the thing will seem simply false. They will say that it was not so; that all that strange yearning that Marjorie had to see the man back again; that the excitement that beat in Robin's heart as he had ridden up the well-remembered slope, all

in the dark, and had seen the lighted windows at the top; that these were but the old loves in disguise of piety. But to those who understand what priesthood is, for him that receives it, and for the soul that reverences it, the thing is a truism. For the priest was one who loved Christ more than all the world; and the woman one who loved priesthood more than herself. Yet her memories of him that remained in her heart had, of course, a place in her heart; and though she knelt before him presently in the little parlor where once he had kneeled before her, as simply as a child before her father . . . she knew that she must face a fresh struggle. . . .

That struggle lay in the consciousness that it was she who had led him to this life of imminent peril of horrible torture and probable death on the gallows. And so it was to be. The description of the dangers, the trials of the hunted priest, the final capture, the cruelties of the prison, the agonies of the rack, and the final scene in which the priest finds his repentant father at the foot of the gallows, where in the very act of his last martyrdom he has the consolation of being able to give him who had driven him from his paternal home, absolution from sin and assurance of Christ's pardon, are touchingly portrayed by our author.

Whilst it is true that the hero and heroine of this wonderful tale of love and sacrifice are mere fiction, the entire story is constructed on historical facts. Indeed the chief characters in the novel are historical personages, who acted as they are here described. The family of the Fitzherberts, as Mgr. Benson informs the reader in his Preface, passed precisely through the fortunes which are described in the book; they had their confessors and their one traitor. Mr. Babington, an ardent Catholic, but a plotter who believed that the atrocities perpetrated against the members of the old faith by or under the sanction of Elizabeth, justified the attempt to take her life, if possible, is an historical character whose fall, in spite of the counsels of Father Campion and others to divert him from his fanatical course, is singularly instructive. Father Campion himself, like the hero of the novel in this that he suffered on the rack and was executed, is delineated in brief but strongly characteristic outlines allowing us to form a living image of the man and priest as seen by his contemporaries. Mary Queen of Scots is beautifully portrayed as she must have been whilst in prison. Sir Amyas Paulet, her gaoler; Topcliff, the priest-hunter, and My Lord Shrewsbury, who directed the search for recusants,—all these are figures from real life. So are the priests Mr. Garlick, Mr. Ludlam, and Mr. Simpson, who were captured at Padley and died at Derby; as well as Mr. Owen, who, before entering the Jesuit Novitiate, went about constructing hiding-places for the recusants.

We heartily recommend the reading of this novel to priests as to laymen, for the history no less than for the edification and literary information they will be sure to derive from one of the best, if not actually the most beautiful, of Mgr. Benson's books.

Literary Chat.

Their Choice is the title of a very wholesome romance told in the form of diary notes by Mrs. Henrietta Dana Skinner. There is in the simple love-story a fine literary flavor, an unobtrusive Catholic coloring which is more effective in interpreting and producing appreciation of the beneficent doctrines of the Church, especially with the lukewarm and the non-Catholic, than any amount of theological arguing. Mrs. Skinner is a convert, to whom the two Richard H. Danas, father and grandfather, true men of genius, bequeathed the inheritance of a poetic talent, which, when it comes to the service of truth and charity, represents the fairest type of intellectual beauty. Readers of good literature will remember *Espiritu Santo* among the many choice productions of her facile pen. (Benziger Bros.)

Dr. Becker, of Pierron, Ill., has published a "Perpetual Calendar", that is to say a method by which one may quickly find the day of the week for any given year before or after Christ, both by the old and the new styles of astronomical reckoning. To ecclesiastics, and in particular to students of liturgy and of history, a table of this kind is of practical use.

P. Lethielleux, publisher of many excellent Catholic works, has issued in a small volume Fr. Jubaru's French *Life of St. Agnes, V.M.* The erudite Jesuit author will be remembered by his special studies in the history of the Virgin Martyr on whose story new light has been shed by recent research. This fresh knowledge comes to us not so much in the form of hitherto unknown important documents in the Acts of the Martyrs, as rather through a clearer interpretation, according to the best canons of historical criticism, of the traditional account of the Saint. Two works on the subject have been given us by Fr. Jubaru within the last few years: *Sainte Agnèse, vierge et martyre de la Voie Nomentane, d'après de nouvelles recherches*, and a somewhat less bulky volume under a similar title, for the general reader rather than the student of hagiography. The present volume (pp. 155) is entitled *L'aimable petite Sainte Agnèse*, and seems to us to be designed especially for French reading in convent schools, or for girls' private classes in French. The style is simple and attractive; and at the end of the volume there is a dramatic poem (in six parts) which lends itself very well to memory exercises for the young. The little book might well take the place, in some of our French classes, of Molière or Chateaubriand, or the traditional Charles XII by Voltaire which, though it has not the poison but only the style of the French cynic, serves at best only to inform the mind, whereas *L'aimable Agnèse* leaves its impress on the heart and makes for the virtue which is the highest charm of womanly beauty, and its safeguard as well.

A book of similar charm, in English, is the beautiful edition of *Sœur Thérèse of Lisieux* (Kenedy and Sons), a sort of poetical autobiography containing reminiscences, canticles, prayers, letters, and commendations of the young Carmelite nun who died only a few years ago in the odor of that innocence which is sweetened by the fragrance of joyous sacrifice. The "Dolphin" was, we believe, the first to make known the beauties of this autobiography through original translations in English verse by Miss S. L. Emery. The publishers have made a handsome volume, one that might well be adopted for all themes meant to draw the reader toward heavenly things by suitable advertisement and use of beautiful material.

The "Informative Process" preparatory to the Cause of Beatification of Sister Teresa of the Child Jesus was completed at Bayeux in France in December of 1911 and was subsequently sent to Rome for examination. The Vice-Postulator of the Cause has made a digest of the facts which in an English translation by the Rev. L. Basevi is now published in a beautiful little

volume by P. J. Kenedy and Sons (New York). It treats of the life, virtues, supernatural gifts, and miracles of Sister Teresa and will delight the devout clients of the Servant of God. The booklet contains 230 pages, but no index.

Sermon books, no matter how multiplied, will always be in demand. Books of this class, however, vary so greatly with individually varying tastes that one hesitates before recommending this or that production simply because one likes it oneself. Nevertheless we take the risk of suggesting as decidedly worth while a slender volume entitled *Sermon Plans for All the Sundays of the Year*. It is done out of the French of the Abbé Lesêtre and published by Joseph Wagner (New York). The introductory chapter on *How and What to Preach* would alone give sufficient value to the book, so wise and timely is it.

See this vivid picture of things as they exist in France. "How often," says the author, "have we heard parishioners complain that their pastor never preached, or preached but seldom, or talks in the pulpit about everything else but the truths of religion! Some priests instead of preaching the Gospel, or instructing their people carefully in Christian doctrine, utter a string of incoherent words that are totally out of place in a Christian pulpit. They give vent to their personal feelings in a long series of bitter reproaches, vehement accusations, or invectives against certain individuals of their congregation. Too often, alas! the whole burden of their preaching is the persistent appeal to their hearers' pocketbooks." And so on. Yes, yes, but that's in France. Things are otherwise *chez nous*! Surely. The book contains one hundred pages for fifty-two plans; which means that the outlines are short, though they are pithy and suggestive.

The author rightly believes that the regular parish preaching is the most useful and most necessary kind of preaching and likewise the most difficult. "After all," he says, "if a priest has a little knowledge, and some facility in speaking, it is comparatively easy for him to prepare a fairly good occasional sermon. But to preach in the same pulpit of the one parish church Sunday after Sunday, year in and year out, to interest and to teach the same hearers—that indeed is a most difficult task and a most praiseworthy ministry of the word" (p. ix).

It is in such conditions that new sermon books are most desirable and almost indispensable; and for this reason we would call special attention to the two volumes by Père Gondal, onetime professor of Homiletics at St. Sulpice and at present rector of the Seminary of Toulouse; the well-known author likewise of a number of timely works on apology, history, etc. The volumes we refer to are *Pour mes Homélies des Dimanches et des Fêtes* (Paris, Lethielleux). The author takes up each Sunday's Gospel, translates it and comments upon its literal meaning, and points out in detail its homiletical applications. He adds some brief sketches of sermons and also digests of discourses by eminent pulpit orators relating to the principal ideas of the Gospel. Thus, for instance, under the first Sunday of Advent, besides the textual study and applications, there are sixteen such digests. The wealth of material compiled within these two volumes, comprising some thirteen hundred pages, is very great; so that the preacher who uses them need never be at a loss for variety of material or form.

Sermons et Panégyriques pour le Temps actuel is the title of another collection of pulpit discourses which well deserve commendation for their solidity, perfect transparency, interest, and practicality. The author, P. Jarossay, who has spent two score years in the vineyard, gathers together the thoroughly seasoned fruits of his long experience; and he displays them attractively in the present collection. One volume only has thus far appeared; the second is in press. There are twenty-six sermons, treating of the fundamental virtues, the last things, the Blessed Eucharist, and the Church (Paris, Téqui; pp. 438).

The priest is oftentimes obliged to give instruction, public or private, on voca-

tion. A book that will be found helpful in this connexion is entitled *La Vocation au Mariage, au Célibat, à la Vie Religieuse*, by R. P. Coppin, C.S.S.R. (Téqui, Paris; pp. 389). The volume has appeared recently in a third edition. As the title indicates, the scope is broad and comprehensive. The treatment is both fundamental and practically religious.

A recent work in which thorough exegetical, patristic, and liturgical study establishes a solid basis for genuine piety is *Le Pain Quotidien*, by Jean-Pierre Bock, S.J. It is a French translation by Prof. Villien (of the Paris Institute) from the Croatian. The dominant thesis is that the petition: "give us this day our daily bread", literally, not only by accommodation, was meant by our Lord to refer directly to the "panem de coelo"; and that it was thus understood by the early Church and the Fathers. A work for those who wish to know the origins of the Church's supreme devotion (Paris, Lethielleux; pp. 500).

The latter publishers have recently issued a neatly printed little volume (pp. 370) entitled *Les Tentations du Jeune Homme*. It is a theoretical and practical study of a difficult but always timely subject. The author, Emile Bruneteau, is professor at the Poitiers School of Theology. His theories are thorough and sound, his practical suggestions prudent and workable, and his spirit is sympathetic and his style beautiful.

That indefatigable maker of many books, the Rev. Doctor James Meagher, the President of the Christian Press Association Publishing Company, has recently written and published *The Temples of the Eternal or The Symbolism of the Churches*, the object of which is to explain "the mystic meanings of the House of God and the wonderful lessons written in the God-given plans, divisions, decorations, and rites of the Tabernacle, Temple, and Church Buildings." There is a large amount of interesting information contained within this volume of five hundred pages. Not all of it indeed is strictly true, but most of it is edifying, and something must be left to the poet's license; for, as the author observes in his very first sentence, "poetry lives in the mind of every man"; and as though to illustrate this statement in advance, in so far as it includes the writer himself, the title-page exhibits the following stanza:

"When Planning His Shrine, The Hand That's Divine
Wrote Books All Sublime, In Type, Symbol and Sign.
Religious Rites and Design, They are a Wonderful Mine,
Of Truth In Token and Line. To Read is Now Thine."

The best way to make the Holy Hour in public is to make it in private; that is, to learn to speak sincerely and simply in one's own habitual converse with the Man-God in the Tabernacle, and then to let the habit assert itself when one prays in public before the uplifted Host. However, most conductors of the devotion find it best to stimulate their thoughts by reading some good book in advance; and from this point of view a small brochure (pp. 23) written and published by the Rev. T. W. Drumm, of the Dubuque Apostolate, may be recommended. The "acts" of devotion are printed in large clear type which facilitates the public reading of them. The instructions (there are three) must of course be adapted to his own mind by the individual speaker; for not every one could or would use the author's style of expression, nor even follow his thought. An instance of the latter divergence may be seen where the writer asserts that one element of the "'chalice' that Jesus wished to be excused from" in Gethsemani arose from the instability of our Lord's friends: "He was afraid that the faith of these friends would not survive, and their confidence 'keep'." Surely our Lord was not "afraid" of this; He foreknew it but too well.

Whatever comes from the pen of Professor Willmann, the author of that well-known masterpiece *Geschichte des Idealismus*, is always worth while. He

has recently put together in a compact volume a collection of brief philosophical studies contributed originally to various periodicals. The title of the book is *Aus der Werkstatt der Philosophia perennis* (Herder, Freiburg and St. Louis, Mo., pp. 318). The essays fall under philosophy, theoretical and practical, the history of philosophy, present-day controversies, and science. Needless to say, they are written in that graceful literary form which makes the deepest thought transparent and attractive, while their material is of that enduring nature which only experts are wont to turn out from "the workshops of the perennial philosophy."

Major John Andre is a drama in five acts, written for male characters, of which there are twenty-four, besides pages, guards, etc. Though first published thirty-seven years ago, when its author, the present Bishop of North Carolina, Leo Haid, O.S.B., was professor of English at St. Vincent's College, it admirably answers its purpose to-day as dealing with the theme of American Independence gained by the American Colonies against Great Britain in the Revolutionary War. The author emphasizes the moral virtues of his American heroes and their allies, and in presenting the phase of Arnold's treason in 1780, and in the case of Andre, admirably maintains the distinction between the justice of a cause and the personal chivalry that prompts opposition to it. The play is historical, rich in dramatic action, and particularly suited to develop in our boys a sound patriotism based on religious motive. We are glad to be able to recommend it to Dramatic Societies, particularly of our colleges for boys. (Belmont Abbey Press.)

The *Catholic Educational Association Bulletin* for February publishes Father Charles Macksey's address on "Catholic Educational Conditions in the United States" delivered at the last International Eucharistic Congress. Touching on the subject of Seminary training the Jesuit author pays a high tribute to the activity of the secular clergy. There are in the United States eighty-three Seminaries, with some 6,000 students preparing directly for the priesthood. "The faculties of the diocesan seminaries are for the most part to-day made up from the secular clergy, though the Sulpician Fathers still administer the oldest of them, and in a number of instances the Bishops have invoked the aid of the religious orders, though not of the Jesuits. The education and training of our young priests in these institutions have given splendid results to the country in a solid, zealous, pious, and obedient priesthood."

In relation to the question of the number of working people in this country, the carefully-compiled statistics given by Mr. Streightoff in his recent monograph, *The Distribution of Incomes in the United States* (Columbia Studies; Longmans, Green & Co., New York), may be noticed here.

Though data for an accurate description of wages do not exist yet, some general inferences may be warranted from what sources there are. The first question the author endeavors to answer is "Who support the families of the United States?" In 1900, he replies, there were 15,963,965 private families. There were 29,073,233 individuals ten years of age or over engaged in gainful occupations, of whom not more than 13,956,314 were married men; 9,797,522 were single males; and 5,319,397 were females. These figures, it will be noticed, fall somewhat below Mr. Coler's estimate in his *Two and Two Make Four*—45,000,000!

Apropos of this subject, it may be worth noting that of the above figures 12,738,000 earned less than \$600 per annum (a living wage?); 5,313,000 under \$1,000; only 1,605,000 got beyond the latter wage.

Books Received.

SCRIPTURAL.

THE PSALMS. Translated from the Latin Vulgate; and with the other Translations diligently compared. Being a revised and corrected edition of the Douay Version. By Francis Patrick Kenrick, late Archbishop of Baltimore. Published with the Approbation of His Eminence James Cardinal Gibbons, Archbishop of Baltimore. John Murphy Co., Baltimore. Pp. 296. Price, \$0.75 *net*.

SING YE TO THE LORD. Exposition of Fifty Psalms. By Robert Eaton, Priest of the Birmingham Oratory. Second Series. Catholic Truth Society, London; B. Herder, St. Louis. Pp. 402. Price, \$1.50.

THEOLOGICAL AND DEVOTIONAL.

THE SOLILOQUIES OF ST. AUGUSTINE. A Manual of Contemplative Prayer. New and exact translation by L. M. F. G. B. Herder, St. Louis; Sands & Co., London. Pp. 184. Price, \$0.60.

THE MISSAL. Compiled from the Roman Missal. B. Herder, St. Louis. 1912. Pp. 1079. Price, \$1.50.

EPITOME THEOLOGIAE MORALIS UNIVERSAE per Definitiones, Divisiones et Summaria Principia pro Recollectione Doctrinae Moralis et ad immediatum usum Confessarii et Parochi, excerptum ex Summa Theologiae Moralis R. P. Hieron. Noldin, S.J. a Carolo Telch, Doctore S. Theologiae et Professore in Collegio Pontificio Josephino, Columbi, Ohioensis. Felicius Rauch (L. Pustet), Oeniponte. Pp. 539.

NOMENCLATOR LITERARIUS THEOLOGIAE CATHOLICAE. Pars II. Complectens Theologos Novissimos Aetatis Recentis. Ab Anno 1870-1910. Editio III plurimum aucta et emendata. Libreria Academica Wagneriana, Oeniponte. 1913. Pp. 1426-2091 and cclix.

GRACE. Six Lenten Discourses preached in the Parish Church of St. Martin at Freiburg by Pastor Heinrich Hansjakob. Adapted into English by the Rev. Joseph. McSorley, C.S.P. B. Herder, St. Louis. Pp. 98. Price, \$0.50.

DE LA CIUDAD DE DIOS Y DEL EVANGELIO DE LA PAZ. Cartas Pastorales. Obras Escogidas del Ilmo. Dr. D. José Torras y Bages, Obispo de Vich. Volumen I. Traducidas al Castellano por el P. Ignacio Casanovas, S.J. Editorial Ibérica, Barcelona. 1913. Pp. xxviii-392. Precio de los tres tomos: En rustica, 15 pesetas; en tela, 19 pesetas. Por suscripción—pago adelantado—precio de los tomos: en rustica, 12 pesetas; en tela, 15 pesetas.

TRILOGY TO THE SACRED HEART. Three Meditations on the Indulged Invocations: Sacred Heart of Jesus, I trust in thee, etc. From the French of the Rev. A. Gonon. B. Herder, St. Louis. 1912. Pp. 102. Price, \$0.20.

THE INTERIOR LIFE. Simplified and Reduced to its Fundamental Principle. Edited by the Very Rev. Father Joseph Tissot, Superior-General of the Missionaries of St. Francis of Sales. Translated by W. H. Mitchell, M.A. Benziger Bros., New York. 1912. Pp. xl-396.

SERMONS ET PANÉGYRIQUES LE TEMPS ACTUEL. Par M. l'Abbé E. Jarossay, Docteur en Théologie, Missionnaire Apostolique du Diocèse d'Orléans. (*Un Missionnaire du XXe. Siècle.*) Tome premier; pp. x-438; Tome second, pp. 454. Pierre Téqui, Paris; Benziger Bros., New York. 1913. Prix, 7 fr.

LA DOCTRINE DE L'ASSOMPTION DE LA T. S. VIERGE. Sa Définibilité comme Dogme de Foi Divine Catholique. Par le R. P. D. Paul Renaudin, Abbé de Saint-Maurice de Clervaux. (*Questions Théologiques.* I.) Pierre Téqui, Paris; Benziger Bros., New York. 1912. Pp. 321. Prix, 6 fr.

OUR LADY IN THE LITURGY. Considerations on Certain Feasts of the Mother of God. By Dom Michael Barrett, O.S.B. B. Herder, St. Louis; Sands & Co., London. Pp. 237. Price, \$1.10.

LETTRE À UNE SUPÉRIEURE RELIGIEUSE AU SUJET D'UN DÉCRET PONTIFICAL. Traduit de l'Italien par l'Abbé A.-E. Gautier, du Clergé de Bordeaux, Docteur en Droit Canonique. (*Direction de Conscience*.) Troisième édition revue et augmentée par l'auteur. Pierre Téqui, Paris; Benziger Bros., New York. 1913. Pp. ix-129.

GOOD FRIDAY TO EASTER SUNDAY. By Robert Kane, S.J. Longmans, Green & Co., New York and London. 1913. Pp. viii-164. Price, \$0.90 net.

THE ORDINARY OF THE MASS—THE FOOD OF PRAYER. A Series of Meditations and Prayers. By the Right Rev. J. O. Smith, O.S.B., Abbot of Ampleforth. Benziger Bros., New York. 1912. Pp. viii-558.

B. PETRI CANISII, S.J., EPISTULÆ ET ACTA. Collegit et adnotationibus illustravit Otto Braunsberger, S.J. Volumen Sextum 1567-1571. Cum Approbat. Archiep. Friburgens. B. Herder, St. Louis. 1913. Pp. lxvi-818. Price, \$9.00.

SOEUR THÈRESE OF LISIEUX, THE LITTLE FLOWER OF JESUS. A New and Complete Translation of *L'Histoire d'une Âme*. With an Account of Some Favors attributed to the Intercession of Soeur Thérèse. Edited by T. N. Taylor, priest of the Archdiocese of Glasgow, witness before the Tribunal of the Beatification. P. J. Kenedy & Sons, New York. Pp. 429. Price, \$2.16.

CHRISTOLOGY. A Dogmatic Treatise on the Incarnation. By the Rev. Joseph Pohle, Ph.D., D.D. Authorized English version, based on the fifth German edition, with some abridgment and numerous additional references by Arthur Preuss. B. Herder, St. Louis. 1913. Pp. 309. Price, \$1.50.

PHILOSOPHICAL.

LEVIA-PONDERA. An Essay Book. By John Ayscough. Longmans, Green & Co., New York. 1913. Pp. viii-371. Price, \$1.75.

THE FINANCES OF VERMONT. By Frederick A. Wood, Ph.D. (*Studies in History, Economics and Public Law*. Edited by the Faculty of Political Science of Columbia University. Vol. LII, No. 3.) Columbia University, New York, Longmans, Green & Co., Agents; P. S. King & Son, London. 1913. Pp. 147. Price, \$1.00.

TOLERANCE. By the Rev. A. Vermeersch, S.J., Doctor of Laws and Political and Administrative Science, Professor of Moral Theology and Canon Law. Translated by W. Humphrey Page, K.S.G., Privy Chamberlain to H. H. Pius X. Benziger Bros., New York. 1912. Pp. ix-374. Price, \$1.75 net; \$1.92 postpaid.

MAN A MACHINE. By Julien Offray de la Mettrie. French-English. Including Frederick the Great's "Eulogy" on La Mettrie and Extracts from La Mettrie's *The Natural History of the Soul*. Philosophical and Historical Notes by Gertrude Carman Bussey, M.A., Wellesley College. The Open Court Publishing Co., Chicago. 1912. Pp. 216.

LES LIVRES QUI S'IMPOSENT. Vie chrétienne, Vie sociale, Vie civique. Par Frédéric Duval, Ancien Élève de l'École des Chartes. Cinquième édition, revue et augmentée. Ouvrage couronné par l'Académie Française. Gabriel Beauchesne, Paris. 1913. Pp. xlii-708. Prix, 6 fr.

HISTORICAL.

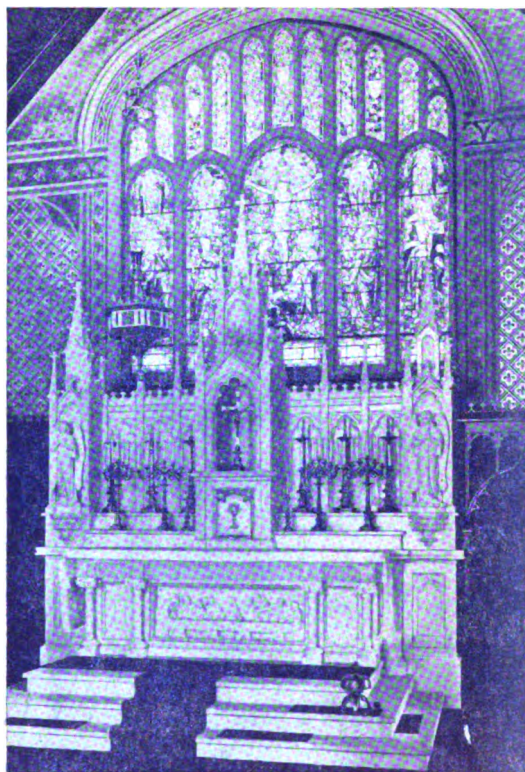
HISTOIRE DE L'APPARITION DE LA MÈRE DE DIEU SUR LE MONTAGNE DE LA SALETTE. Par le R. P. Louis Carlier, Missionnaire de La Salette. Missionnaires de La Salette, Tournai. 1912. Pp. viii-601.

THE CAUSE OF BEATIFICATION OF THE LITTLE FLOWER OF JESUS. By Mgr. R. de Teil. Translated by Rev. L. Basevi, of the Oratory. P. J. Kenedy & Sons. New York. Pp. 230. Price, \$0.75.

THE ROMAN CURIA AS IT NOW EXISTS. An Account of its Departments: Sacred Congregations, Tribunals, Offices; Competence of Each; Mode of Procedure; How to hold Communication with; the Latest Legislation. By the Rev. Michael Martin, S.J., Professor of Canon Law and Moral Theology, St. Louis University. Benziger Bros., New York. 1913. Pp. 423. Price, \$1.50 net.

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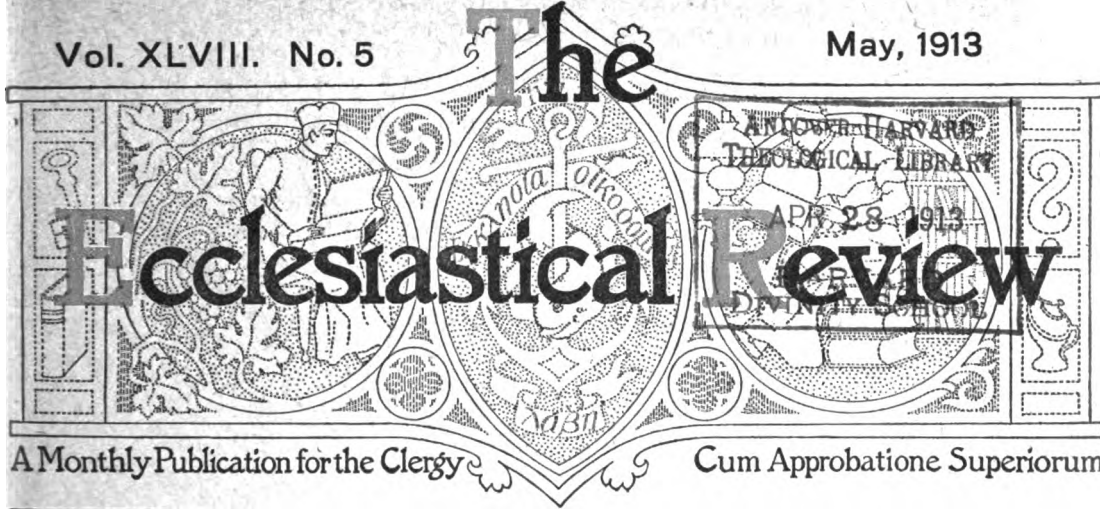
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CONTENTS

THE FORMAL ESSENCE OF THE HOLY SACRIFICE OF THE MASS.....	513
The Very Rev. M. J. GALLAGHER, V.G., Grand Rapids, Mich.	
THE SONNET OF SAINT FRANCIS XAVIER.....	530
WILLIAM FURLONG, S.J., Woodstock College, Woodstock, Maryland.	
THE PRIEST AND SUMMER CAMPS FOR BOYS.....	540
The Rev. DANIEL J. CONNOR, S.T.L., Scranton, Penna.	
A BACKWARD GLIMPSE OVER THE ARTICLES ON VASECTOMY.....	553
The Rev. THEO. LABOURÉ, O.M., Theological Seminary, San Antonio, Texas.	
JONAS OF BOBBIO, THE BIOGRAPHER OF ST. COLUMBANUS.....	563
GEORGE METLAKE, Cologne, Germany.	
THE CURE OF INTEMPERANCE. VII. The Passions and the Natural Control of them.....	574
AUSTIN O'MALLEY, M. D., Philadelphia, Pa.	
HOW ANOTHER NAGINALF CURED A SOCIAL EVIL IN HIS PARISH.....	600
MAR. J. FABER.	
THE TRADITIONAL IDEA OF SACERDOTAL VOCATION.....	607
The Rev. EDMUND J. WIRTH, D.D., St. Bernard's Seminary, Rochester, New York.	
FUNCTION OF THE DIOCESAN CENSOR OF BOOKS.....	621
DO WE REALLY NEED MITIGATION OF THE EUCHARISTIC FAST?.....	623
P. WEST.	
THE INDULGENCE OF THE UNIVERSAL JUBILEE.....	626
EUGENICS AND SEX HYGIENE.....	627
WOMAN SUFFRAGE AND THE CLERGY.....	630
RECENT BIBLE STUDY.....	632
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.	

CONTENTS CONTINUED INSIDE

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THE FORMAL ESSENCE OF THE HOLY SACRIFICE OF THE MASS.

THE Council of Trent teaches that the Mass is a visible sacrifice—"visibile sacrificium".¹ This can only mean that it is visible—sense-perceptible in its character of a sacrifice. Herein it harmonizes with all the sacrifices of old, including also the Sacrifice of Calvary. Those, therefore, who witness the Mass should be able to recognize it as a sacrifice and distinguish it by its different and distinctive nature from all other religious ceremonies and acts of worship. The formal essence of the Mass, then, that which makes it a sacrifice, must not be such that it requires a high philosophical and theological training to discover it, but rather something obvious and natural which strikes at once the mind of the intelligent beholder. Yet, strange as it may seem, there is thus far no agreement among Catholic theologians as to what constitutes the formal and intrinsic essence of the Holy Sacrifice. Such giant intellects as Lessius, Vasquez, Suarez, de Lugo, etc., in solving the question have arrived at different conclusions, and their opinions have been ruthlessly cast aside by succeeding theologians. Twenty-five years ago the theory of de Lugo, as developed by Franzelin, was all the vogue, but since then Bishop Bellord brought out his banquet theory, and later Bishop MacDonald in America and Father Billot, S.J., in Rome put forward new and contradictory views, which they both consider the pre-Tridentine teaching on the essence of the Eucharistic Sacrifice. At opposite poles of the controversy stand the opinions of Vasquez and Bishop MacDonald.

¹ Conc. Trid. Can. I. De sacrificio missae.

The former holds that the mere representation of the sacrifice of Calvary constitutes the essence of the sacrifice of the Mass, whereas Bishop MacDonald pushes the identity of the two sacrifices to such an extreme that he makes the bloody immolation of the Cross the constituent essence of the sacrifice of the Altar.² Neither of these two opinions, however, can well be reconciled with the doctrines of the Fathers of Trent.³

Among the other theories that of de Lugo embodies the only destruction (an essential element of sacrifice) that can be pointed out in the consecration of the Mass, which is real in the common estimation of men, and therefore it is the only theory that is founded on a safe and solid basis. Any other opinion, then, that merits our consideration must be built up on de Lugo's principles.

The Tridentine decree declaring that the Mass is a visible sacrifice seems to give the key to a solution of the problem which, while utilizing the good points in the de Lugo-Franzelin theory and avoiding the difficulties that beset it, preserves in the Mass the genuine idea of sacrifice.

THE TRUE NOTION OF SACRIFICE.

A clear understanding of the fundamental nature of sacrifice is necessary in order to determine with certainty and security what is a true sacrifice and what is not. Many of the false explanations of the inner essence of the sacrifice of the Mass arise from confused conceptions of the meaning and true nature of sacrifice.

The first and fundamental relation of man to God is that of creature to the Creator. The relation of redeemed to the Redeemer is subsequent and presupposes creation. Man created, produced by God out of nothing, is of himself nothing and his existence he owes absolutely to his Creator. It is the duty of every intelligent creature to recognize and acknowledge this truth; that he is nothing and God is all; that his dependence on God is absolute and that God's dominion over him is supreme. This dominion is not only over life and death but reaches to the very elements of the body and the inmost essence of the soul. God called them out of nothing and He has

² ECCL. REVIEW, Nov., 1900; Aug., 1911.

³ Sess. XXII, Can. I, 11.

the absolute right, if it should redound to His greater glory, or if, in the supposition of sin, His justice should demand such satisfaction, to let them slip back into nothingness by withdrawing His sustaining hand.

INTERNAL SACRIFICE.

When we acknowledge this all-embracing dominion of the Creator over us by professing our willingness to go back into nothingness, we have done no more than our duty as rational creatures and we have gone as far as we can in proclaiming internally the absolute supremacy of our Maker. This is what is meant by internal sacrifice. It is clearly the highest act of worship that even the angels can offer to their Creator, because no one can do more to honor God than to offer to destruction the totality of his being.

EXTERNAL SACRIFICE.

But composed as man is of body and soul he must worship God with his whole being, and therefore manifest externally the adoration that he has conceived internally. He is moreover a social being, a part of society, and this society depends on God, just as an individual, and therefore owes Him social worship (which must needs be external) as also the highest worship due—immolation of itself before the overwhelming might of the infinite Creator—which can only be external sacrifice. The fullest outward expression of our internally proclaimed readiness to return to nothing to glorify our Maker would be self-destruction or self-annihilation. But God forbids this, and therefore the only way by which we can give external actuality to our interior act of self-immolation is to take a substitute to represent ourselves and then by destroying that substitute in our stead proclaim our total dependence, as regards our whole being, on our Creator and our complete submission to His all-reaching dominion.

VICARIOUS SACRIFICE.

Anything that has life or that supports human life is naturally suited to be a substitute for man's life, and the higher the substitute, the more perfect the sacrifice. When the substitute for man is, instead of a lamb or something finite, an

infinite personality, as on the Cross and in the Mass, the sacrifice is infinite, giving to God the highest conceivable adoration, and is infinitely more valuable than would be the sacrifice of the whole human race.

SACRIFICE A SACRED SIGN.

This vicarious self-destruction to render homage to God is what is meant by "sacrifice". But the slaying of a lamb or a bull may be a mere butchery or it may be a sacrifice. It is a sacrifice when it is used to signify and express externally our acceptance of annihilation in acknowledgment of our absolute dependence on the infinite power of God. It can only get this signification from some public authority, and once the signification is duly attached to the act of sacrifice it cannot be changed by private individuals. A sacrifice, therefore, is a sign just as words are signs. But one man cannot change the meaning of words. The word "man" signifies a rational animal by universal consent of the whole English-speaking world. If an individual uses the word to mean something else, for instance, "tree", he will not be understood and his mere say-so will not change the signification of the word "man" to that of "tree". One sound "man" is sufficient to express the notion "rational animal", but if by universal consent, which is the equivalent of public authority, two sounds are used, for example, "ho-mo" in Latin, both sounds will be required to convey the idea, and if any individual attempts to communicate the concept "man" in Latin by saying "ho" he would simply be unintelligible, because the meaning "man" is attached to the two sounds and not to one. In like manner, a Greek who wishes to express the idea "man" must make use of three sounds, "an-thro-pos".

In sacrifice considered as a sacred sign we can distinguish three things:

1. the material elements: a sheep, an ox, bread and wine, Christ Himself;
2. the signification conveyed: the acknowledgment that the Creator who drew us out of nothing is so great that He is worthy that, to promote His glory or satisfy for our sins, we should go back to nothing or be annihilated;
3. how the signification is expressed: by the destruction of the material elements which represent ourselves.

REAL DESTRUCTION ESSENTIAL.

The idea to be expressed is self-destruction in acknowledgment of our entire dependence on God's creative power. It is the very opposite of creation. But to realize self-destruction in a substitute for ourselves we must have actual destruction. If we protest to God our readiness to be annihilated in order to glorify Him and in our enthusiastic devotion we are only restrained from self-immolation by His command, and we resolve to express in a substitute the sentiment of our hearts, and then we merely pretend to slay that substitute, our lofty acts of worship would become nothing but hypocrisy and sham. It would be just the same as if we told Almighty God in prayer how great was our love of our neighbor and how ready we were to help him, but when called upon to give assistance we handed out a counterfeit instead of a genuine coin. Moreover, death inflicted by God on sin is real destruction and when we profess that we have merited this destruction and wish to express our willing acceptance of the penalty by making use of a substitute to emphasize it, we must necessarily apply real destruction.

What we deduce from the very notion and essence of sacrifice in regard to the necessity of real destruction in every sacrifice is fully confirmed historically by the sacrifices of the Old Law. "All the sacrifices mentioned in Scripture expressed the latria due to God by destruction: living victims by slaying; inanimate things, if solids, such as flour, incense, salt, etc., by burning; if liquids, such as blood and wine, by effusion."⁴ In the three kinds of sacrifice offered in the Old Law real destruction was an essential element, and to express precisely the honor due to God it was total.

1. In the holocaust, which was offered especially to show reverence for the Divine Majesty and love for His goodness, the victim was not only slain but utterly destroyed by burning. "Ideo," says St. Thomas, "totum comburebatur, ut, sicut totum animal resolutum in vaporem sursum ascendebat, ita etiam significaretur, totum hominem et omnia quae ipsius sunt, Dei dominio esse subjecta, et ei esse offerenda."⁵

⁴ Belarmine, *De Missa*. L. I, C. 2.

⁵ 1-2, 102, art. III, ad 8.

2. In the sacrifice for sin, a part of the slain victim was burned and the other part went to the use of the priest; to signify that the remission of sin comes from God but through the ministry of his priests.

3. In the peace offering—in thanksgiving for favors, spiritual and temporal—a part was burned to give honor to God; a second part was set aside for the consumption of the priests; and a third part went to the use of those who had the sacrifice offered; to signify that grace and salvation came from God, through the ministry of His priests, and with the co-operation of the faithful.

In these sacrifices of the Mosaic Law we find not only real destruction by the death of the victim, but, in as far as they were ordained to give latria to God, there is a double destruction, the one by death, the other by burning.

SIGNIFICATION OF SACRIFICE.

The destruction in sacrifice expresses chiefly two things: (1) God's infinite majesty and power and our nothingness before it; (2) our actual return to nothing to signify this relation of nothing to infinity.

As no other being stands to us in this relation, sacrifice cannot be offered without idolatry to any one but God. When we analyze prayer into its divisions of praise, thanksgiving, begging forgiveness, and asking favors, we find that we thank our benefactors, beg pardon of those we have offended, ask favors of our friends, and praise their good qualities. Prayer therefore can be used toward others besides God; but sacrifice is the only act of worship that is exclusively divine. As it also gives to God the highest adoration that man can offer, and as such worship is due to God, man is bound to honor God by sacrifice.

END AND OBJECT OF SACRIFICE.

The first and principal object of sacrifice is to give to God a worship which is not common to creatures but exclusively Divine and to pay to Him the highest adoration. If there were no sacrifice in the New Law, no "clean oblation offered in every place from the rising of the sun to the going down thereof", by which Christians could daily give to God supreme worship, the New Dispensation would be inferior to the Old,

since the Israelites had, besides prayer, the highest form of worship, and Christians would have it not.

Aside from their principal object, the olden sacrifices had two secondary ends: (1) they served as reminders of the sentence of death passed on sin and they professed an acceptance of the penalty and an acknowledgment of its justice; (2) they were figures and prophecies of the sacrifices to come, the sacrifice of the Cross and the sacrifice of the Mass.

Besides the principal end of the sacrifice of the Altar, common to all sacrifices, it has a threefold object: (1) it represents the bloody sacrifice of the Cross; (2) it is a memorial of Christ's passion to the end of time; (3) it applies the fruits of the bloody sacrifice for the remission of those sins which we daily commit.*

THE DESTRUCTION REQUIRED IN THE MASS.

From what has been said on the nature of sacrifice in general, we see that there must be some real destruction in the sacrifice of the Mass, or at least what in the common estimation of men is regarded as real destruction, in order that it be a true sacrifice as defined by the Council of Trent. Moreover, this destruction must affect not something external to the victim offered, but the victim itself, as otherwise it would not be a victim at all. It must also be borne in mind that the destruction which is essential in the sacrifice of the Mass is not limited to death. Any form of destruction is sufficient. When life was taken in the Jewish sacrifices, the victim or a part thereof was burned, i. e., further destroyed to express more fully than death itself the absolute dominion of God over created things. Death does not mean the destruction of the elements of the body or the substance of the soul. During the time of Christ's death both soul and body remained united to the Divinity. As a matter of fact, we can never fully express the plentitude of the idea of sacrifice, because we have not the power to completely annihilate any thing. When the ancients burned wheat or barley in sacrifice we say they destroyed these

* The Council of Trent says that Christ left to His Church a visible "sacrificium quo cruentum illud, semel in cruce peragendum, representeretur; ejusque memoria in finem usque saeculi permaneret, atque illius salutaris virtus in remissionem eorum, quae a nobis quotidie committuntur, peccatorum, applicaretur". (Sess. XXII, Can. I.)

things, but we know that the constituent elements have only been separated and are still in the universe. There has been a new adjustment of molecules, a change merely in the condition of existence. We do not judge of the reality of destruction by the way it acts on the substance of things, as the substance is in itself invisible; but we form our estimate from the manner in which it affects what is visible and tangible. We look at the matter in the ordinary human way. If to our senses, especially to our sight, actual destruction has taken place, we do not analyze scientifically but decide according to the report of our senses. Destruction which in the common estimation of men is actual destruction, is all that is required.

FRANZELIN'S THEORY.

All theologians now agree that the formal essence of the sacrifice of the Mass must be found in the consecration, and they have examined it at every angle to discover wherein the sacrificial action destructive of the victim lies. According to Franzelin, Christ, reduced to the state of food and deprived of the connatural properties and powers of His human nature, although He has these attributes supernaturally, is equivalently destroyed. But the objection was raised that destruction requires that its terminus be a lower state of existence of the object destroyed than it possessed before, and that Christ present "after the manner of a substance", as He is in the Eucharist, is not in a lower state ("in statu decliviori") as compared with His natural human form. By His divine power He can be present "ad modum substantiae" in any place and appear and disappear from view, and yet it cannot be said that he has therefore passed through a "status declivior". If He possesses in a miraculous manner the properties and faculties of His human nature and their use, He is no more destroyed than were "the children three" in the fiery furnace.

MODIFICATION OF FRANZELIN'S THEORY.

Instead, therefore, of considering the sacrificial action philosophically, comparing the perfection of Christ's presence in human form as He is now in Heaven with His presence under the sacred species *substantive*, we look at it all

from the standpoint of a human spectator and judge it in the ordinary way from the report of our senses. The water required in Baptism is not chemically analyzed, but we accept what the common judgment of men pronounces water. In a similar manner we decide on the destruction which takes place in the sacrifice of the Mass. When the Council of Trent says that the Mass "is a visible sacrifice such as the nature of man requires" and such as social worship demands, it teaches us that our senses will report to us that real destruction "*quoad nos*" has taken place, and that when they so report we have all that is needed for a true sacrifice. As was said above, we have not the power to utterly destroy anything. When barley, for instance, was burned in sacrifice, there was merely a change in the form of existence. When what is visible and tangible and full of life is made to disappear by our destructive action and we have before us as the result only the ultimate residue of the object affected, we declare it destroyed. When a living man is thus turned into ashes, destruction in the estimation of men has taken place, no matter whether the man was transubstantiated into the ashes or instantaneously destroyed by invisible fire.

Franzelin's definition of sacrifice must, therefore, be modified to read: The intrinsic essence of the Eucharistic Sacrifice is in the consecration in as far as it effects the reduction of Christ's body and blood to the state of inorganic matter and renders them absolutely imperceptible to the senses.

At the Last Supper Christ, in pronouncing the consecrating words, might have ceased to exist in visible form and made Himself present only under the species of bread and wine. The Apostles would then have seen at once with their own eyes that He had sacrificed Himself for them as He declared. But in the Mass it is practically the same, as the words heard are spoken by Christ in the person of the priest. The risen Christ in Heaven, impersonated by the priest, is naturally visible and tangible and His body has its natural attributes of height, breadth, and thickness. But supernaturally He may become invisible and intangible. If He had not willed that the consecration should effect a sacrifice, the words "This is My body", would bring Christ from Heaven to the altar in His natural form, nor would this require so great an exercise

of God's omnipotence as to leave Christ in heaven visible to mortal eyes and place Him in the Sacrament after the manner of a substance, "*ad modum substantiae*". When we hear the words of consecration, we expect to see the body of Christ, or rather Christ Himself in the fullness of His human form become present on the altar, but, by the sword-stroke of the slaying words, He is deprived of the natural properties of His body and reduced to food and drink,—to the form of inanimate matter. This is clearly real destruction "*quoad nos*", in the moral estimation of men. If I had the power to go through the city and change any man I met into a piece of bread, to be eaten by anyone, so that such a man could no longer appear on earth and provide for his family, I would soon be hanged for murder or burned as a wizard, no matter how much I would protest that the man was not really destroyed but was present in the bread or somewhere else "*ad modum substantiae*".

Let it not be said that this explanation is new and was unknown until recent times. It can be fearlessly maintained that it is the view commonly held, though not expressed with theological precision, by the faithful in all ages, because it is the obvious and natural one. The Mass was destined to be the daily form of worship of ordinary Christians. It would be strange indeed if it could be only understood by philosophers and even among them it was to be a matter of dispute. How could it be a "visible sacrifice", as the Council of Trent teaches, if the ordinary Christian does not understand wherein the sacrifice consists. Let us look at the facts. The faithful know that Christ is seated at the right-hand of the Father in Heaven. He is there in His glorified body having His ordinary form and dimensions, visible and tangible. With this vision before their eyes, they hear the words of consecration, which make Christ present on the altar. They look, expecting to see His glorified body in its proper mode of existence, but behold nothing but bread and wine, and they realize that the words spoken have sent Christ downward on the road toward nothingness, from glorious human life to the condition of things inanimate. They understand that He has offered Himself in sacrifice and they also grasp how it was accomplished. You may explain that there is nothing changed

in Christ; that, without ceasing to be in Heaven, He simply becomes present on the altar *substantive* and that supernaturally He has the exercise of His natural human faculties. Your answer will be that there is a real difference between Christ present in human form and visible to the eye and His Presence under the shroud of the sacred species, and that in the common estimation of men what wrought this difference is real destruction. Thus it can be seen that the theory of Franzelin, as thus developed, is so patent to the Christian mind that it must be as old as Christianity and as universal as Catholicity.

VASQUEZ'S VIEW.

The theory of Vasquez has already been refuted by what was said in regard to the necessity of real or equivalent destruction in order to have a true sacrifice. Vasquez taught that the formal essence of the Mass is the representation of Christ's death on the Cross—the separation of His body and blood—contained in the separate consecration of the bread and wine into His body and blood. Of course the picture of a sacrifice is not any more a sacrifice than the picture of a man is a man. De Lugo urged against Vasquez a pertinent illustration which forcibly exposes the essential defect in his view. "If Jephthah with his daughter were to return to earth and present on the stage to the public a perfect reproduction of the sacrifice of his child, without however actually taking her life or shedding her blood, it would be no real sacrifice but simply the representation of a sacrifice. Yet we would have before us all that Vasquez requires for a sacrifice, the same priest, the same victim, and a representation of the immolation".

BILLOT'S OPINION.

The opinion of Billot,⁷ adopted by Dr. Pohle in the *Catholic Encyclopedia*, does not differ essentially from that of Vasquez, and therefore is confuted by the same arguments. They both deny any real or equivalent destruction of the victim in the Mass, and make the sacrifice consist in sacramental slaying. The separate consecration of the body and

⁷ De Ecclesiae sacramentis. Q. 82-83.

blood under the species of bread and wine suggests death which would result if such separation were real. Historically this reminds us of the real separation and death on the Cross, and by divine institution is a representation of it. Such representation Vasquez makes the formal essence of the sacrifice. But this sacramental separation is *in se* symbolical of death independently of the death on the Cross, and is therefore suited to express the idea of sacrifice. According to Billot then the formal essence of the sacrifice consists in the sacramental separation of Christ's body and blood (which is a mystical slaying and symbolical of destruction) "in specie aliena" and the presentation of the victim to God under this guise of death. He contends that this conveys the signification of sacrifice just as well as did the sacrifices of the Old Law and much better than the effusion of liquids. He further admits that all other sacrifices require real or equivalent destruction, but since the Mass is offered "in specie aliena", a symbolical representation of destruction is sufficient. But we have seen that destruction is of the essence of sacrifice and that sacrifice is unique in this that it expresses its signification *by destruction*. Even if the meaning of sacrifice, then, were more clearly expressed by a mere ceremony than by destruction, that would not make such ceremony a sacrifice, because the absolutely essential element, destruction, is wanting. Moreover, Belarmine observes that which is sacrificed "in specie aliena" should be immolated according to the mode of destruction proper to that other thing. Hence if the sailors had captured the whale that swallowed Jonas before it had ejected him on the land and they had desired to offer the prophet in sacrifice, they would have had to slay the whale in order to sacrifice Jonas "in specie aliena". But according to Billot it would have been sufficient to go through some ceremony symbolizing the death of Jonas and put crepe on the monster's tail, for then Jonas would be presented to God, "in specie aliena" under the symbolism of death, which is sufficient to convey the meaning of sacrifice. But it would not express it in the way proper to sacrifice, and therefore could not be a sacrifice. Furthermore, Christ is not sacrificed "in specie aliena", because He is not in the guise of another thing before the sacrificial action begins, but His presence "in specie aliena" is the terminus or result of the action of immolation.

BISHOP MACDONALD'S THEORY.

The opinion advocated by Bishop MacDonald seems to conflict with many of the established teachings of the Church. If, as the Bishop contends, the physical immolation on the Cross makes the Mass a sacrifice and constitutes the intrinsic and distinctive essence of that sacrifice, it follows with absolute necessity that the sacrifice of the altar is a *bloody sacrifice*. If the formal essence of the Mass is a *bloody immolation*, we can no longer call the Mass an *unbloody sacrifice*. Yet the constant and universal teaching of the Church has been that the Mass is an unbloody sacrifice. "Since in this divine sacrifice," says the Council of Trent, "which is celebrated in the Mass, the same Christ is present and is immolated *in an unbloody manner*, who once offered Himself *in a bloody manner* on the altar of the Cross, the Holy Synod teaches that the Mass is a truly propitiatory sacrifice. . . . For there is one and the same victim, one and the same person now offering by the ministry of his priests, the only difference being in the kind of oblation (*ratio offerendi*). The fruits of that sacrifice, the *bloody* sacrifice, I mean, are most plenteously acquired through this *unbloody* sacrifice."⁸ The words which the Council applies to sacrifice—"bloody" and "unbloody" ("*incruente immolatur*"; "*oblatio incruenta*"; "*cruente se ipsum obtulit*"; "*oblatio cruenta*")—are exclusive of one another just as they were in the Old Law, where they distinguished two different species of sacrifices. The affirmation, therefore, that the Sacrifice of the Cross is a bloody sacrifice contains the denial that it is or can be called an unbloody sacrifice, and the further affirmation that the Mass is an unbloody sacrifice brings with it the denial that it can be regarded for a moment as a bloody sacrifice.

Another result which flows from this new theory is that the priests of the New Law could no longer be considered priests in the true and proper meaning of the term. The physical immolation on the Cross, which in this supposition constitutes the essence of the Mass, was a transitory act. The priests of the New Dispensation had no share in effecting it and it is now gone forever. The essential part of the Mass is therefore

⁸ Conc. Trid. Sess. XXII, Can. II.

over, nineteen hundred years before the priest goes to the altar, and consequently, since he cannot perform the sacrificial action, the formal essence of the Mass, he does not perform the functions of a sacrificing priest. Yet St. Paul says: "Omnis pontifex ex hominibus assumptus, pro hominibus constituitur in iis quae sunt ad Deum, ut *offerat dona et sacrificia* pro peccatis".⁹

For the same reason, the Mass in this case would not be a true sacrifice, as the Council of Trent defines it to be,¹⁰ but merely the soulless skeleton of a sacrifice. If the only thing that can make the Mass a sacrifice is now past and non-existent, as is the bloody immolation of the Cross, it is as clear as the noonday sun that the Mass must lack the essential element that goes to make a sacrifice, and therefore is really no sacrifice at all. Surely no one will contend that because with the Eternal there is neither past nor future but an everlasting present, the physical immolation of Calvary is still present and that by the consecrating words of the priest it rises up from the dead past, and, like a divine seal, stamps the Mass with the essential constituents of sacrifice. All things which happen in time are necessarily present to the mind of God, but they are not present to all time nor to one another. Otherwise the first century would be identical with the nineteenth and twentieth and all the centuries—a contention which upsets the principle of contradiction.

Moreover, in the hypothesis that the bloody immolation, which wrought our Redemption, is the formal essence of the Mass, it is hard to see why the Mass is not a redeeming sacrifice. Yet the Council of Trent teaches that the Mass does not redeem us but applies to our souls the fruits of the sacrifice of the Cross. How can the same bloody immolation effect our Redemption and not effect our Redemption, and be merely applicatory of the fruits of the Cross and not be merely applicatory of those fruits?

OPPOSING ARGUMENTS.

The main objection advanced against Franzelin's theory, which also militates against the present modification of that theory, is that the need of the double consecration is not ap-

⁹ Hebr. 5:1.

¹⁰ Sess. XXII, Can. I.

parent. For one consecration renders Christ imperceptible to the senses and reduces Him to the state of food and therefore expresses the full meaning of sacrifice. But in the holocausts of old there was a double destruction—the death of the victim (which expressed the full meaning of sacrifice) and then the burning thereof; and this double destruction corresponds to our double consecration. The supreme moment of sacrifice among the Jews was not the first destruction by death but the second when the smoke of sacrifice from the burning victims ascended on high bearing aloft to the throne of Jehovah the vows and prayers of the people of Israel. Moreover it must be borne in mind that sacrifice is a sign, “*in genere signi*”, as we proved above. Like words, which are signs, they get their meaning and constituent parts from public or divine authority. One sound will, as we saw, convey the meaning man, but if we wish to say “man” in Latin we must use two, because the Romans attached that meaning to two and not to one. In like manner, one consecration would be sufficient *in se* to express the signification of sacrifice, but Almighty God, because He wished to make the Sacrifice of the New Law a representation at the same time of the Sacrifice of the Cross, attached the meaning of sacrifice to the double consecration. A single consecration is, therefore, not a sacrifice, since it has not had affixed to it the meaning of sacrifice by proper divine authority, and consequently it cannot express that meaning any more than the sound “ho” instead of “ho-mo” expresses in Latin the signification “man”.

“If the Last Supper,” it is urged, “were an absolute as well as a relative sacrifice, it would have redeemed the world.” If it had been accepted by God for that purpose it would have wrought our redemption, for being the act of an infinite person it had like every action of Christ infinite value “*in actu primo*”, but lacking the divine acceptance for that end it never had such value “*in actu secundo*”. God required and accepted for the Redemption Christ’s death on the Cross and therefore this alone had infinite value “*in actu secundo*” and achieved the Redemption. “*Sine sanguinis effusione non fit remissio*,” was the divine decree.

“The reduction to the state of food,” writes Billot, “bears no analogy to Christ’s death on the Cross.” But this reduc-

tion to the condition of food is made by the double consecration by which the body of Christ is placed under the form of bread and the blood under the form of wine, and is an actual fact. This is a reminder and memorial of the other separation of body and blood in the death on the Cross and "announces the death of the Lord until He come". Moreover it is precisely in the immolation that the two sacrifices differ, according to the Council of Trent, and no similarity is looked for between a bloody and an unbloody immolation. The bloody death which is not actually present in the Mass is directly represented, whereas the priest and victim, being the same in both, are pictured forth only indirectly.

"The placing of Christ in the state of food shows no proportion with the signification of sacrifice," urges the same author. But the reduction of a living being to the state of food, the original constituents of the body, just one step short of dust and ashes, is a real kenosis, is destruction equivalent to real, and therefore has all the essential elements of true sacrifice. We must view the whole sacrificial action in its entirety and not limit our attention to food alone, which is merely the terminus of the sacrifice. In two of the three animal sacrifices of the Old Law, the partial result of the immolation was food. The priests and people partook of the flesh of the victims.

"If such examination is sufficient for a sacrifice," it is objected, "the Incarnation would be a sacrifice, for St. Paul says, 'exinanivit seipsum', taking the form of a servant." As a sacrifice is a sign and gets its signification from public or divine authority, no act can be a sacrifice unless sacrificial meaning has been properly attached to it. But the Incarnation was never instituted as a sacrifice. Moreover, it was not Christ, the man-God, who "emptied Himself" in the Incarnation, but the Divine Word of God, the second person of the Blessed Trinity. As the divinity is incapable of change it is incapable of sacrifice.

"If the immolation in the Mass be not the physical immolation of the Cross, how could the Council of Trent teach that the Mass was prefigured in the various sacrifices of the Old Law, both bloody and unbloody?" The Council itself gave the answer in the sentence immediately following: because,

“as the perfection and completion of all, it comprises all the advantages which they signified”.¹¹ They foreshadowed Christ, the Redeemer, from whom all blessings flow and who is the victim in both sacrifices, redeeming in the one and applying the fruits of that redemption in the other.

Nor can it be said that the Sacrifice of the Mass in this theory is not sense-perceptible enough to meet the requirements of sacrifice. Christ as priest is made sense-perceptible through His representative who impersonates Him and speaks in His name. We hear the words of Christ, not of the priest. The destruction is made perceptible to the senses by the hearing of the words, which are the sword of sacrifice, and seeing what Christ's body and blood are after the consecration in comparison with its previous natural human form. The victim is sense-perceptible through the species of bread and wine, and before the words of transubstantiation are uttered He is naturally perceptible to corporal eyes, as He actually is to His Blessed Mother in Heaven, and as He was 1900 years ago to men on earth.

CONCLUSION.

The de Lugo-Franzelin theory on the formal essence of the Eucharistic Sacrifice, as herein developed, satisfies reason and fulfils all the demands of Faith. No valid argument has yet been put forth against it, as we have shown, while the other opinions do not stand the test of careful scrutiny. This explanation, moreover, of the inner essence of the Mass is the obvious and natural one and the one that appeals even to minds not versed in speculation,—to ordinary, every-day Christians. It is the one that spontaneously springs up in the mind of any Catholic as soon as he grasps the meaning of sacrifice and understands from the Catechism the Church's teaching on the Real Presence and that the Eucharist is a sacrifice. Furthermore, in this theory, to use the words of the *Catholic Encyclopedia*, “the Christian pulpit has at its disposal a truly inexhaustible source of lofty thoughts wherewith to illustrate in glowing language the humility and love, the destitution and defenselessness of our Saviour under the sacramental

¹¹ Sess. XXII, Can. I.

veil, His magnanimous submission to irreverence, dishonor, and sacrilege, and wherewith to emphasize that even to-day that fire of self-sacrifice which once burned on the Cross, still sends forth its tongues of flame in a mysterious manner from the Heart of Jesus on our altars."

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THE SONNET OF SAINT FRANCIS XAVIER.

MANY will be surprised to learn that one of the most beautiful sonnets in the Spanish language is ascribed to Saint Francis Xavier. His claim, however, to this literary and religious gem is not uncontested. Many weighty authorities¹ absolutely deny him the authorship, or at least declare that the arguments in his favor will not stand the glare of modern criticism. On the other hand, the uninterrupted tradition favoring the Xaverian authorship, the authority of discerning critics of literary history, and the testimony of those who have made a close study of the poem in question, naturally lead us to the opinion that its stanzas of burning love bear the stamp of the zealous Apostle of the Indies.

After we have given the original Spanish of the sonnet and one of the best English translations of it that we have seen, we shall proceed to the arguments in favor of Saint Francis Xavier as its author. Let it be understood, however, that we are not asserting that St. Francis Xavier is the actual author of the sonnet, but are merely pressing forward the arguments in favor of his authorship.

No me mueve, mi Diós, para quererte
 El cielo que me tienes prometido,
 Ni me mueve el infierno tan temido
 Para dejar por eso de ofenderte.
 Tú me mueves, Señor; muéveme el verte
 Clavado en una cruz y escarnecido;
 Muéveme ver tu cuerpo tan herido;
 Muéveme tus afrentas y tu muerte.

¹ Menéndez y Pelayo, *Historia de las Ideas Estéticas en España*, vol. 2, p. 205; *Introducción a la Historia de la Literatura Española de Fitzmaurice-Kelly*; Foulche-Delbosc, *Revue Hispanique*, 1895. pp. 120-145.

Muéveme al fin tu amor, y en tal manera,
 Que aunque no hubiera cielo, yo te amara.
 Y aunque no hubiera infierno, te temiera.
 No me tienes que dar porque te quiera;
 Pues aunque lo que espero no esperara,
 Lo mismo que te quiero te quisiera.

'Tis not the heaven which Thou has promised me,
 Dear God, that makes me love Thee as I do;
 It is not hell—and yet I fear it too—
 That makes me dread the thought of vexing Thee:
 'Tis Thine own self, Lord, tortured on that Tree,
 Nailed to that Cross; 'tis all the woe I view,
 The many shames Thy wounded body knew,
 The thirst and throes of Thy death-agony.
 Thy love so wins, that—Christ hear my vow—
 Were there no heaven, I'd hold Thee no less dear;
 Were there no hell, yet Thee, Lord, I would fear:
 I need no bribe—I'd love Thee anyhow;
 Much as I hope, were I quite hopeless here,
 I still should love Thee as I love Thee now.²

As early as 1662 the sonnet appeared in print, though no mention was made of its author.³ But three years later the Spanish philosopher Juan Caramuel de Lobkowitz in his *Conceptus Evangelici* wrote the following lines in which we find the first mention of the sonnet being ascribed to Saint Francis Xavier: "I adjoin," writes Caramuel, "the following epigram which I copied some time ago from a manuscript which was given to me by a noble and religious man, in which I read, to my great joy, these words: 'Sonnet which Saint Francis Xavier composed to a crucifix of which he was very fond'."⁴

Though this testimony is almost contemporaneous with the former, yet the poem was known long before. Fr. John

² This translation was published by Mr. Timothy Wilfrid Coakley in *The Messenger*, vol. XXXVII, p. 467.

³ *Eplome de la vida y muerte de San Ignacio de Loyola*. . . . En la imprenta de Gaspar du Pree. 1662.

⁴ . . . subjungo, me olim hoc Epigramma—Soneto Hispanice—ex libello-manuscripto, quem mihi Vir quidam nobilis et religiosus communicavit, conscripsisse; et non sine solamine legisse hunc Titulum *Soneto que compuso S. Francisco Xaverio a un Christo crucificado, de quien era muy devoto*.

Nadassi published a Latin version in 1657, which runs as follows:

Non me movet, Domine, ad amandum te
 Coelum, quod mihi promisisti,
 Nec horrendus infernus movet me,
 Ut non offendam te.
 Tu me moves mi Deus. Movet me, quod videam te
 Cruci clavis affixum et extarnificatum;
 Movet me, quod videam corpus tuum tam vulneratum,
 Movent me opprobria tua et mors tua.
 Denique movent me haec, mi Deus, et ita movent,
 Ut, si non esset infernus ullus, tamen adhuc teimerem te
 Et si nullum esset coelus, adhuc amarem te.
 Non habes quod mihi des, pro quo te amem
 Quia tametsi ea, quae spero, non sperarem,
 Aequae, ac nunc te amo, te amarem.

In a copy of Fr. Nadassi's book *Pretiosae occupationes morientium*, in which the translation was first published and which is at present in the Library of the University of Budapest, we read the following manuscript note: "It belongs to Saint Francis Xavier and has been literally translated from the Spanish; others say that it belongs to Saint Ignatius."⁵

Fr. Nadassi published also a more poetical though less literal translation of the sonnet in 1665.

But there is no doubt that the sonnet was known long before. Fr. Cecil Gomez Rodeles, editor of *Monumenta Historica*, has found an original document belonging to the latter

⁵ "Est Sancti Francisci Xaverii ex hymno Hispanico fere ad verbum: vel ut alii ajunt Sancti Patris Ignatii." *Monumenta Historica Societatis Jesu, Monumenta Xaveriana*. Madrid, 1899, vol. 1, p. 939. Does this mean that St. Francis wrote the original Spanish, or that St. Francis merely translated from the Spanish poem, and that his translation was then used as Fr. Nadassi's text in the Lat'n?—In regard to Saint Ignatius it may be stated that the Hungarian Nadassi was not the only Jesuit who thought the sonnet belonged to the Founder of the Society of Jesus. Some in his time at Rome seemed to think that the Founder of the Society of Jesus wrote the original Spanish. In the *Epítome de la vida y muerte de San Ignacio de Loyola*, Roermond, 1662, it is stated that Saint Ignatius used it daily in his devotions, nothing being said of its authorship. In J. C. Zabuesing's *Katholische Kirchengesänge*, Augsburg, 1822, vol. 1, p. 150, it is entitled "The desire of St. Ignatius". Indeed the Spanish sonnet is ascribed to him by Fr. Menchaca who thinks Saint Francis made a shorter and more popular form of the same, perhaps in Portuguese. We know that Ignatius wrote poetry before and after his conversion (*Astrain in vita ejus*), but whether he wrote the sonnet is an unknown fact.

part of the sixteenth century or to a more recent date, where the poem is ascribed to Saint Francis Xavier. The unknown author, however, displays some hesitation; he writes: "Act of love of God in verse, which, *as they say*,⁶ was written by Saint Francis Xavier." As Fr. Rodeles remarks, the poem seems to have been copied by some Portuguese, as apparent in some of its constructions. This seems to be the oldest copy we have at present of the famous sonnet.⁷

One of the most important facts in connexion with the Xaverian authorship of the sonnet is the testimony of Fr. Peter Possinus. This Jesuit, who had always been interested in Japan and was in constant correspondence with one of his religious brothers on the Japanese mission, Fr. Xavier Philipucius, wrote in 1667 that this Jesuit "had composed a certain prayer from several others of Saint Francis to which he added the verses of pure love toward God, which verses are very well known to the people of the Indies and were composed in Portuguese, the language well known there, by Saint Francis Xavier himself, as tradition tells us."⁸ "We have endeavored," continues Fr. Possinus, "to give a good Latin translation of the original poem."⁹ His translation is less literal than that of Nadassi.

Most of us are familiar with the translation published in 1676 by Fr. Francisco Garc a, which begins:

O Deus, ego amo te
Nec amo te ut salves me, . . .

Garc a writes that this poem embraces "the affections of love that St. Francis Xavier used to pour forth in prayer and

⁶ Acto de Amor de Dios em verso, *que dizem*, que foi feito por San Francisco Xavier.

⁷ F. X. Drebitka, *Hymnus Francisci Faludi*, . . . p. 17. The editors of *Monumenta Historica* have been constantly on the outlook to find any valuable document pertaining to the sonnet, but have not succeeded. As the Rev. Fr. Federico Cerv s, associate editor of *Monumenta*, wrote to us, 5 May, 1912, nothing new has been found since the publication of the first volume of *Monumenta Xaveriana*.

⁸ . . . a Sancto ipso Xaverio, ut fert traditio, composita. . . Do these words of Fr. Possinus imply that Saint Francis wrote the original Spanish? Not necessarily. They could merely mean that he translated it.

⁹ *S. Francisci Xaverii e Societate Jesu Indiarum Apostoli novarum epistolarum libri septem*. Romae, 1667.

used to recommend to his converts".¹⁰ García's translation, be it noted, had already appeared in the *Coeleste Palmetum* (p. 49) of 1669.

Besides this Latin version there are several others. The one that begins "Amo Deum sed libere" appeared in Georg Naray's *Lyra Cordis* published in 1695, but it was previously known, as it gave rise to a literal German translation done by J. Scheffler.¹¹

From the words of Possinus already quoted we may see that the sonnet was known to the people of the Indies in Portuguese. It is a pity that at present we have no Portuguese version of that time. But in an Italian publication of 1680,¹² the sonnet wears in certain endings and abbreviations, marks that bespeak Portuguese origin. A beautiful translation in the Portuguese language appeared in the *Mensageiro de Coração de Jesus*, in the number corresponding to November of 1894.

Not only in the seventeenth century but also in the eighteenth we find that the sonnet was generally ascribed to Saint Francis Xavier, in almost numberless books, both Protestant and Catholic. It was in the eighteenth century that the Jesuit J. Arriola wrote a "Commentary of fourteen sonnets on the famous sonnet attributed to Saint Francis Xavier".¹³

In this same century, as we will see later on, the sonnet was known in England and also ascribed there to the Apostle of the Indies.

From these facts it is evident that there are good grounds for attributing the sonnet to Saint Francis Xavier. The sonnet itself seems to belong to the age and life of Saint Francis. The main idea of the sonnet is not new, nor is it expressed in any striking literary style; but there is about it, on the whole,

¹⁰ *Vida y milagros de San Francisco Xavier*, Madrid, 1676.

¹¹ "Ich liebe Gott, und zwar umsonst"; published in *Heilige Seelenlust*. For other translations and imitations, cfr. F. C. Drebitka, *Hymnus Francisci Faludi*, Buda-Pest, 1899; J. Julian, *A Dictionary of Hymnology*, London, 1907, pp. 826, 974, 1296, 1679-80; Schlosser, *Die Kirche in ihren Liedern*, Freiburg, 1863, vol. i, p. 445.

¹² *La Compagnia de Giesu da Dio illustrata*. . . Raccolta dal Padre Silvio Tornamira, Palermo, 1680.

¹³ "Glosa en catorce sonetos del famoso atribuido a S. Francisco Xavier que conienza: No me mueve. . . ." MSS. in the Biblioteca del Colegio de S. Gregorio de Mexico.

an underlying spirit of great holiness, of sanctity, of fervent love of God, clothed in the simplest and plainest way. It breathes forth so sacred a charm by the very reason of its simplicity and holy aspiration that we naturally consider it to be a résumé of the raptures of divine love that characterize the great Saint who used to exclaim: "Enough, O Lord, enough!" We naturally tend to the opinion that very likely the poem was written in Spanish or in Portuguese by Saint Francis as a result of the words he often meditated upon in his retreats and in other occasions and which are contained in the *Contemplatio ad amorem* of Saint Ignatius: "Take, O Lord, my entire liberty, . . . whatever I have or possess Thou hast bestowed on me; I give it all back to Thee, and to the rule of Thy will deliver it absolutely. Give me only Thy love and Thy grace and I will be sufficiently rich; nor do I require anything else."

Some may indeed wonder at the fact that Saint Francis should wish to form his thoughts in verse. The reason is easily discernible to one who has any knowledge of the history of Spanish literature during the sixteenth and seventeenth centuries. Kings as Philip II, saints as Teresa of Jesus,¹⁴ missionaries as Fr. Anchieta, soldiers as Aldana and Ercilla, composed in verse and sometimes as good as that of the most famous litterateurs who were in constant communion with the Muses. There was not a Spaniard of note in that period of their glorious history who did not "finger the pretty fringes of poetry", as Francis Thompson would say.

In the light of these facts it is not hard to realize why many eminent hymnologists have generally attributed to Saint Francis Xavier the famous sonnet, of which the Latin versions are only inadequate renderings. The Rev. James Mearns, who has studied very closely all the arguments in regard to the poem, sums up his criticisms declaring that "it seems fairly certain that the original was a Spanish or Portuguese sonnet, and was written by Saint Francis Xavier in the East Indies".¹⁵ The Rev. H. T. Henry writes: "The hymn—O

¹⁴ Some critics have without warrant ascribed the sonnet to Saint Teresa; cfr. *Ejercicios Espirituales de San Ignacio y Santa Teresa*, por el Rev. P. Fr. Gabriel de Jesús, Madrid, 1912, p. 451.

¹⁵ *A Dictionary of Hymnology*, edited by J. Julian, p. 1680.

Deus, ego amo te—has been appropriately styled the Lovesigh of Saint Francis Xavier, who, it is fairly certain, composed the original Spanish sonnet *No me mueve mi Dios para quererte* . . . on which the various Latin versions are based".¹⁶ The Rev. J. M. Duffield, a Presbyterian, speaking both of the original Spanish and of the Latin versions, maintains that: "From the higher critical standpoint . . . these hymns are not unacceptable as Xavier's own work".¹⁷ And he continues: "They feel as if they belonged to his age and to his life. They are transfused and shot through by a fervent sense of absorption into divine love which has fused and crystallized them in its fiercest heat."

This opinion is confirmed by everybody who reads without personal prejudice the sonnet ascribed to the Apostle of the Indies. To this end and for the sake of those who are not acquainted with the Spanish language we will endeavor to give some of the best English translations.

One of the first translations that appeared in English was done by the Catholic poet Alexander Pope. In the *American Museum* of 1790¹⁸ we read the following lines written by Senex, probably Fr. Fleming of St. Mary's Church: "I was a student at that time in a foreign college and had the happiness of often conversing with a most respectable clergyman of the name of Brown, who died some time after, aged about ninety."¹⁹ This venerable man lived in England, as domestic chaplain in the family of Mr. Caryl, to whom Mr. Pope inscribes the Rape of the Lock . . . and at whose house he spent much of his time in the early and gay part of his life. I was informed by Mr. Brown that seeing the poet often amuse the family with verses of gallantry, he took the liberty one day of requesting him to change the subject of his composition and to devote his talents to the translating of the Latin hymn—O Deus! Ego amo te—composed by the famous missionary Francis Xavier. . . Mr. Pope appeared to receive his proposition with indifference, but the next morning when

¹⁶ *Catholic Encyclopedia*, vol. II, p. 207.

¹⁷ *Latin Hymn Writers and their Hymns*, New York, 1889.

¹⁸ Cfr. *American Catholic Historical Researches*, October, 1890, pp. 159-60.

¹⁹ This respectable clergyman was Fr. Lavinus Brown of the Society of Jesus, who had been twice rector and provincial from 1733 to 1737. Cfr. *Records of the English Province of the Society of Jesus*, vol. 3, pp. 541-43.

he came down to breakfast he handed Mr. Brown a paper with the following lines of which I took a copy and have since retained in my memory." Pope's translation, as all those not made directly from the original Spanish, is inadequate and does not bring out the complete idea of its author:

Thou art my God, sole object of my love,
Not for the whole of endless joys above;
Not for the fear of endless pains below,
Which they who love thee not must undergo.

For me, and such as me, thou deign'dst to bear
An ignominious cross, the nails, the spear;
A thorny crown transpierced thy sacred brow,
While bloody sweats from every member flow.

For me in torture thou resign'dst thy breath
Embraced me on the cross, and saved me by thy death
And can these sufferings fail my heart to move?
What but thyself can now deserve my love?

Such as then was and is thy love to me,
Such is and shall be still my love to thee—
To thee, Redeemer, mercy's sacred spring,
My God, my father, maker and my King.²⁰

Father Edmund Caswall's translation ²¹ is one of the best known but by no means the most excellent, as it was made not from the Spanish but from the Latin of García or Nadassi.

Longfellow, drawn as he was, toward everything that shone with celestial light, duly appreciated the merits of the "O Deus, ego amo te", and beautifully translates it as follows:

O God! my spirit loves but Thee:
Not that in heaven its home may be,
Not that the souls that love not Thee
Shall groan in fire eternally.

²⁰ If, as it seems probable, John Dryden is the author of the translation generally ascribed to his name, then we have to doubt whether Pope made another translation or only copied his predecessor's, having introduced into it a few changes here and there.

²¹ Published in his *Masque of Mary and other Poems*, 1858, and in his *Hymns and Poems*, 1873. W. C. Bryant included Father Caswall's translation in his *Poetry and Song*, p. 321.

But Thou on the accursed tree
 In mercy hast embraced me.
 For me the cruel nails, the spear,
 The ignominious scoff, didst bear,
 Countless, unutterable woes,—
 The bloody sweat,—death's pangs and throes,—
 These Thou didst bear, all these for me,
 A sinner, and estranged from Thee.
 And wherefore no affection show,
 Jesus, to Thee that lovest me so?
 Not that in heaven my home may be,
 Nor lest I die eternally!
 Nor from the hope of joys above me;
 But even as Thou Thyself didst love me,
 So love I and will ever love Thee,
 Solely because my King art Thou,
 My God for evermore as now. Amen.²²

The Rev. T. B. Barret published in 1895¹⁸ another translation from the Latin which surpasses those already mentioned in unction and in representing the fervent spirit of the saint:

O God, my love is all for Thee,
 Nor love I Thee that Thou save me,
 Nor yet for that who love not Thee,
 Thou doom'st to burn eternally.
 Thou, Thou, my Jesus on the tree
 In full embrace did'st gather me.
 The nails, the spear-thrust Thou didst bear
 And ignominy's bitter share;
 Unnumbered griefs, the sweat, the dread,
 Death; these, for me and in my stead—
 A sinner. Should I not love Thee?
 O Jesus, who didst so love me
 Not that in heaven, Thou save me,
 Nor lest Thou doom eternally,
 Nor for reward, whate'er it be,
 But as Thou gav'st Thy love to me
 I give, will give, my love to Thee,
 For this alone, for this one thing,
 Thou art my God, Thou art my King.

²² *Outre-Mer, Works of Longfellow*, vol. I, p. 246.

²⁸ *The Messenger*, N. Y., vol. XXX, p. 734.

Another translation from the Latin, at once singularly felicitous as an accurate, musical version, and remarkably devout as a beautiful Communion prayer, comes from the pen of the Rev. Dr. Henry: ²⁴

I love Thee, God ;
Yet not for hope of gain,
Nor that I fear the pain
Of Thy just rod.

Thou, Jesu, Thou
Didst on the Cross embrace
My soul, with blood-stained Face
And thorn-crowned Brow.

And oh, for me
Thy sorrows—who shall them
Recount, from Bethlehem
To Calvary?

How can I well
Do aught but burn with love—
Not hoping joys above,
Not fearing hell,

Not for reward:
But as Thou lovedst me,
I love and shall love Thee,
My God, my Lord.

The two best renderings we have seen of the original Spanish are the works of Fr. Matthew Russell and Mr. Timothy Wilfrid Coakley. Mr. Coakley's translation has been given at the beginning of this paper. That of Father Russell has at once the charm of language found in the original and comes nearest to the literal text:

No, not the heaven which Thou of bounty free
My God, hast promised, moves me to Thy love ;
Nor doth the hell, so feared, so fearful, move
To shrink for ever from offending Thee.

²⁴ *Eucharistica*—Verse and Prose in honor of the Hidden God. Dolphin Press: Philadelphia, 1912.

Thou movest me, O Lord!—Thee, Thee to see
 Nailed to that cross, all-mangled and forlorn—
 To see Thy body wounded, racked, and torn—
 Thy shame and anguish, and Thy death for me.

Thou, Jesus, movest me to love Thee so,
 That if there were no hell, I still should fear.
 No need of gifts to make me love Thee—no!
 Had I no hope of what I hope above,
 I'd love Thee as I love Thee, Saviour dear!²⁵

These are but a few of the many different versions to be met with in Catholic and Protestant hymn books. In Germany, France, and Italy the translations have been almost as numerous as in the English-speaking countries. But the people who have the privilege of the true original deem it one of the best sonnets in their literature. By many critics it is considered inferior only to Argensola's "Dime, Padre común, pues eres justo", and Calderon's sonnet on the vanity of human pride—"Estas que fueron pompa y alegría".

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THE PRIEST AND SUMMER CAMPS FOR BOYS.

THERE is one field open at present to those who are interested in boys that is rich in possibilities for the future. The summer camp is now a recognized factor in the life of Young America, and, if its development in the next ten years keeps pace with its ever-spreading popularity during the last decade, it will create graver problems for the pastor, with his jealous anxiety about proselytizing mediums in his community, than the Y. M. C. A. constitutes at present. The alarm is already felt by priests in the larger cities, where the Catholic youth in considerable numbers are joining the exodus of their Protestant companions to the lakes and mountains, to spend a couple of weeks or months under the sheltering wing of Episcopalianism or Presbyterianism, transfigured by Boy Scout or

²⁵ *Altar Flowers*, 1900, p. 70. Fr. Russell ascribes the sonnet to Saint Ignatius and the Latin hymn to Saint Francis Xavier. But in a letter sent us, 15 May, 1912, he says he had no special reason for doing so and was, furthermore, unacquainted with the critical history of the sonnet.

Y. M. C. A. affiliations into angels of non-sectarianism. At the beginning of the past summer the Catholic press, taking inventory of the true state of affairs, sounded a note of warning to Catholic parents against the perils of such camps. The danger is a real one and is only imperfectly veiled by the innocent language adopted in the magazine or prospectus. "The religious life," claims the description of a typical camp in a current review, "is never over-emphasized, and there is but little sectarianism. Sunday, as a rule, differs from other days in that camp costume is doffed and a simple suit is donned for church services, either at the nearest church, or in the form of simple services at the camp itself."

There is a better way of saving the situation than by decrying the camp and labeling it as forbidden fruit for Catholic boys, and that is by taking command of it ourselves. If it serves the purposes of Protestantism so well, why would it not be a valuable asset for Catholicity? Where the experiment has been made by Catholics, as in the instance the details of which are about to be submitted, it has been attended with a gratifying degree of success, and its mechanism is so simple and inexpensive that the example could be generally followed. Unlike the city club with its costly buildings and apparatus, the summer camp does not demand any prohibitive amount of capital; while for the physical benefits it affords and the opportunities for influence it gives a priest over the lives and characters of the growing generation of Catholic citizens the latter plan has immense advantages over the former. A Y. M. C. A. authority estimates that in a week or two of practical daily and hourly intercourse of the summer camp they have been able to accomplish more than in the entire year with the more elaborate facilities they possess in the city.

The boy's play has come to be recognized as an integral part of his education. Wellington is credited with having said that Waterloo was won on the campus at Eton; and, though our colleges needed no encouragement from the Iron Duke to provide abundantly, and even superfluously, for athletics, it has not been until quite recent years, with the development of the playground and cognate ideas, that the connexion between successful battlefields and ball-fields has

been generally perceived and, in all the larger cities and towns, that the all-round needs of the normal boy were fully understood and considered. Vacation used to be looked on as a sort of no-man's-land, in which the escaped prisoner of the classroom, treated in official circles like a creature of pure intellect, was left to shift for himself in a gutter or alley, to cope, unassisted by authorities, with the daily invasions of remorseless builders and contractors on his small breathing-spaces and playgrounds. Surfeited with all sorts of pedagogical experiments and theories aiming at making him an ideal American during nine months of the year, he was, and in a great measure is still, suddenly abandoned to deal single-handed with social and economical problems, created by the crowded city, that his father and pastor and teacher should be helping him to solve.

It is often melancholy to see the hopeless attempt that hundreds of boys, deprived by the progress of industrialism of their natural birthright of fresh air, green fields, and running streams, make to enjoy the vacation that has been thrust upon them like a locked box of treasure without the key, when a little initiative by some organizer with a kindly interest in the happiness of the young might easily bring them to the paradise, at times only a few miles off, where swimming and healthful intercourse with the woods and mountains and "sun-burnt mirth" of every description await them. Who will be the organizers? The priest is better qualified than any one else in the community. He has the confidence of the boys' parents; he knows how to handle boys and preserve the discipline that is indispensable in the absence of father and mother and the restraints of home life and civilization, and his prestige enables him to engage the interest of laymen, whose coöperation will be necessary not only financially but as active assistants in the practical management of his miniature republic.

The general form which the camp will take is determined first of all by the purpose it is intended to subserve and the class of boys for which it is designed. There is a growing demand among wealthier Catholics for select camps, where their sons may spend their vacation with tutors and instructors and enjoy all the advantages, physical and social, which

their non-Catholic companions find it easy to obtain in the numerous well-appointed camps intended for the Protestant youth. This is a domain that appeals to the educator: and the immense success achieved by Father John Talbot Smith near the Catholic Summer School and by Dr. Griffin at Lake Spofford, N. H., in providing these coveted facilities amid Catholic surroundings for preparatory and college students, is an object-lesson which will probably induce still more clerical or lay professors in our institutions to carry on through the summer the noble work they are doing in the cause of Catholic education.

The popular camp, however, such as can be enjoyed by the rank and file of boys in the average city congregation, is at present contemplated. The sons of the wealthy will not suffer for some opportunity of enjoyment. The real problem, after all, is not to found institutions of this sort, but to accommodate them, financially and otherwise, to the great neglected majority who are at the same time most in need of their benefits and least able to purchase them. A new difficulty, that does not exist in the case of select camps, is thus created for the priest with a large and motley city population to consider. Increased numbers and diminished means necessitate stricter economy and greater discipline. It would be suicidal to give as much liberty to several hundred boys as to several dozens; not less suicidal would it be not to make allowance for the smaller pocketbooks of the poorer parents.

Both of these demands can be most readily met by the simple expedient of boys' organizations. If the encampment is financed solely by each one's paying his bill outright for one or two weeks, the charge would be prohibitive for the larger and more deserving number, even though it were reduced to the actual cost. If, on the contrary, the camp, instead of being undertaken as an independent summer enterprise, is made a feature of one of the various juvenile societies attached to almost every parish, the gradual accumulation of monthly dues (often left to rust in the treasury for want of a purpose to claim them) will furnish a valuable subsidy at the end of the year for a substantial philanthropy.

The priest in charge will discover another great advantage in limiting the camp to the members of a certain society when

it comes to mobilizing his forces. Large numbers of boys are notoriously volatile. Their elusiveness increases out of all proportion when they are emancipated from the ordinary routine and habits of life and suddenly transported among entirely new conditions. Rules, surveillance, authority will be of little avail where there is no internal coördination of the units to be ruled. This cohesion can be most simply effected by a mild form of military discipline, such as can easily be imposed upon a permanent organization. If only the members of a certain society are going to enjoy the outing of the following summer, the prospective campers can be taught the elements of military life during the long winter evenings—the drill, the bugle calls and their meanings, the habit of falling into a definite place in a complex scheme and of subordinating individual activities to the general order. A previous familiarity with the laws and operations of the government under which they are to live prepares the boys to act the part of orderly citizens at the very outset, and a camp of no matter what size exchanges the desultory character of a cheap boarding-place for the smoothness and decorum of an established municipality. It is surprising how easily large masses of boys can thus be controlled through the intermediary of a military regime. Without it the head of a camp, no matter what his own personal influence or the respect and docility of the governed, will bear a responsibility that would tax the eyes of an argus; with its help his work of superintendence becomes as simple as that of the official manipulating an entire system from his desk.

With regard to the particular form which the organization of Catholic boys will take, a word must be spoken for the fitness and efficiency of our distinctively Catholic societies for the needs of the present day. Some object to the affiliation of Catholics with the Boy Scouts on the grounds of religious principle. A more direct objection is that they are not necessary—at least, like Talleyrand, “*je n'en vois pas la nécessité.*” Their name is not a magic word that is going to work wonders automatically. Many an enthusiast, who had been deceived by the silly optimism current in reviews and newspapers on the subject into thinking the only thing necessary to bring about a golden age is to form a patrol of Scouts, has awak-

ened after a few weeks to find boy nature standing just about where it was before. The Boy Scout Association supplies, it is true, a valuable apparatus to workers who have to begin with the raw material; but the Catholic priesthood are hardly in the position of novices in this department. By all means let us be quick to appreciate the valuable contributions of Mr. Baden-Powell and Mr. Ernest Thompson Seton to the thought on this subject. Let us appeal to all that is noble and romantic in our boys by encouraging the love of nature, woodcraft, medieval ideals of chivalry, and modern hero-worship of the Indian; but let us bring the grist to our own mill. Let us not forget that we have in our junior temperance societies all over the land one of the oldest and stablest junior organizations in the United States, and in the cardinal virtue they champion not the least worthy ideal to foster in the minds of the young. In the present case the cadet society was the only boys' organization in the parish, and accordingly the camp became a temperance camp, with the gratifying result, moreover, that this society has gained new life and popularity in a community that was beginning to regret the decay of the noble spirit of Father Mathew. Father Dalton, who started a most successful camp for the boys of Philadelphia during the past summer, built up his enterprise around the Junior Holy Name Society, another widespread confraternity that is susceptible of indefinite exploitation. Why not use these splendid organizations as a basis for work along modern lines and a link to bring our boys and boy-chaplains into closer touch and coöperation? Why not, in fact, a national federation of Catholic boy societies with a central bureau to give expert attention to modern problems and experiments and with regular conventions to interchange ideas and stimulate interest?

Suppose, then, we have eliminated the idea of a select camp, where only the more wealthy boys would find it possible to go, and further defined the scope of our enterprise by limiting it to the members of a certain society, at least for the purposes of a first experiment, how much nearer are we to the realization of our plans? What amount of military experience is necessary? The present writer was until five years ago altogether innocent of sleeping under canvas. A group of twenty-five or thirty boys, who had never before seen the

open country or spent a vacation beyond the din and grime of coal breakers and culm-piles, was gathered together and invited to share the romance of camping out for a week. An equipment of a mess tent, a dormitory tent, a chapel tent and a few individual tents were rented; the side of a mountain lake not far from town was selected and the site obtained from the owners without overmuch diplomacy. A great deal of preliminary difficulty might have been saved by enlisting the help of a few seasoned military men in putting up canvas, laying out the company street, directing the sanitary precautions, such as the digging of sinks and latrines and the daily policing of the ground. At least a few such men are to be found in every city and town among Catholics, and they are generally delighted with the prospect of a few days under canvas, and would be flattered with the honor of having military charge over a diminutive army of their own. There were a hundred dollars in the treasury, and in addition a camp assessment, necessarily small, amounting in fact to only a dollar and a half was imposed. With these meager sinews of war and with the assistance of glorious August weather and a culinary genius (long may she be spared to us!), a good-natured, motherly woman who could metamorphose plain chuck roast, vegetables and flour into perfect triumphs of the cuisine, a week of bliss was passed in swimming, ball playing, hiking, and, when the shadows at length closed in on the well-rounded day, in watching the roaring camp-fire mount toward the stars to the accompaniment of distinctly sublunary songs and pastimes.

The boys pronounced the experiment a success, and the parents, less easy to convince that there is no real danger from the water or the cold, agreed that their sons were benefited and felt glad that they had had a vacation like the sons of the more fortunate who could go to the country or seashore. The society, membership in which, it was explained, was a *sine qua non* of joining our expeditions, became popular and grew until during the past year there were three hundred on our roll book. The boys of the wealthy soon found that they preferred roughing it for ten days with us to going to select summer hotels with their parents. Class distinction was entirely obliterated by a plain khaki suit, which became the

society uniform, and by perfect equality of treatment. I have seen a tenderly-raised scion of one of our first families on kitchen detail, washing dishes without the least trace of unwillingness or snobbishness with the two sturdy sons of his father's coachman.

A couple of good Catholic military men, members of the National Guard, were interested in the experiment and gave us the benefit of their experience in setting-up camp on correct sanitary principles, in drilling the boys, and putting them through the regulation callisthenics and teaching us to meet all the emergencies of rain and wind. The health of the boys became safeguarded by the presence of a medical staff, consisting of a head surgeon who visited the camp regularly and one or two undergraduates who gladly became our constant messmates. In the selection of the staff of prefects, or officers, attention was paid first of all, of course, to moral character, and next to camaraderie. No pecuniary compensation is given. When a priest is not in charge this is not practicable, because the manager himself is paid, and young men resent being asked to do things gratuitously by one who is not rendering gratuitous services himself. Instead of pecuniary inducements, the prospect of capital good times and a well-established reputation for entertaining comradeship and generous hospitality are the arguments used to attract officers to the work. Seminarians¹ and laymen are equally repre-

¹ M. Cheysson recommends social work among the children of the poor during vacation to the college students and sons of the leisured classes of France as a step toward regaining the prestige that used to be enjoyed by the aristocracy. What he suggests as a means of terminating an inveterate estrangement will appeal to our seminarians as an excellent means of preserving that influence which the Catholic priest still enjoys among the laboring classes of the United States but which Socialism is persistently attempting to filch from him. Summer camps enable the young levite to complement the theoretical training of the seminary by a practical apprenticeship in social work during his vacations. M. Cheysson's words are an inspiring challenge to generous-minded laymen; they are more peremptory still for those whose lives are to be devoted to the salvation of souls.

"There is a deal of talk about 'going back to the people'. I propose one of the surest methods of attaining that end. When the attempt is made later on, in riper years, to go back to the people, we are brought face to face with unreasonable distrust; they will not believe in the disinterestedness of those who come to them; they credit them with *arrière-pensées*, with religious, political or financial scheming, and a great disappointment it is for genuine lovers of the people to feel the interposition of this wall of ice, which has to be melted before their fraternal advances will be accepted.

"When it is question of children, the approach is easier. Young men who set themselves to it with good heart and grace will soon succeed in gaining

sented, and in this way a perfect balance has been struck between conviviality and decorum. With the progress of the years a close contubernium has arisen among these young men, who become attached to the camp with the same strength of association and depth of affection that bind a student to his Alma Mater; and so loath are they to pass out of the circle thus formed that the seminarians after their ordination to the priesthood come back to spend their vacations here instead of going elsewhere.

Material improvements have kept pace with the progress of organization. A complete equipment of dormitory tents, chapel tent, officers' and mess tents, and United States Army cots, capable of accommodating one hundred and fifty boys at a time, has been provided by the generosity of public-spirited Catholics, who were quick to appreciate the enterprise and guarantee its permanence—one great advantage of pitching a camp close enough to town that men may come and see for themselves what could be only imperfectly set forth in a prospectus. The dormitory arrangement has quieted the fears of many rigid opponents. Twelve boys sleep together in a large airy 18 x 24 tent under the constant surveillance of a prefect, who sees that they are properly protected against the mountain air and remains with them all night to be on hand in case of emergency. With the growth of the society the boys have been divided off according to age into three companies, which drill on separate nights during the winter and go to camp in successive relays of about one hundred boys for ten days each. A fife and drum and bugle corps has been trained by the Sisters for parade and excites general admiration whenever it appears at the head of the column of well-drilled, neatly-uniformed young rough riders on the streets of the city. The

among their protégés sincere friendships that will accompany them to the end of their lives. Thanks to this intercourse to which I invite them, the sons of the more fortunate would be engaged in bringing the classes closer together and would themselves be the gainers by the moral training involved. The helper nearly always gets more than the one helped; he enriches his moral resources, he elevates his ideals; he tastes the joy of duty accomplished and of suffering assuaged—a sacred joy, the sweetest there is in this world and the only one that gives meaning, nobility and poetry to life."—*Les Colonies de Vacances*, Preface, pp. 23-24.

Socialism will gain very few recruits among men who can count as the brightest pages of their childhood the days they had for the companions and promoters of their happiness those very servants of the sanctuary whom pamphleteers represent as the worst enemies of the laboring class.

society, moreover, has its orchestra, which gives concerts in the evenings. A stereopticon outfit was also purchased at a small cost, and it is always quite an event when the screen is hung in the woods or mess tent and a lecture is announced on the Life of Christ, or a Trip Around the World, or the popular Mr. Bowser. Several nights are always beguiled by a display of fireworks on the lake. The camp-fire, however, retains its place of honor, and then the singers and vaudeville artists, of whom there are plenty among the officers as well as in the rank and file, shine as of yore in the chiaro-oscuro glory of the ruddy night blaze. The expenditure of a few dollars will heighten the effect of this picture with the crunching of peanuts or the introduction of ice-cream cones, held like the modern cornucopia in the fist of each mother's darling in this radiant circle. The strain of the savage in the boy nature is indulged to the extent of permitting a few good-natured rounds of boxing or wrestling at the end of the evening's entertainment. Then roll is called, and, whether amid the debris of shattered rockets on the lake shore or gathered about the dying embers of the camp-fire, boys and visitors kneel down for the examination of conscience and night prayers. A violent contrast, is it said? Rather the perfect poise which religion establishes, the sooner the better, between the exuberance of health and vitality and the sobering thought of God's presence that laps round our benighted souls at every moment.

Though thou appear untouched by solemn thought,
Thy nature is not therefore less divine;
Thou liest in Abraham's bosom all the year,
And worship'st at the temple's inner shrine.

Emphasis has been placed upon these different methods of spending the evenings, because they are the only part of the twenty-four hours when the problem of how to pass the time becomes at all practical. If we were dealing with French or German or Italian boys, we might be at our wit's ends to occupy them for ten consecutive days on a barren heath. With us the great American game solves all such problems automatically. Base-ball, not Froebel or Montessori, is our great remedy for idle hours and languishing energies. I remember being awakened one morning at half past four to find that the nipping cold had roused all the boys from their cots and

that a game had already reached the third inning on the camp diamond. A daily routine of life is necessary, but rather as a restraining than a propelling factor. Activities begin normally with the blowing of the reveille at about 7 A. M. After a brisk wash at the lake, morning Mass, at which all the boys are required to be present, begins in the chapel tent. Ten minutes are then devoted to the setting-up exercises, the callisthenics used in the United States Army, at the end of which time no appetizer is needed for the substantial breakfast of cereal, eggs, bread and butter, and coffee that stands ready for consumption. Before free time begins all the boys are formed into a platoon which sweeps down the company street like a human rake, clearing the ground of even the smallest piece of paper or banana-peel or offal that may have been dropped by some careless one. Then, as another sanitary measure to keep the tents always sweet-smelling, blankets are scattered on the grass in the sunlight for a couple of hours. At half-past eleven baseball is interrupted by the bugler's peremptory assembly call to allow time for washing and dressing before noon mess. At this meal a soup, meat and vegetables, plenty of milk and a savory dessert are always served. About 2 P. M. the assembly again sounds for dress parade, after which the uniform is exchanged as if by magic for the bathing suit as the swimming hour approaches. No boy is allowed to go into the water except at the schedule time, when prefects accompany them. This rule relieves the mothers of all anxiety. The appetite for supper is then given a keener edge by base-ball practice, catching, knocking out flies, or romping in the fields. Cold meat and vegetables, or a stew, form the staple of the evening mess. Milk is given again to the limit of each one's capacity, and preserves of some kind with cake complete the impression of "just like home". The caterers do only the cooking. Daily details are made out for the different ones appointed for each duty. Some don aprons and prove a contradiction to the belief that boys cannot wash dishes. Some are appointed to serve at table. Still others are delegated to fill the lanterns and distribute them. This detail system, besides enabling us to dispense with the necessity of many paid helpers, affords an always ready sanction for rules in the way of punishments that are disagreeable but not too severe for delinquents.

The majority of the boys in this camp belong to the poorer classes. The matter of finance has thus of necessity had to be given very close attention. The original camp assessment of one dollar and a half has not been revised upward on account of the high cost of living. It still remains the same, and in a number of households some economizing is required to set even such a pittance as this aside for luxuries. Then the society treasury is dumped out at the end of the year into the camp fund. The monthly dues collected are no higher than in other parishes which have cadet societies; the superstitious of "sick benefits", however, has been abolished. "But," the remonstrance has sometimes followed an explanation of this plan, "you have no fund for the sick." It seems just as much an objection that we do not keep a supply of crutches.

The suggestion has already been made in the course of the article that the nearer to town a good site can be found the better. One reason is that the parents may come and satisfy themselves as to the precautions taken for the health and safety of their sons, and that Catholics in general may become acquainted with the enterprise. There are always a number of zealous, public-spirited laymen who can rise to the appreciation of a work of this sort, and their patronage can more readily be secured if it is located where they can be witnesses of its details and actual operation. Another reason is again of a financial nature. Military Mass can be celebrated with very little preparation, and large crowds can thus be attracted away from the city and the hot church on Sunday to attend the Holy Sacrifice in the fields or woods. The collection taken up at these services can by the right kind of appeal be swelled to a sum that will go a long way toward defraying the expenses of the encampment. Railway companies in turn will not be long in seizing upon the commercial possibilities of these excursions, and the financial inducements they will soon find it to their interest to offer will again reduce the strain upon the boys' own purses.

The machinery for many valuable up-to-date enterprises for the young is thus discovered to our own surprise to be in existence in organizations already formed in our parishes, if the notion is abandoned that the treasury is sacrosanct and that our church societies have as their sole *raison d'être* to sell

tickets for bazaars, conduct contests and help increase the revenues. Social service, of course, is not, what Protestantism is tending to make it, the primary function of religion, but religion will certainly never lose in efficiency by considering its duties rather than its rights in regard to certain classes. The poor constitute a privileged class. The Church's treasury has always been theirs—"Facultates Ecclesiae in coelestes thesauros manus pauperum deportaverunt." The young are another. Their hands can also effect a heavenly transmutation, the changing of currency into character. It will never do to let them grow up with the notion that, when they have something to give, the proper place to go is to their own church, but that when they want to get something, the proper place to go is elsewhere. In this day at least, when the work of boy-saving is a universal passion, the true conception of our juvenile societies is that of a handle by which we can take hold of the boy problem in our own neighborhood and according to our own measure and the vehicle for carrying-out whatever ideas and plans the Friend of the young may inspire us with.

One more observation in conclusion, if there are any to whom the scheme here outlined appeals. There is an immense advantage in being the pioneers in a movement of this kind, which has come to stay among the youth of America and which will set up new standards, will we, nill we, for the future. Once an organization is in possession, the press and the public confer a sort of prescriptive title on it and it becomes a kind of privileged agency for distribution and a recognized master of the field. That is one secret of the popularity of the Y. M. C. A. and of the monopoly it has gained over public opinion. Being first on the ground, it has become exclusively identified in the minds of many, even many Catholics, with the cause of boys and young men, and to it in consequence is entrusted in many localities a natural patronage over new enterprises. Of course Catholics were debarred by pecuniary circumstances from engaging in a project on which America has already spent forty-five millions of dollars for buildings and many millions more annually for maintenance. We can only say

O, fortunati, quorum jam moenia surgunt.

But the summer vacation is still an open field, though the Y. M. C. A. by its ready patronage of the Boy Scout enterprise is seeking to corner it and thus become the channel in the summer as well as in the winter of physical blessings, which our young Catholics would vastly prefer to receive from the hand they love than from the "Danaos et dona ferentes". Hundreds of boys' camps are springing into existence every summer. Why should not many of them be Catholic camps?

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A BACKWARD GLIMPSE OVER THE ARTICLES ON VASECTOMY.

FOR a year or more the articles on Vasectomy in this REVIEW, with the exception of Doctor De Smet's paper of last September, have not been discussing the lawfulness or unlawfulness of the operation. Is the problem, then, solved? Far from it: "adhuc sub iudice lis est". The question has simply been shifted to the consequences of Vasectomy. The point at issue now seems to be, whether or not Vasectomy causes impotence. And as this question cannot be answered until we know exactly what "verum semen" is, a great part of the discussion has revolved round this point. It is very important to have a clear understanding of this matter, because of its practical bearing on many matrimonial difficulties; and this all the more because of the worse than unhelpful explanations of what constitutes "verum semen", by several authors of Moral Theology and Canon Law text-books. For this reason the learned discussion by Dr. O'Malley and Fr. Ferreres, S.J., has been of the greatest interest.

Whilst, however, general attention has been turned aside from the main question, I have found it interesting to review the whole controversy on the lawfulness of Vasectomy, and have just finished reading all the papers on the subject in the ECCLESIASTICAL REVIEW from the very beginning of the discussion. Where are we now?

As is only natural to expect, after any scientific and sincere discussion, we now know much more about Vasectomy than we did two and a half years since. Many errors arose at the start from a false conception of the surgical operation in-

volved; thanks to Dr. O'Malley, the medical phase of Vasectomy can hardly any longer be a source of misunderstanding.

The moral side of our subject is a little more difficult of solution. "*Hoc opus, hic labor est.*" In the first place it must be acknowledged that the general opinion is positively against the lawfulness of Vasectomy. On this side we find such names as Monsignor De Becker, J.U.D., of the University of Louvain; Frs. Vermeersch, Villers, and Salsmans, of the Jesuit College of the same city; Fr. Rigby, O.P.; Fr. Schmitt, S.J.; Dr. O'Malley; Fr. Ferreres, S.J.;¹ and Fr. De Smet. The argument from authority based on these names is quite formidable. To defend the lawfulness of Vasectomy against such an assembly of universally-recognized moralists calls for not a little courage (some may say, conceit and rashness). Nevertheless, I have had the courage to analyze all the arguments against the lawfulness of Vasectomy, and I have found the undertaking of great interest and profit.

All the authors mentioned above answer the principal point of the question, the one which provoked this whole discussion, by affirming that "the State has no right to impose Vasectomy on degenerate criminals". This common conclusion is drawn from different arguments; a consideration which of itself is sufficient to give us abundant matter for reflection. For is it not quite evident that such a conclusion, by the very fact that it is proved in so many different ways, can leave no doubt concerning its veracity? And is it not altogether imprudent to reject such a group of arguments? As a matter of fact, this very variety of proofs clearly shows, as I see it, that the authors mentioned are not in accord with one another. As we shall see, one admits what another rejects, and one affirms what another denies. And what these writers have separately granted is more than ample for the building up of all the arguments I offered in favor of the lawfulness of Vasectomy. The ominous argument from authority is thus seen to dwindle little by little as the different articles are analyzed, until at last the defenders of the operation breathe more freely as they realize that the accord of its adversaries is confined to the conclusion. A conclusion based on arguments which contradict one another may after all be worth no more than the opposite conclusion.

¹ *Razon y Fe.* In the ECCL. REVIEW Fr. Ferreres treats only of the consequences of Vasectomy.

Let me first give a clear idea of the argument of the defenders of Vasectomy. Their position may be stated in this form: The State, in order to safeguard society and protect it against criminals, has the right to use means which (1) are not intrinsically wrong, and which (2) are morally necessary. Now Vasectomy is not only not intrinsically wrong, but is morally necessary for the protection of the body social against degenerate criminals. Consequently the State has the right to impose Vasectomy on degenerate criminals. It will be well to bear this argument in mind throughout the following pages.

The first answer to Father Donovan's question on the lawfulness of Vasectomy (March number, 1910) was given by Mgr. De Becker and the Professors of Louvain (April number, 1910). They claimed that the State has no right to impose Vasectomy on degenerates, because it is a grave mutilation, and not even the State has authority to mutilate an *innocent person*, even under the plea that it is for the public good.

In a subsequent article (September number, 1910) Mgr. De Becker insisted on the unlawfulness of Vasectomy because it causes not only sterility but impotence, and the State has no authority to inflict Vasectomy on degenerates, since it cannot prevent an *innocent person* from using his natural right to marry.

Mgr. De Becker denies the first part of our minor—Vasectomy performed by the State mutilates an *innocent person*, and so is intrinsically wrong. This is doubtless true of some of the people to whom the operation is applied in certain States of the Union; but when there is question of *degenerate criminals*, I do not see how they can be said to be *simply innocent*.

In his letter of 22 October, 1911, Fr. Vermeersch considers Vasectomy as a means of diminishing excessive concupiscence and of procuring the patient's spiritual welfare. "Our opinion (in the April number, 1910)," he says, "referred only to Vasectomy practised with a view to the prevention of ill-starred births. Dr. A. O'Malley calls attention to another use of the operation, to moderate excessive concupiscence of certain abnormal subjects. In this case the question changes, and Dr. O'Malley very properly notices the change. Before committing myself to any opinion on the solution he gives to this new point of view, I should be pleased to know" . . . etc.

So far as I understood a conversation I had the pleasure to have with Mgr. De Becker, Fr. Vermeersch, satisfied with Dr. O'Malley's answer, admits as probable the lawfulness of Vasectomy in this case; and Mgr. De Becker gave me to understand that he himself does not reject the probability of this hypothesis. It is more than I would grant myself, for reasons given in my paper in the November number, 1910. But, as Fr. Vermeersch remarks, there is nothing in this opinion against what is contained in his letter in the April issue.

There is, however, this to be noted in the aforesaid case. What is directly intended as a means of lessening undue concupiscence is the shutting-off of communication between the testicles and the seminal vessels; which means the sterilization of the subject,² the withdrawal of his generative power. By admitting, at least as probable, the lawfulness of Vasectomy in this case, Fr. Vermeersch must also admit that the withdrawal of the generative power may be not only permitted, but also directly intended; consequently that a "*malum simpliciter physicum*" (in no way "*moraliter malum*") may be sometimes directly intended. And this is my own doctrine in my answer to Fr. Schmitt's argument, which I shall come to presently.

Father Rigby, O.P., in his article (July number, 1910), simply admits that, so far as the question had been treated up to that time, the defenders of the lawfulness of Vasectomy imposed by the State on degenerate criminals were right, and their opponents wrong. The end aimed at by the State, he says, namely the prevention of the procreation of degenerates, is good. Moreover, in the conflict between the rights of society and the rights of the degenerate, the principle that "*bonum privatum bono publico cedat necesse est*" holds good, and permits the State to deprive the degenerate of his *natural* right to procreate children. On this score Vasectomy would be lawful; but is there not some other reason to prove its unlawfulness? Yes; the key to this whole question, he says, is found in the fact (?) that Vasectomy causes impotence and therefore introduces an impediment to matrimony. Taking up the spiritual side of the question, Fr. Rigby explains that

² Cf. De Smet, *ECCL. REVIEW*, September, 1912.

matrimony is a remedy of concupiscence, and for some may be an altogether necessary means of living honestly and saving their souls. Hence Vasectomy is intrinsically wrong, by the very fact that it effects a mutilation which makes a man incapable of contracting a valid marriage. The State cannot impose Vasectomy on any citizen, even in order to protect the rest of its citizens, because an inferior right must yield to a higher one and a man's *spiritual* right to marry is superior to the *natural* rights of society. This article of Fr. Rigby's was thus another denial of the first part of our minor—that Vasectomy is not intrinsically wrong.

In reply to my article in May, 1911, Fr. Schmitt, S.J., in the June number, willingly admits the second part of my minor. The end of Vasectomy, namely the protection of the body social against degenerates, is a very desirable one, and would be a good reason for justifying Vasectomy, if the operation were not on another head proved to be intrinsically unlawful. Here again the first part of our minor is denied, but for a new reason. Fr. Schmitt denies us what Fr. Rigby had conceded, and he sustains his denial by a principle which Fr. Vermeersch and Mgr. De Becker (and I dare say many others) probably would not accept, as I have said before. Vasectomy is intrinsically illicit, says Fr. Schmitt, because it intends directly an evil, *though merely and simply physical*, namely, the withdrawal of the generative power; for it is never lawful to intend evil that good may come of it. It was something new to be told that "*nunquam licet intendere malum mere et simpliciter physicum ad hoc ut eveniat bonum*", and Fr. Schmitt's arguments are very far from proving it.

Father Schmitt, as well as Mgr. De Becker and Fr. Rigby, had gone on the assumption that Vasectomy produces impotence. At this point enters Dr. O'Malley who, after giving a magnificent account of the surgical phase of the case, overthrows the basis of their argument. "The assertion that Vasectomy," he says, "ever, under any possible combinations of circumstances, did, does, or will render any man impotent, I repeat, is absolutely untrue. Mgr. De Becker says it is the 'communissima Doctorum sententia' that it renders men impotent. It is not the opinion of a single medical doctor anywhere, unless he is criminally ignorant." And, "if Vasec-

tomy is illicit, it is not so for the reasons advanced by Mgr. De Becker and Fathers Schmitt and Rigby." So far so good. But Dr. O'Malley is a defender of the unlawfulness of Vasectomy performed by the State. What new arguments does he offer?

In the first place, he holds that Vasectomy produces sterility (at least temporarily) and is a serious mutilation. Then in a dissertation which cannot be said to have, philosophically, any value comparable to the scientific worth of the first part of his paper, he says that the State may order Vasectomy to be performed on a sane criminal as a *punishment*,—if indeed the operation is a punishment; which the Doctor thinks unlikely. And in reply to "Neo-Scholasticus", who had expressed the opinion that the State,⁸ in order to prevent possible crime and disease, may mutilate individuals who are not criminals, he goes on to say that the State has no right to mutilate an innocent man by subjecting him to Vasectomy. Without any further proof, he concludes that the State has no right to impose Vasectomy. And what about degenerate criminals? It is unlawful for the State to inflict Vasectomy on them. The only reason that is given for this conclusion seems to be that sterilization is a *bad effect*, one that must not be directly intended. This is the very reason advanced by Fr. Schmitt; only the latter tried to prove it, whilst the Doctor does not offer a word of proof. Are degenerate criminals *innocent*? So contended Mgr. De Becker. Since, according to Dr. O'Malley, Vasectomy on degenerate criminals is unlawful, but "not for the reasons given by Mgr. De Becker and Fr. Schmitt", we would like to know the Doctor's reasons for declaring it unlawful.

From the foregoing it may be seen that those who contend that Vasectomy is unlawful are far from being in accord with one another. Their thesis is not proved, and the consequences based upon their assumption that the operation is intrinsically evil do not appear to be conclusive. But "*ex conflictu idearum lux et veritas*", and so the controversy has not been without its good. The opinion against the operation's being

⁸ We are not interested now in Dr. O'Malley's other conclusions. It may be remarked, however, that his argument on the physician's right to operate appears very weak to those who keep in mind what Fr. De Smet has explained as "*Vasectomia directa*".

licit seems to be the result of an *a priori* argument; and in view of the abuses that Vasectomy may engender, it is not surprising that many are inclined to suppose that the operation is intrinsically wrong.⁴

It is to be feared that in giving their opinion on Vasectomy theologians have been influenced by the consideration of its practice in several of the States of America. In these States the law that imposes the operation legalizes at the same time many gross abuses. The legislators who have enacted the Vasectomy law were not guided by Catholic morals; they have not distinguished between what is and what is not lawful. It is not fair to argue from this that the operation is never lawful. The question is: Is it impossible for a State to pass a Vasectomy law that shall come within the bounds of justice

⁴ Fr. Eschbach (*Analecta Ecclesiastica*, September-October, 1911) goes so far as to say, in a footnote: "Ad nos insignis doctor medicus aliquis scripsit: 'Vasectomy has been proposed by some *adventurers* of America with the pretendedly social scope of suppressing the procreation of insane, criminals, and degenerates'."—And from the tone of the whole article, it is evident that Fr. Eschbach is an adversary of Vasectomy.

Nevertheless in the arguments treating of the lawfulness of the operation, he does not reach one conclusion which the defenders of Vasectomy are not ready to adopt. In fact Fr. Eschbach applies to Vasectomy St. Thomas's doctrine on grave mutilation; he gives the very same argument I had given, and concludes:

(1) "Privatis itaque nonnisi tunc licet aliquem quovis membro mutilare cum membri putredo totius corporis salutem adversatur, et quidem nisi aliter toti subveniri non possit."

(2) "Sed quia ipse homo ordinatur ut ad finem ad totam communitatem cuius est pars, potest contingere quod abscissio membri, etsi vergat in detrimentum totius corporis, ordinatur tamen ad bonum communitatis, in quantum alicui inferitur in poena ad cohibitionem peccatorum. Et ideo, sicut per publicam potestatem, aliquis licite privatur totaliter vita, propter aliquas majores culpas, ita etiam privatur membro propter aliquas culpas minores. Hucusque divus Thomas.—Hisce admissis ultra limites saevisse non videbitur princeps, qui ad promovendos bonos mores, legem condidisset qua, praeter alias poenas, Vasectomiam passurus foret quicumque iterata vice stuprum admisisse probaretur."

(3) "*Innocentes* autem, quicumque demum sint, simili poena plectere ne generando stirpem contaminent, summum nefas foret, christiano nomine indignum et immundum materialismum redolens."

This we all grant very willingly. For it is to be remarked that Fr. Eschbach, in this last part of his answer, does not speak of *degenerate criminals*. His "*innocentes*" are sick people, the class of individuals who were in question in his article, and of whom it had been said, "A fortiori mutilare aliquem licebit ad bonum altioris ordinis vel ad vitandum grave malum pro integra communitate, prohibendo scilicet ne per generationem quo contagioso morbo laborant integram civitatem aut provinciam contaminent."—And in a footnote: "Hujusmodi praesertim de causa fuisse apud Status Foederatos contra nigros introductam ex ephemeridibus edocti sumus." Though Fr. Eschbach be an adversary of Vasectomy, I would like to know his opinion about degenerate criminals, before reckoning him among our opponents.

and that shall be executed without abuse? Because Vasectomy under certain aspects is immoral, does it follow that it is always immoral, even when applied to degenerate criminals? I say *degenerate* criminals, for the defenders of Vasectomy do not advocate the lawfulness of this operation when applied to criminals *sine addito*.

The subject for the operation must be proved to be a criminal, first of all. Vasectomy is not for inoffensive and honest citizens. That is not enough, however; for, apart from its penal phase, Vasectomy is a means of safeguarding society against criminals who belong to the class of *degenerates*. Only in degenerate criminals is the generative power a menace to society. How hurtful to the body social these people are may in some measure be gathered from the figures given by Dr. O'Malley in the June issue of this magazine (1911, p. 685).

What will be the final solution of this vexed and opportune question? We know that the State must have a grave reason before it can sanction the use of Vasectomy for the protection of society. Does this serious reason exist? Some of the opponents of Vasectomy answer in the affirmative, such as Fr. Schmitt; others in the negative. The question cannot be dismissed by any *a priori* argument; it must be given careful examination, in the light of all the facts. The practical way to reach a satisfactory conclusion as to the lawfulness or unlawfulness of Vasectomy would seem to be by submitting to competent authorities the following question: "Can we say that the reasons advocated by the State for performing Vasectomy on degenerate criminals are sufficient to justify the operation?" Or, "Are the other means at the State's disposal practical enough to prevent the increase of degenerate criminals in the body social?"

Fr. De Smet started this new manner of treating the subject, in his excellent article in these pages, last September. The first part of his paper holds what I have all along maintained. As regards the State, he says, "*non potest a principe vita auferri civis innocentis et innocui, licet ejus mors in commune bonum cederet.*" "*Ex alia parte agnoscenda est principii potestas jurisdictionis in cives, quatenus, tamquam vindex suorum subditorum et curam gerens boni communis ac reipub-*

licae conservandae, potest et debet vitam et jura civium tueri contra invadentes, ac media adhibere quae ad conservationem reipublicae et vitae socialis integritatem exiguntur, etiam, si opus sit, occidendo aut mutilando illos qui vitam socialem in discrimen vocant. Quo pacto jus habet princeps, positus ponendis, mutilandi aut etiam occidendi, sive in punitionem criminum, quae punitio necessaria est ad reliquos a sceleribus deterrendos, sive directe ad societatis vel individuorum defensionem contra nocentes."

From that it follows that the State has the right to perform Vasectomy, *but only* "in quantum constiterit illam mutilationem (in uno alterove individuo vel in civium categoria) esse necessariam vel (1) ad tuendam vitam seu jura individuum, vel (2) ad conservandam ipsam reipublicae vitam socialem, sive per modum punitionis, sive per modum directae defensionis contra elementa nociva ejus incolumitatem in grave discrimen vocantia."

This is precisely our own position. The only difference between Fr. De Smet and us is as to whether the conditions exist or not. He claims that Vasectomy is not morally necessary for the protection of the public against degenerate criminals; whilst we maintain that this phase of the difficulty cannot now be determined because the discussion of it has not given us sufficient data for a safe judgment.

In support of his side of the argument, that the operation is not morally necessary, Fr. De Smet repeats in the first place that Vasectomy cannot be looked upon as a punishment. As a matter of fact, Dr. O'Malley states that out of 800 men condemned to the operation in Indiana, 176 willingly submitted to it. It may be that some men do not regard Vasectomy as a punishment, and may even ask for it, just as some hardy jail-birds may not look upon a term in prison as a hardship but rather an agreeable way of spending a relatively comfortable winter. But for the general run of men can we say that Vasectomy would not be a *poena*? How many men will practise race suicide who would not under any consideration debase themselves by submitting to Vasectomy? And why say that the same repugnance would be absent from criminals who have not lost all sense of morality and self-respect? If one hundred and seventy-six degenerates asked

for the operation, what about the other six hundred and twenty-four? Would they not have preferred to escape the operation?

Fr. De Smet adds: "Ceterum si Vasectomia imponeretur *uti punitio*, restringenda foret ejus applicatio solis delinquentibus et criminosis stricte dictis, non autem defectivis, abnormibus et degeneribus, ea latitudine qua applicatur in quibusdam Statibus Foederatis." The defenders of Vasectomy fully agree with Fr. De Smet on that point. Indeed they have never defended the operation "ea latitudine qua applicatur in quibusdam Statibus Foederatis". For my part, I have at all times restricted the operation to degenerate criminals. The "defectivi *simpliciter*", "abnormes et degeneres", as well as the general class of the feeble, are not considered as subjects for Vasectomy. These poor unfortunates are not a peril to society; they may even be among the most peaceful and best citizens of the community.

The reasons advanced by Fr. De Smet do not sufficiently prove his second point, viz., "Vasectomia non est *medium necessarium* quo Societas sui incolumitatem *directe protegat et defendat contra nocentes*." He argues: "Non admittimus ex procreatione prolium degenerum ex illis viris periclitari Societatis existentiam. Numerus namque hujusmodi virorum et prolium inde nascentium, in Statu aliunde rite moderato, semper manebit relative exiguus, et Societatis integritas stare potest cum existentia quorundam membrorum abnormium et degenerum." Yes, if it were only a case of *quorundam*. But in some places they seem to be an increasing multitude, and it is becoming harder and harder for the State to repress them. "The number of criminals in the United States," says Dr. O'Malley in his June (1911) contribution, "in proportion to the total population in 1850 was 1 to 3,442; in 1900 it was 1 to 586; and now it is about 1 to 500. There are at present almost seven times as many criminals in proportion to the whole population as there were in 1850." It smacks of exaggeration, again says Fr. De Smet, to say that "ex patre vitioso non procreari nisi vitiosam progeniem, nec desunt exempla in contrarium". Even so; but we have, as Dr. O'Malley in the place above cited points out, the fact that "Poellmann, of Bonn University, traced the descendants of one female drunk-

ard through six generations; in 800 descendants, 107 were illegitimate, 102 were beggars, 181 were prostitutes, and 76, criminals in a grave degree, and 7, murderers; and they all cost the State \$1,206,000. The Jukes Sisters, two illegitimate prostitutes of New York, bred in five generations 709 criminals. Fifty-two per cent of the women are prostitutes, whereas the ordinary ratio of prostitutes to other women is 1.66. These descendants have cost the State up to the present time \$1,500,000."

I think it but fair to conclude that it has not yet been proved that the State has no sufficient reason for subjecting degenerate criminals to Vasectomy. Additional light is needed on this subject, and it is to be hoped that more articles like Fr. De Smet's will be written on it. The road to the true solution of the problem seems to lie along the line he is following.

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JONAS OF BOBBIO, THE BIOGRAPHER OF ST. COLUMBANUS.

ON the twenty-third of November, 1915, the Catholic world will commemorate the thirteenth centenary of the death of St. Columbanus, the great Irish monk to whom Christianity and civilization owe such an inestimable debt of gratitude. For our knowledge of the career of this remarkable man we are indebted not to a son of the Island of Saints and Scholars, where his youth and early manhood were spent and where he was trained in the science, virtue, and heroism that made him such a shining light in one of the darkest periods of European history; nor to a son of the Franks, or Gauls, or Alemannians, for whose temporal and spiritual welfare he fasted and prayed, preached and toiled so many years,—but to a son of classic Italy, the land of his youthful aspirations, the scene of the struggles and triumphs of his declining years, and of the last stage of his wonderful earthly pilgrimage.

Jonas, whose life of St. Columbanus is, next to the Chronicle of Fredegar, the most important historical document of the seventh century, was born at Susa (Lower Piedmont), the ancient Segusio, an Alpine town at the foot of Mt. Cenis, twenty-five miles west of Turin. He was proud of the ancient

glories of his birthplace, which he calls "urbs nobilis, quondam Taurinatum colonia",¹ and quotes Virgil in support of the excellent quality of its apples, the mellowness of its chestnuts, and the abundance of its dairy produce.² He was not quite so taken with its climate at certain seasons of the year, especially with the rough blasts from the Pennine Alps that so often proved fatal to the Celtic spikenard.

During the boyhood of Jonas, Columbanus and his little band of Celtic monks came to Italy and, after a short sojourn in Milan, settled down at Bobbio on the Trebia, midway between Genoa and Pavia. We can imagine the eagerness with which young Jonas listened to the account given by some traveler from Milan or Pavia of the strange appearance and the austere manner of life of the foreign monks, of their adventures in Gaul and Alemannia, of the royal welcome extended to them by King Agilulf and Queen Theodolinda, of the holy life and death of their leader, and of the miracles performed at his tomb. The boy's mind was soon made up: he would go to Bobbio and become a monk.

Columbanus had been dead three years when his future biographer applied to his successor, the saintly Attala, for admission into the monastery. Jonas's writings give us a fair idea of the course of studies pursued in Bobbio in those early days. They abound in quotations from the books of the Old and the New Testament, from the Fathers of the Church, from pagan and Christian poets and prose writers. Jonas appears to have taken particular delight in the works of Livy,³ whose style he made heroic efforts to copy.

Jonas spent nine years in Bobbio before he was allowed to revisit Susa. "My parents had repeatedly entreated me to pay them a visit," he says; "but the abbot would not hear of it. One day, however, he said to me of his own accord: 'Go quickly, my son, visit your mother and brother and come back without delay'. As it was the month of February and very cold, I told him that I preferred to wait until the weather

¹ *Vita Columbani*, II, 5.

² *Vita Col.* Praef. Virg. Ecl. I, 80.

³ In his *Vita Columbani*, I, 3, Jonas has the following quotation from Livy which is not contained in any extant work of that author: "Nihil tam sanctum religione tamque custodia clausum, quo penetrari libido nequeat."

should be more favorable. But he said to me: 'Undertake the journey at once, for who knows whether you will ever have the opportunity again.' So I immediately set out for Susa, accompanied by the priest Blidulf and the deacon Hermenoald, two God-fearing, religious men. Great was my mother's joy at seeing me again after an absence of so many years; but her pleasure was destined to be short-lived. The very first night after my arrival I was seized with a violent fever and when the heat was at its height I cried out that I was tormented by the prayer of the man of God that I should not tarry, and that, unless they found some means of conveying me to the monastery, I should surely die. Then my mother said to me: 'It is better, my son, to know you alive in the monastery than to bewail you dead here at home.' I confess that I awaited the morning with impatience. With break of day we set out on our homeward journey. For three days I ate nothing, but as we drew near to the monastery the fever left me. When we arrived, we found our good father Attala stricken with the fever and at the point of death. He was exceedingly glad to see us, and thus we understood that the fever had been providentially brought upon me in order to oblige us to return to the monastery before his death."⁴ On the following day, 10 March, 627, Attala, after consoling the brethren and exhorting them to persevere in their holy calling and bidding each one farewell, rendered his holy soul to his Maker.⁵ Jonas, who had been his private secretary,⁶ had the happy thought of leaving to posterity a beautiful, but all too brief, record of his life.

In June, 628, Jonas accompanied Bertulf, Attala's successor, to the Eternal City. The occasion of the journey was briefly this: After the death of Columbanus, Probus, Bishop of Tortona, tried by every means in his power to subject Bobbio to his jurisdiction. He was in a fair way to succeed, having already won over the neighboring bishops and bribed the courtiers of King Ariowald, when Bertulf put an end to his intrigues by referring the matter to the judgment of the Holy Father and going in person to Rome to plead the cause of his monastery. Honorius I, whom Jonas describes as "a man of

⁴ *Vit. Col.* II, 5.

⁵ *Ib.* II, 6.

⁶ *Ib.* II, 2: "Beati viri ministerio deputatus."

great sagacity, prudence and zeal, of remarkable learning, sweetness and humility",⁷ accorded the abbot of Bobbio a most favorable reception, made inquiries in regard to the state of the monastery and was delighted to hear that strict monastic discipline reigned within its walls and that the monastic virtues were held in honor.

During his sojourn in Rome Bertulf was daily summoned into the presence of the Pontiff, who exhorted him to persevere steadfastly in the course upon which he had entered and especially to combat the nefarious Arian pest that still infected northern Italy. Rejoiced to have found in the holy abbot "a companion to whom he could open his heart freely",⁸ Honorius would have gladly detained him longer at his court, but as the great heat made an early departure not only advisable but even necessary, he granted him, in a Bull, dated 11 June, 628,⁹ the desired privilege of exemption from all episcopal jurisdiction, and reluctantly dismissed him.

On the return journey Bertulf gave Jonas a singular mark of his confidence and affection. The party had passed through Tuscany and were approaching the Apennines when the abbot, who had left Rome a sick man, was attacked by so violent a fever that all feared for his life. Tents were pitched for the night—it was the Vigil of the Feast of SS. Peter and Paul—on the ruins of the ancient *Castrum Bismantum*.¹⁰ "During the night," says Jonas, "our good father called me into his tent to assist him in dispatching the business of the day. When all was done, he told me to watch by his bedside till morning. I tried to keep awake, but could not: the night was so sultry and my eyes were so heavy with sleep; those who watched by the baggage and the horses were also overpowered by sleep. While our camp lay thus buried in silence, the Prince of the Apostles, the blessed Peter, approached the bedside of our dear father and said to him: 'Arise and proceed on your journey to your brethren.'—'Who are you?' demanded the man of God. 'I am Peter,' was the reply; 'to-morrow the

⁷ Ib. II, 23.

⁸ Ib. II, 23.

⁹ *Liber Diurnus Rom. Pont. Form.* 77 (ed. Sickel, p. 82).

¹⁰ The present Bismantova, near Modena. Of this once famous stronghold nothing remains but a gigantic rock called by the townsfolk "*Pietra di Bismantova*."

whole world celebrates my feast.' Greatly agitated, the abbot called out to me to know what had happened. When I told him that I had seen and heard nothing, he was silent, and it was only after much insistence on my part that he told me of the vision he had had."¹¹

Shortly after Bertulf's return from Rome, Jonas was sent to Luxeuil, in Burgundy.¹² Eustasius, who had succeeded St. Columbanus in the government of the monastery, was still alive and Jonas had the happiness, as he himself tells us,¹³ of conversing with him on the life and virtues and miracles of their holy founder and of assisting at his beautiful death, 2 April, 629.

Jonas made the journey from Bobbio to Luxeuil, not by way of the St. Bernard, but over the Rhaetian Septimerberg, in order to visit St. Gall in his cell on the Steinach. He seems to have visited the great Apostle of the Alemannians on other occasions also, or, at any rate, to have spent considerable time in his company, for, in the tenth chapter of his life of St. Columbanus, after describing the rich draught of fishes that Gall had taken in the Breuchin, near Luxeuil, he adds: "Haec nobis supradictus Gallus saepe narravit—the above-mentioned Gall often related this incident to me".

We do not know how long Jonas remained in Luxeuil. From his Celtic masters he had imbibed the "desiderium peregrinandi"—the longing "to go on pilgrimages." He wandered from city to city, from monastery to monastery, and was everywhere a welcome guest, because in those days the number of men skilled in letters was very limited, and bishops, abbots and abbesses indulged the hope that the gifted Italian could be induced to write a life of their favorite patron saints, or to record for the edification of their contemporaries the miracles wrought at their tombs.

In 639, the year before Bertulf's death, Jonas revisited his beloved Bobbio. It was on this occasion that he promised the abbot and the monks to write the life of St. Columbanus.¹⁴

¹¹ *Vit. Col.* II, 23.

¹² Jonas says that the abbots of Bobbio and Luxeuil exchanged monks quite often.

¹³ *Vit. Col.* Introd. Letter.

¹⁴ *Vit. Col.* Introd.

Three years, however, elapsed before he could find time to fulfil his promise, for, on his return to Gaul, Amandus, the Apostle of the Belgians and founder of the famous monastery of Elno,¹⁵ invited him to assist him in his missionary work on the Scheldt and the Scarpe. No details have come down to us of Jonas's career as a missionary among the pagan tribes of the Netherlands. He himself tells us that he spent three years in this arduous and, as we know from the life of St. Amandus, at times dangerous work. The journeying from mission to mission was for the most part done by water in a rude ash canoe.¹⁶ It was on one of these expeditions that Jonas stopped at Arras for a much-needed rest and was prevailed on by the bishop and the clergy to write the life of St. Vedastes, the first Frankish bishop of that city.¹⁷

It is impossible to say what caused Jonas to break off his missionary labors. St. Amandus was one of those extraordinary men who are literally devoured with zeal for the spread of the Gospel. Whenever he heard of a people, no matter in what part of Europe, to whom the Gospel had not yet been preached, he could not rest until he had made at least an attempt to convert them. With a few trusty companions he would set out at a moment's notice for Friesland, the Spanish Marches, or the Slavish settlements on the Danube. Perhaps it was one of these sudden expeditions, whose unsuccessful issue, owing to lack of prudent organization, could be foreseen, that led Jonas to sever his connexion with St. Amandus. However that may be, in 643 we find him in the monastery of Evoriacum,¹⁸ near Meaux, where the rule of Luxeuil was strictly observed under the energetic Burgundofara, whom St. Columbanus had consecrated to God in her childhood.

Jonas has left us some pleasant pen-pictures of cloister life in Evoriacum.¹⁹ When a nun was on the point of death, the whole community assembled in and about her cell to bid her

¹⁵ Now St. Amand, in Belgium.

¹⁶ *Vit. Col.* Introd.: "Lintris abacta ascoque."

¹⁷ See Bruno Krusch's edition of the *Vita Vedastis Ep. Atrebatensis* in *Monumenta Germaniae*, SS. Rer. Merov. III, pp. 399-414. Krusch has proved that either Jonas himself or one of his many imitators must be the author of the *Vit. Vedast.*

¹⁸ Now called Faremoutiers, between the Grand-Morin and the Aubetin.

¹⁹ *Vit. Col.* II, 11-23.

an affectionate farewell and to accompany her departing soul with joyful psalms and canticles. Thirty days after her death, "according to the custom of the Church," a Solemn Mass of Requiem was celebrated for the repose of her soul. Jonas himself officiated at the Month's Mind Mass for Sister Gibitrud, at which Burgundofara and all her nuns assisted. On Sundays, whilst the religious received Holy Communion under both species, the choir sang the Antiphon: "Hoc sacrum Corpus Domini, et Salvatoris Sanguinem sumite vobis in vitam aeternam—Receive this sacred Body of the Lord, and the Saviour's Blood unto life everlasting".²⁰

The next, and unfortunately the last, trustworthy notice of Jonas is contained in the introduction to his *Vita* of St. John of Reomaus. In the month of November, 659, Jonas was sent by Chlothar III and his mother Balthildis on some state affair to Châlons-sur-Saône. The fatigues of the journey obliged him to rest for a few days at the monastery of St. John, near Semur-en-Auxois, and he then yielded to the importunities of abbot Chunna, a former pupil of Luxeuil, and promised to write an account of the life and miracles of their holy founder. As St. John was born about the middle of the fifth century and died after 543, we need not be surprised that his biographer could gather but meagre details about his life and contented himself, for the most part, with reproducing the legends that had gradually grown up around his name. The latter part of the work, however, is not only historically reliable but valuable also as containing an account of King Theodobert's expedition into Italy in 539 and of the pest that raged in Gaul in the year 543.²¹

In the introduction to the life of St. John of Reomaus Jonas is called abbot; Raimbert, the author of the *Life* of St. Walaric, gives him the same title.²² There can be no doubt, therefore, about the fact itself; but whether he was abbot of Elno, as his intimacy with St. Amandus has led some to believe, or of some Columbanian monastery in the Vosges, or a

²⁰ The words are taken from the Antiphonary of Bangor. (See Warren, *The Antiphonary of Bangor*, London, 1893, vol. I, fol. 33.)

²¹ See Krusch's edition of the *Vita Johannis Abbatis Reomaensis*. in M. G. H. SS. Rerum. Merov. III, pp. 502-517.

²² *Vita Walarici*, C. 9.

titular abbot in the service of the Frankish kings, it is impossible to determine. It is just as impossible to fix the date or place of his death. He was still alive in 665; ²³ after that all trace of him is lost.

The fame of Jonas as a writer rests on his *Life of Columbanus*.²⁴ The author divides his work into two parts. "The first," he says, "gives a brief account of the career of the blessed Columbanus; the second treats of his disciples Athala, Eustasius and others whom we ourselves have known." His knowledge of the life of Columbanus he derived from the purest sources. "Very many of those with whom Columbanus had lived," he says in the preface, "and who were witnesses of the deeds done by him are still alive. These have told us not only what they had heard from others, but above all what they themselves had seen. Much, too, was communicated to us by the venerable fathers Athala and Eustasius, the predecessors of Bobolen and Waldebert in the monasteries of Bobbio and Luxeuil. If I praise any one who is still among the living, do not on this account look upon me as a flatterer, but as a narrator of good deeds, and, believe me, whatever words of eulogy I have written, have not been written to curry favor with any one, but solely to hand down to posterity actions worthy of record. . . . We have set down what we have heard from reliable witnesses; what was no longer fully present to our mind, we have omitted altogether."²⁵

The list of Jonas's witnesses is indeed a respectable one. Besides Eustasius and Attala, already mentioned, there is Gall, the pupil of Columbanus in Bangor and the sharer of his labors till 613, who tells Jonas of the wonderful draught of fishes; Theudigisil, one of the first monks of Luxeuil, who shows him the finger that Columbanus had miraculously healed; Chagnoald, private secretary to Columbanus and afterward Bishop of Laon, who had often been witness of his master's familiarity with the birds and beasts of the forest; Donatus, Bishop of Besançon, whom Columbanus had bap-

²³ *Kirchenlexikon*. Art. Jonas von Bobbio.

²⁴ By far the best edition of the *Vita S. Columbani* is that of Bruno Krusch in the collection *Monumenta Germaniae historica*. Vol. IV of the *Scriptores rerum Merovingicarum*, pp. 1-152. See also Lawlor, *The Manuscripts of the Vita S. Columbani*, Dublin, 1903.

²⁵ *V. Col.* Introd.

tized; Potentinus, the faithful companion of Columbanus during the trying journey to Nantes; Winioc, the father of abbot Bobolen and a frequent visitor in Luxeuil in its early days, and Sonichar, and Domoal, who had been privileged to attend Columbanus during the days of his solitary retirement. Jonas had friends, too, among the clergy of Mainz, who told him of the meeting between Columbanus and Bishop Lesio.

Thus we see that Jonas, although he had never seen St. Columbanus, was in a position to inform himself accurately in regard to the chief events of his life. His witnesses were all men of high moral character, not one of whom would have even for a moment entertained the thought of intentionally deceiving him. Of course there is the possibility, not to say the probability, that one or other of them looked upon certain happenings as miraculous and related them as such, which, on closer scrutiny, are susceptible of a natural explanation.

Born and bred, as he was, in Italy, we need not be surprised that Jonas was not all too well versed in Frankish history. His acquaintance with the *Historia Francorum* of Gregory of Tours must have been very imperfect; for he makes Columbanus arrive in Gaul "when Sigibert ruled over the two kingdoms of Austrasia and Burgundy"; whereas Gregory expressly says that Sigibert, who was king of Austrasia only, was slain in 575, and that Burgundy was not united with Austrasia until 592. He is better informed in regard to the events of the years 610-613, his statements agreeing on the whole with those of Fredegar.

Jonas was altogether mistaken as to the age of St. Columbanus, whom he believed to have been twenty or thirty years old on his arrival in Gaul, and about fifty or fifty-five at the time of his death. Both suppositions are inadmissible; for, in 603, Columbanus calls himself an "old man", a "veteran",²⁶ and when he wrote the *Verses to Fidolius* he was almost an octogenarian.

Certain writers have taken our biographer severely to task for making no mention of two important events in the life of his hero—the Paschal controversy and the affair of the Three Chapters. But it must be remembered that Jonas, on his own confession,²⁷ wrote primarily to edify, to spur on to imitation,

²⁶ Epist. II.

²⁷ *V. Col. Praef.*

and to have enlarged on Columbanus's obstinacy in the controversy with the Gallic bishops or on his false position in the affair of the Three Chapters would not have been "unto edification and exhortation and comfort". Besides, the monks of Luxeuil had long since made peace with the Frankish bishops and those of Bobbio stood in high favor with the Holy See, so Jonas thought it best "to let old bygones be".

From the preface to his *Life of Columbanus* we learn that Jonas took for his models the best hagiographical works of the early Church. He had read St. Jerome's *Lives of St. Paul the Hermit and St. Hilarion*, and St. Athanasius's *Life of St. Antony*, as well as the lives of those "pillars of the Churches", as he calls them, St. Hilary, St. Ambrose, and St. Augustine. He was also acquainted with more recent hagiographical literature, as is proved by his quotations from the *Life of St. Desiderius of Vienne* by Sisebutus. The writings of Columbanus, the *Antiphonary of Bangor*, and other Irish liturgical works were of course familiar to him. We have already referred to his knowledge of the Latin classics. It is no exaggeration to say that no author of the seventh century whose works have come down to us, was better read in them than he. He quotes Livy's great historical work and Pliny's *Natural History*; Virgil's *Eclogues*, *Georgics*, and *Æneid*; Juvenecus's *Paraphrase of the Gospels*, and Silius's *Epic of the Punic Wars*.

Jonas, however, was not content with mere admiration of the poets of Rome—he aspired to poetic honors himself. Although the pseudo-hexameters prefixed to his life of his master can hardly be ascribed to him, with the exception perhaps of the last two lines, the style and spirit of the "*Versus in Columbae Festivitate ad Mensam Canendi*" and the "*Hymnus in Columbae Transitu Canendus*" leave no doubt as to their authenticity. The "*Hymnus in Transitu*," which is a recapitulation of the miracles performed by St. Columbanus, is written in the favorite meter of the Irish monks, the iambic tetrameter:

Nostris sollemnis saeculis
Refulget dies inclita,
Quo sacer caelos Columba
Ascendit ferens trophea.

The "Versus ad Mensam Canendi" furnish us with the only contemporary evidence that St. Columbanus was a priest:

Clare sacerdos, clues, almo fultus decore,
Tuis, Columba, decus qui redoles in orbe.²⁸

Some Merovingian writers call Jonas "praeceptor", or teacher, and not altogether without reason, for the influence of the *Vita Columbani* can be traced in almost every hagiographical work of the seventh and eighth centuries. By his contemporaries Jonas was esteemed as "a man of great eloquence and profound erudition," as "a polished and elegant writer".²⁹ Fredegar (c. 645) incorporated several chapters of the *Vita Columbani* in his Chronicle and the first part of Wettin's *Vita S. Galli* is based on the same work. All that the Venerable Bede says in his *Ecclesiastical History* about Columbanus, Eustasius, Attala, Bertulf, and Burgundofara, is taken verbatim from Jonas; this has caused some writers to make the curious mistake of ascribing these biographies to Bede himself.

Although, according to our standards of taste, Jonas can hardly be called "a polished and elegant writer", there is no doubt that he took infinite pains with what he wrote, imitating now the bombastic manner of the later Roman rhetoricians, now the more chastened style of St. Jerome or the classic Latinity of Livy. Almost every page furnishes us with examples of the best, but also of the worst, diction. Solecisms and even barbarisms are by no means rare; but if we bear in mind that he lived at a time when, as Cardinal Newman says, "the very mention of education was a mockery and the very aim and effort to exist was occupation enough for mind and body", we will not be surprised at his occasional grammatical blunders, but rather at the general excellence of his composition.

In spite of Fredegar's complaint that the world was in its dotage and that men were losing the keenness of intellect of former times,³⁰ a certain revival of learning is nevertheless

²⁸ The meter of these lines is heptapodic, the seventh foot being a trochee.

²⁹ *Vita Walarici*, C. 9. See also *V. Salabergae*, C. 3; *V. Agili*, C. 6; *V. Faronis*, C. 12.

³⁰ *Fredegarii Chronicon*, ed. Krusch, M. G. H. SS. Merov. II.

discernible in the Frankish dominions about the middle of the seventh century, and the honor of having brought it about belongs in no small measure to Jonas of Bobbio, the biographer of St. Columbanus.

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THE CURE OF INTemperance.

VII. THE PASSIONS AND THE NATURAL CONTROL OF THEM.

WITH the drunkard, if he resist his lower tendencies at all, the conflict is between the reason and the appetites. The term appetite, emotion, feeling, and passion are commonly made synonymous. The emotions are modes, aspects, or qualities of cognitive and appetitive energy, positive or negative phases of intellectual and volitional action. They are either complex forms of mental excitement which is not rational, or they are pleasurable or painful aspects of mental energy. Feeling is sometimes a synonym for emotion, but it may also denote instinct, or cognition with certainty without consciousness of a reason for this knowledge.

Passion is, strictly, an emotional state wherein the excitement is intense, or where there is a strong permanent tendency toward some particular emotion. Emotion is commonly blunted by repeated use, passion is made keener. As Kant said, emotion is like a flood from a broken dam; passion is a stream that erodes an ever-deepening channel. Feeling begins as emotion, and if stimulated it ends as passion.

The emotions or passions always have a sensible element even when the idea that awakens them is spiritual. There are four parts in every emotion or passion: (1) the affection or motive principle, which is love of one kind or another; (2) the notion of an object that can gratify or disappoint that affection; (3) the conscious feeling, the felt movement or tendency of the soul—hence the term *emotion*, moving out; (4) the organic affection that shows itself in the body by the quickened respiration, the moving lip, the heart-beat, and so on.

There are eleven chief emotions or passions, and all others arise from these, either by composition or a change in the object. These are Love, a tendency toward real or apparent

good (it may be sensuous or intellectual) ; Hate, an aversion to real or apparent evil ; Desire, a tendency toward possible or eligible good ; Fear, a recoil from avoidable evil (terror is excessive fear) ; Hope, an inclination toward a difficult but probable good ; Despair, a hatred of unavoidable evil ; Delight, a fruition of present good ; Grief, a suffering from present evil ; Anger, a perturbation of the soul that arises to avenge honor, or to overcome hindrance ; Boldness, an elevation of the mind eager to surmount obstacles, and Anxiety, a depression of the mind apprehending danger.

Those passions and emotions that seek good or avoid evil are called the concupiscent passions or emotions ; those that regard good as hard to gain or evil as hard to shun are called the irascible emotions or passions. All have to do with good or the privation of good, and are ruled by the virtues of the will. The moral virtues, which are habits that make the will well disposed and the deed perfect, incline the emotions and passions to act in harmony with reason. The four cardinal virtues, or hinges on which the others swing, are Prudence, which selects means for the end : it directs the intellect ; Justice, which gives everyone his own, and directs the will ; Temperance, which governs the concupiscent passions or emotions, as love, hate, desire, delight ; and Fortitude, which controls the irascible passions or emotions (as anger, hope, despair, fear, grief, boldness, and anxiety). The concupiscible passions, if unchecked, urge us to act contrary to reason ; the irascible passions make us hold back from what reason urges us to do : temperance, which moderates the concupiscible passions, restrains ; fortitude, which controls the irascible passions, urges us onward. The irascible passions grow out of the concupiscible.

The will is an intrinsic principle ; a passion is a principle extrinsic to the will. The passions are good or morally indifferent, but when they influence the will they are a source of moral good or evil. They can have so strong an influence that in certain conditions they completely overpower the will : great fear, for example. As Bacon said, " Revenge triumphs over death ; love subjects it ; honor aspireth to it ; grief fleeth ; feare preoccupieth it." According to Saint Thomas,¹ anger

¹ I. 2., q. 48, a. 3.

more than any other passion overturns reason. One of the chief means to hold the passions in check is the virtues.

Experience shows that acts of the will and intellect when performed do not utterly cease so that nothing remains of them. A kind of residue is left, which is piled up by repeated acts in strata, as it were, and this accretion makes a foundation for the stability of the will to rest upon. The will by resisting evil again and again, and seeking good, gradually acquires habitual dispositions, which are called virtues. On the other hand, if no effort is made to avoid evil, gradually habitual dispositions are formed, which are vices; habits fitted for evil.

The virtues and vices are habits. A habit (*habitus, habere*) is a quality that determines a subject *to have* itself well or ill disposed, according to its nature; it is a stable quality, a motive principle, added to a faculty, which disposes this faculty toward a *particular* course of action; it is commonly an acquired aptitude for some special kind of work. A habit is a kind of quality by which anything *has* itself in relation to something else as regards motion in difficulty. It is something more than a disposition; more firmly fixed, at least in its cause, as a quality rather than as a disposition. Sickness and health are dispositions, not habits. Some dispositions grow into habits. As regards action a habit is the *actus primus*, and the act is the *actus secundus*.²

An organism grows to the mode in which it is exercised; and what was conscious, voluntary effort may become even reflex, automatic, through the repetition that forms a habit. Voluntary actions that were learned with much effort, through frequent repetition may become so easy that they are done unconsciously—for example, the complicated movements of the fingers in playing a musical instrument. This happens also in the moral order.

Habits are acquired and kept in existence by repeated acts, and the rapidity and ease of acquiring a given habit differ in individuals. Congenitally some men are so disposed that they take on certain habits quickly. We find somatic tendencies, stable and unstable nervous diatheses, peculiar conditions of

² Cf. Saint Thomas, I. 2., q. 51, a. 3.

the auditory tract, congenitally strong memory or vivid imagination, and so on, which make special good and evil habits easy and rapid of acquisition.

Habits are of the intellect and will; are of the faculties of the soul; although supernatural habits, like grace, may be of its substance. Material faculties are determined to one method of action, and, properly speaking, have no habits; but the intellect and will are not so limited, and a habit becomes a beaten pathway for the movement of these spiritual energies in fixed directions. The will is moved by the intellect, the inferior appetites by the will; habits of the will are formed by the repeated inclination given to the will by the intellect. These habits are especially intensified by repetition of the acts proper to them, if the acts are proportionate in degree to the habit already present. Volitional habits are diminished or destroyed by the repetition of acts contrary to those proper to the habits, or contrary to the cause of these acts, or by the mere cessation of these acts.

The soul, considered as the active principle, the agent, has no natural habits; but the soul as moved by something else receives a quality from the mover which results in a habit. A habit supposes a passive faculty, and this faculty is so moved by an active principle that the motive tendency becomes a quality of this passive faculty. The active principle is reason, and it gradually determines a passive faculty (which tends toward *various* objects) to move in *one* groove, toward one kind of act, and this specialized motion constitutes a habit.

Speaking of intellectual habits, Saint Thomas^a says, "When man stops the habitual use of the intellect, the imagination raises extraneous images, which are even contrary to intellectual energy; and these fancies, unless they are cut off or suppressed by frequent exercise of the intellectual habits, render one less fit for correct judgment, and sometimes altogether dispose us to bad judgment." This is the reason the novel-reader, those given to sensual pleasure, dreamers, find it difficult or impossible to concentrate the mind on intellectual work. They lose the habit of spiritual attention, reasoning, patient study, or never form these habits: they dissipate, that is, scatter; they do not concentrate.

^a I. 2., q. 73, a. 2.

When a habit is such that it perfects the rational faculties of man, and inclines him toward what is the good of those faculties in their operations, such a habit is called a virtue. A virtue is a habit determining a rational faculty to good; it is a disposition of a perfected faculty toward what is the best act the faculty can perform. A habit that determines a faculty to evil is a vice.

The will is more properly the subject of virtue, because virtue strictly speaking always goes over into action, which is of the will. A man is virtuous not because he can act well, but inasmuch as he actually and constantly acts well. There are, however, habits of the intellect that are called intellectual virtues, especially when they help the will in its own more real virtues. The speculative intellectual virtues are Wisdom, Knowledge, and Understanding; the practical intellectual virtues are Art and Prudence. Wisdom is reason acting accurately in that atmosphere of peace the soul enjoys when its sensual appetites are controlled: the passions uncontrolled trouble peace, obscure the understanding and judgment, and pervert the will. "The work of justice shall be peace, and the service of justice, quietness and security forever. And my people shall sit in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest."⁴ Virtue is not knowledge alone, although knowledge or its absence affects the virtues; nor is vice ignorance, except in part. One of the uses of virtue is an impetus of the will to slide us safely over a spot made boggy by ignorance; or it is like a fire-drill in a school which leads confused children through smoke to safety.

The cardinal or fundamental virtues are prudence, justice, temperance, and fortitude. In dealing with the good that benefits our nature it is necessary (1) that reason rightly considers this good and offers it to the will as a standard of action—that is prudence, a habit or virtue of the intellect; (2) the will follows out in its own actions the order proposed (a) as regards relations to other men (justice); (b) as regards the control of passions that urge us toward a false good contrary to reason (temperance); (c) as regards the strengthening of the will in any difficult endeavor to attain befitting good (forti-

⁴ Isaiah 32: 17, 18.

tude). Discretion, righteousness, moderation, and firmness, are other names for these four fundamental virtues.

The acquired moral virtues, when perfect, are necessarily all connected; so much so that one can not exist without the others; that is, when there is question of a virtue, not of a single act of a virtue: as Cicero said, "Si unam virtutem confessus es te non habere, nullam necesse est te habiturum."⁵ The natural virtues all rest on prudence, because the virtues constantly choose and follow rational good, and such a choice or direction is the essence of prudence. Prudence, however, can not be exercised unless temperance prevents clouding of the intellect by the concupiscible passions, and fortitude lends courage to judge calmly and clearly in adverse conditions, and justice decides without prejudice or selfishness. It is the office of any moral virtue, since it is an elective habit, to make a right choice; but to make such a choice it is not enough that there should be a mere tendency toward a fitting end, which is the whole effect of a given virtue. There is need also that we select the best means toward that end; and that selection is the work of prudence, which is consiliary, judicial, and perceptive of means to an end. Prudence itself, as has been said, must have the ground leveled for its activity by the other cardinal virtues.⁶

This matter of the indissoluble connexion between the virtues is very important in the moral treatment of drunkenness, as will be shown hereafter. A drunkard will never be cured fully by directing his efforts solely to sobriety as opposed to inebriety: he must build up the whole wall, put in all the protective virtues, or intemperance will break through somewhere. Drunkenness is not inebriety alone; it is foolishness or imprudence; it implies more or less all phases of intemperance; and it shows a general lack of fortitude and justice.

The vices are not so intimately connected as the virtues, because their objects are disassociated. Avarice may neutralize luxury, but breed timidity, uncharity, and injustice. A vice is an habitual disposition contrary to what befits man's rational nature. Vices, like virtues, are intellectual and moral, and

⁵ *De Tuscul. Quaest.*, lib. ii.

⁶ Cf. St. Thomas, I. 2., q. 75, a. 1; Aristotle, *Ethics*, lib vi, last chapter; St. Austin, *De Trinitate*, lib. vi, c. 4.

the four cardinal vices are imprudence, injustice, intemperance, and cowardice. "*Æquitas, temperantia, fortitudo certant cum iniquitate, luxuria, ignavia.*" There are four "wounds of nature" consequent to sin which are opposed to the four cardinal virtues: Ignorance in the intellect is opposed to prudence; Malice in the will, opposed to justice; Weakness in the irascible appetites, opposed to fortitude; and Concupiscence, opposed to temperance, in the concupiscible passions.

There are more vices than virtues, and the seven fundamental vices are pride, covetousness, lust, anger, gluttony, envy, and sloth. Pride is an inordinate desire or conceit of one's own superiority; it is unreasonable self-esteem. It is the chief vice in *intention*, as it underlies the others, and turns everything to selfish advantage. Covetousness is the chief vice in execution, because riches give means to fulfil all inordinate appetites. Pride is an especially grave vice because it is of the intellect, and thus a deordination of the noblest part of man. It is also opposed to Faith, without which all religion is a mere hypocritical convention.

Humility is the virtue opposed to pride, and it is the most important natural virtue man is capable of after justice: the theological virtues, faith, hope, and charity, transcend humility, but they are infused by God, who is their object. Magnanimity strengthens a vacillating will; humility checks excess in aspiration and ambition: it supposes a rational, true estimate of one's real worth. It is a very honest virtue; it tells the truth with sensitive precision. It is not base, cringing, abject, but loyal in subordination to God. If a person has a keen intellect, a powerful imagination, a beautiful body, these are gifts of God; the worth and the glory from them justly and honestly should redound to their Creator, not to their vicarious possessor. We deserve merit for the correct use of these gifts, but very little glory for happening to be the object in which they are placed by their Maker. On the other hand, anything in us that is really evil is our own, because we are the doers of the evil in us: God is not; we are accountable for this evil: God is not. Humility consists essentially in recognizing and acknowledging practically the fact that whatever is good in us is God's; whatever is evil in us is our own; all glory, then, is to God, all blame to ourselves. If a man

struts because there happens to be a powerful poetic imagination in his skull, he is making a pathetic spectacle of himself in borrowed plumes. He is like a barber in armor at a masked ball pretending to be Cœur de Lion.

If a humble man has great gifts he sees these as belonging to God, and he uses them conscientiously and nobly, without pride, insolence, or selfishness. If the humble man lacks great gifts, he is content. Every human being, however, has great gifts in the adoption of a son of God, and every man is capable of miraculous achievements through this adoption, if he will but strive. The weak man, he that has permitted himself, through neglect of his heritage, to grow weak, by humility recognizes that of himself he can do nothing of worth, but in God he can do all things, and so rise to power. Humility for him becomes a part of hope, trust, courage, and victory. The drunkard, whom we have always in mind here, must begin with humility to build up the new life. He of all men should be humble enough, God knows; but he is not. Often he is stubborn, self-opinionated; but in any case he lacks the essential half of humility which recognizes the presence of God within us. Even when he mistrusts himself after bitter experience, he still is inclined to lean on himself and not on God; he would rather swim on a small plank when he might just as well ride in an ocean steamer. Humility is common sense. Humility is allied to temperance. The species of temperance are abstinence, sobriety, and chastity; and the allied virtues. the *partes potentiales*, of temperance are continence, meekness, clemency, and modesty: humility is a species of modesty.

Humility makes us look at ourselves as if from the outside; there is a curious cousinship between it and humor. Humor is a display, not necessarily a sudden revelation as in wit, of incongruity between compared objects, such as an affectation and the truth, a person's conceit and his actual condition, and the like; and this lack of order is sufficient to cause an emotional shock provocative of kindly laughter. When a perception of incongruity excites mirth that is contemptuous, exultant, victorious, or revengeful, the emotion may be satire, cruelty, revenge, but it is not humor. Humor is always virtuous; satire is commonly vicious, unless its intention be purified. Contempt, cynicism, satire, irony, perceive incongruity

that may start laughter, but they see only the defect, and miss the underlying good; they are or may be vices of the observant mind. Humor is aware of the incongruity, the defect, but it also uncovers the underlying good. This is exactly what humility does. Contempt, satire, and the like, curve the lip downward and say bitterly, "You fool!" Humor and humility curve the lip upward and say kindly, "You dear brother fool, be wise!"

Humor and humility are so honest and just they laugh at themselves as readily as at the brethren. The laughter of humor and humility is not reflex, unpremeditated; it is a consequence of an incongruity uncovered so far that it is qualified by charity and justice: both see with extreme mental vividness. Humor and humility are very practical; they are opposed to sentimentality and sham. They are checks on excess, governors, balance-wheels, on the vital engine—*ne quid nimis*—a proper exaltation and appreciation of the proportion that should obtain in all things, neither optimist nor pessimist, but a benign nemesis laughingly cutting away all asymmetry. They are the sane rational mind laughing justly and kindly at irrationality. Humility, the fine art of disillusion, is soundest when it has much humor in it; without humor it is likely to grow sour, to lack the joy and peace of God.

The humility that sees God in us can be very proud in God; and that is holy pride, not a vice. It is keen-eyed to see the good in the brethren, to grow curiously blended with charity, patience, zeal, and other virtues. Like charity it helps the healer of souls, the physician, any person that works for Christ's sake for the brethren, to see God through the mists in the sot's soul, and to persevere in patience until God comes back to His own. Who are you or I that we should despise anyone that has been wet with the Precious Blood? Yet who are we not that we should not aspire to stand with unblinking eyes gazing into the face of God?

Other vices besides pride are avarice, lust, and gluttony, which are the vices most opposed to the rational good of man. Avarice submits human desires to the lowest human good. Lust and gluttony turn man inordinately to those pleasures that are common to us and the brute; they lower the entire understanding and estimate of spiritual things, and tempor-

arily or wholly destroy reason. Sloth is a disinclination for the mental and bodily exertion required to perform good works. The effects are malice (which here means a deliberate intention of doing evil), rancor, cowardice, despair, torpor of the will, and dissipation of the mind. It is opposed rather to fortitude than to temperance.

Prudence or foresight, "the eye of life," sometimes called wisdom, is an intellectual virtue by which we recognize in any act what is right and what is wrong: the *recta ratio agibilium*. It is right reason, and regards immanent acting; art is right reason as regards transient making. Art looks to a fitting disposition of means to effect an end; prudence does the same thing, but judges also whether these means befit the agent himself, and are righteous or not. Art heeds only the external object; prudence heeds also the artist, makes the will good.

Prudence is the governor of the other virtues; it keeps them in the golden mean between excess and defect. To act prudently, as far as we are morally obliged so to act, requires only that we are certain, absolutely or probably, that the action we are doing is righteous in the agent himself under the given circumstances. Prudence deals with means rather than ends; it applies naturally known principles of morality in particular cases. When the appetites are well disposed by the other cardinal virtues, they become, as it were, correct premises for the deductions of prudence.

Prudence is not the same as conscience. Conscience is a faculty or an act whereby we judge of the morality of our deeds; prudence is a virtue that perfects this conscience and inclines it to judge rightly as to the honesty of our acts. Conscience is the intellect, not the will, judging of the morality of spiritual acts; it is a practical judgment on the morality of an act that is here and now to be done. Prudence is a correct estimate of all the circumstances that affect the morality of an act, and fits conscience to make the practical judgment.

The integral parts of prudence are memory and experience, understanding, docility, and sagacity in accepting the counsel of others, foresight, circumspection, and caution. The vices opposed to prudence are imprudence, rashness, inconsiderateness, negligence, uncautiousness, indocility, inconstancy in judgment, carnal foresight, cunning, deceit, fraud, and solicitude for temporal things.

In a consideration of the virtue of prudence the important good of education, intellectual and moral, and the evil of ignorance, at once become evident. Persons that are well educated intellectually and morally are inclined to righteousness; they know too much to be evil; they are not neurasthenic because they can control their explosive nervous system; they are not drunkards. Proper education is a preventive of intemperance. Wherefore we should say with Solomon: "God of my fathers, and Lord of mercy, who hast made all things with Thy word, and by Thy wisdom hast appointed man that he should have dominion over the creature that was made by Thee, that he should order the world according to equity and justice, and execute justice with an upright heart: give me wisdom, that sitteth by Thy throne, and cast me not off from among Thy children."

As wisdom is the chief among the intellectual virtues, and charity the first among the supernatural virtues, justice is the most important of the moral virtues. Justice is the constant, perpetual habit of giving every one his rights. "*Habitus secundum quem aliquis constanti et perpetua voluntate jus suum cuique tribuit.*"[†] The other virtues refer to the agent, justice to God and our brethren. It is a virtue of the will which acts; we are just in what we do rather than in what we know. It consists in doing good and avoiding evil, and both with respect to our fellow-man; thus only is equality between ourselves and others preserved, which is the essential quality of justice.

The virtues allied to justice are religion, piety toward parents and country, reverence or observance, with its subdivision obedience, truthfulness, gratitude, fidelity, protection or vindication, liberality, courtesy, friendship, love of God and man, mercy, equity, which inclines us to act against the letter of the law when a higher reason is at stake. The vices opposed to justice are injustice, homicide, detraction, theft, contumely, and the contraries of the other virtues enumerated above.

Justice may be legal or general, distributive, and commutative. General justice inclines a person to give the community its rights from a motive of attaining the common good. It

[†] St. Thomas, 2. 2., q. 58, a. 1.

should be primarily in the legislator and secondarily in the subject; it regulates the duties of the citizen toward the community. Distributive justice divides the benefits and burdens of the community in due proportion among its members. It is opposed to unjust privilege, partiality, nepotism, and the like, and it is a virtue of superiors, rulers, legislators; it regulates the duties of the state toward the citizen. Commutative justice inclines the private citizen as such to give another private citizen his rights. The obligations of justice that affect a man as regards the community, his neighbor, and his family, are evidently very important considerations in a study of intemperance.

Fortitude is a deliberate acceptance of danger and a bearing of labor. "*Considerata periculorum susceptio et laborum perpessio*," is Cicero's definition. It regulates the irascible passions, and holds man firm between fear and rashness; it is aggressive and patient. As temperance keeps man from excess in the pursuit of what pleases his concupiscible appetites, fortitude withholds the faculties from irrational aversion to the evil he dreads. Fortitude extends even to the sacrifice of life for those things that are really better than life, to man, who is also a spiritual being: that is the strict meaning of the virtue.

Lessius⁸ defined fortitude as the "*Virtus quae motus animi in rebus terribilibus, praesertim periculis mortis, sustinendis vel repellendis moderatur*"—the virtue that controls the movements of the soul in bearing or resisting dreadful agencies, especially the danger of death. In this definition fortitude differs from the firmness of soul as regards moral good that is an element in every virtue; it has a danger of death in view where there is especial difficulty to keep the mind steady. In such danger fortitude may take on qualities of piety, patriotism, faith, legal justice, and so on. Fortitude, however, extends also to less heroic deeds. If the intention in danger is evil, the quality of mind may be rashness, ferocity, or similar vices, but not fortitude. Fortitude supposes the danger before us is understood as a surmountable difficulty, and the intention must be to act as God wills. Those that risk danger to life

⁸ Lib. 3, c. 1, n. 11.

through ignorance, passion, vanity, for gain, and the like motives, do not exercise fortitude. One must be *Audace si, ma cautamente audace*, bold, but cautiously bold.

The vices opposed to magnanimity are presumption, ambition, vainglory, pusillanimity, or meanness of soul. Presumption is really a species of pride: it consists in presuming to do or to assume that for which we are unfitted or unworthy. Ambition is an inordinate desire for unmerited dignity and honor. Vainglory is an inordinate desire to display real or false excellence. The species of vainglory are boasting, hypocrisy, and ostentation. Pusillanimity is a shirking of responsibility or other good, through cowardice. It is an inclination for things mentally inexpensive.

Patience, bearing with evil, suffering in peace, is serenity of soul in opposition to grief arising from difficulty in doing good. "Blessed is the heart that is pliable for it will never break," said St. Francis de Sales. "The patient man is better than the valiant; and he that ruleth the spirit than he that taketh cities." Longanimity is practically a species of patience, whereby the soul is strengthened against a definite, protracted or long impending evil. Impatience is the opposite of patience, but the term is often used for petulance, peevishness, and anger. Worry is impatience.

A common delusion is that worry is unavoidable. Persons addicted to this vice agree with you that it is foolish, but they maintain it cannot be driven from the soul. That it cannot be avoided is as false as to say unclean thought cannot be avoided. Worry is a vice, destructive of the peace of God (without which all virtue is lame), extremely foolish, imprudent, cowardly, base. Saint Teresa used to say "Let naught disturb thee, let naught affright thee,—all passeth!" Our Lord Himself said, "Let not your heart be troubled, nor let it be afraid." * There is a class of folk so addicted to this vice of worry that when all is well they worry for fear some evil *might* happen. "Vix tenet lachrymas quia nil lacrimabile cernit."

A dangerous error in any effort toward a better life is to associate virtue, or right living, with absence of joy; to think that a bilious countenance is a sign of sanctity. "Drive away

* John 14:27.

sadness from thee for sadness hath killed many, and there is no profit in it." ¹⁰ "As a moth doeth by a garment, and a worm by the wood, so the sadness of a man consumeth the heart." ¹¹ Sadness discourages, makes a man rough, irritable, uncouth, unkind; it turns him toward sensual solace. "The soul can never be without pleasure," said Saint Gregory, "it must take it either in the things of heaven, or in those of earth." Since we must seek pleasure, joy, it is only rational to seek it along the right road. "Serve ye the Lord with gladness; come in before His presence with exceeding great joy." Goethe said, "Die Freudigkeit ist die Mutter aller Tugenden," joy is the mother of all virtues.

Worry, sadness, often has a large physical element in it. It may be caused in no slight degree by autointoxication; but when the irritation or depression is allowed to enter the mind, this extension is inexcusable. We may not be able to keep irritation out of the body; but we can and must keep it out of the mind. Pride, anger, vanity, cowardice, sloth, disobedience, lack of confidence, and all vice have for wages ultimate sadness, depression; and they must be shunned if we would be glad of heart. The sorrows of René, Werther, and Byron, which are the same in all ages, are mere symptoms of moral rottenness, effects of irrational yearnings unfulfilled or fulfilled. "A wicked heart shall be laden with sorrows." ¹² The world is so bitterly sad because it has wandered away from God, who is peace and joy.

The gladness of God is connected with the peace of God, which is a tranquillity that comes with the fulness of the Messianic gifts. The *Pax Christi*, which the Church continually prays for, is the sating of man's infinite desires with the riches of God. This was in the announcement by the Angels at Bethlehem on the first Christmas night, "Peace on earth to men of good will," and it was in the discourse at the Last Supper where our Lord said, "Peace I leave with you, My peace I give to you: not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid."

¹⁰ Ecclesiasticus 30: 24, 25.

¹¹ Prov. 25: 20.

¹² Eccle. 3: 29.

Perseverance is a stable adherence to a rational principle of good. It overcomes all obstacles to good; constancy is perseverance with special regard to the protracted character, the long duration, of the good effort: it is practically the same virtue as perseverance. Mental dissipation, which is opposed to concentration, day dreaming, that lazy activity which keeps one busy at what is mentally pleasurable rather than industrious or useful (all genuine good comes through more or less painful effort), novel-reading as a mere dissipation, are all subtle opponents to perseverance in virtue, and it may require a high degree of fortitude to tone up the soul after their enervating influence has been at work. There is also a laziness that has a large physical element in it, a lack of nervous tone, which tends to drag a man down to emptiness of soul, and this must be resisted and treated like any other evil physical tendency. Sometimes a physician by a judicious tonic, or other drug, can cure many spiritual ills. Nearly all scrupulosity, for example, is physical in origin. I have seen scrupulosity as an early symptom in Bright's disease and in tuberculosis.

Savages and children lack perseverance, which is an effect of education and of grace. Some persons like a salaried position because such work does not require mental effort. For the same reason men fall readily under that despotism of trade unions which limits them like machines to piece-work. Lawyers, physicians, teachers, and priests, commonly degenerate into doing routine work, into mental ruts and stagnation, through lack of fortitude; and make themselves believe that mechanical autonomy is human progress in virtue. The world is full of good people that never grow better, people after God's heart; the lukewarm that God finds hard to stomach.

Fortitude, strength of soul, bravery, pluck, is the one virtue of a man which is admitted as a virtue by every human being, civilized or savage, virtuous or criminal, pagan or Christian. Those that deem temperance impossible, and justice foolishness or weakness, not only admire fortitude, but they try to aim at it or its counterfeit.

The vice of effeminacy, as ordinarily understood, is opposed more to fortitude than to the other cardinal virtues, although it also has phases of intemperance. It is much more common

in women than in men. In men it is always despised; in women it is condoned by the thoughtless or even admired; but it is always a despicable vice nevertheless. The dawdling, mincing, simpering, candy-munching, gossiping, fluffy girl, or woman, is a vicious yet pathetic parasite, fit only for the Limbo of Babes; yet God intended that a woman hoe her row just as honestly as a man does; and He will hold us accountable for the education we give girls which makes that flabby jellyfish, the effeminate woman, possible. Fortitude is not a virtue for men alone; it is as incumbent on the woman as on the man. "Who shall find a valiant woman? Far, and from the uttermost coasts is the price of her. The heart of her husband trusteth in her; and he shall have no need of spoils. She will render him good, and not evil, all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands. She is like a merchant ship, she bringeth her bread from afar. . . . She hath considered a field, and bought it: with the fruit of her hand she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. . . . She hath put out her hand to strong things. . . . Strength and beauty are her clothing: and she shall laugh in the latter day. She hath opened her mouth to wisdom and the law of clemency is on her tongue. She hath looked well to the paths of her home, and hath not eaten her bread idle. Her children rose up and called her blessed." ¹⁸ Did you ever know a romantic woman that was a good housekeeper?

[TO BE CONTINUED.]

AUSTIN O'MALLEY.

Philadelphia, Pa.

¹⁸ Proverbs 31: 10-28.



Analecta.

ACTA PII PP. X.

Litterae Apostolicae.

INDICITUR UNIVERSALE IUBILAEUM IN MEMORIAM PACIS A
CONSTANTINO MAGNO IMPERATORE ECCLESIAE DATAE.

PIUS PP. X.

Universis Christifidelibus has Nostras litteras inspecturis salutem et Apostolicam Benedictionem.—Magni faustique eventus commemoratio, quo sedecim abhinc saeculis pax tandem Ecclesiae concessa fuit, dum omnes catholicas gentes summa afficit laetitia, eisque pietatis opera suadet, Nos movet imprimis ad caelestium munerum thesauros aperiendos, ut ex huiusmodi solemnitate lecti uberesque fructus in Domino percipiantur. Par enim atque item peropportuno videtur, Edictum a Constantino Magno Imperatore Mediolani promulgatum concelebrare, quod prope secutum est victoriam contra Maxentium, glorioso Crucis vexillo partam, et saevis in Christianos vexationibus finem faciens, illos in eam libertatem vindicavit, cuius pretium divini Redemptoris et Martyrum sanguis fuit. Tum demum militans Ecclesia primum ex iis

triumphis egit, qui qualibet eius aetate omnigenas insectationes perpetuo subsequuntur, atque ex eo die potiora semper in humani generis societatem contulit beneficia. Nam homines superstitioso idolorum cultu paulatim relicto, tum legibus, tum moribus institutisque christianam vitae rationem magis ac magis amplexi sunt, atque ita factum est, ut iustitia simul et caritas in terris florerent. Consentaneum igitur esse ducimus, hac felici occasione, qua tam egregium factum recolitur, Deum, Virginem Eius Genetricem et reliquos Caelites, Apostolos praesertim, etiam atque etiam adprecari, ut populi universi decus et honorem Ecclesiae instaurantes, ad tantae matris gremium confugiant, errores, quibus inconsulti fidei inimici eius claritati tenebras obducere nituntur, pro viribus depellant, Romanum Pontificem summa observantia colant, in catholica denique religione omnium rerum praesidium et columnen fidenti animo intueantur. Tum sperare licebit, homines oculis ad Crucem denuo fixis, in hoc salutari signo et Christiani nominis oscores, et effraenatas cordis cupiditates omnino devicturos. Verum quo humiles preces, in catholico orbe hac saeculari solemnitate adhibendae, spirituali fidelium bono satius cumulentur, eas Plenaria Indulgentia in forma Iubilaei locupletandas censuimus, omnes Ecclesiae filios vehementer hortantes, ut Nostris suas quoque supplicationes pietatisque officia coniungant, et hac eis oblata Iubilaei gratia in animorum emolumentum pariter atque in religionis utilitatem quam maxime fruantur. Quare de Omnipotentis Dei misericordia ac Beatorum Apostolorum Petri et Pauli auctoritate confisi, ex illa ligandi solvendique potestate, quae Nobis licet immerentibus divinitus data fuit, atque auditis etiam VV. FF. NN. S. R. E. Cardd. Inquisitoribus Generalibus, praesentium tenore omnibus ac singulis utriusque sexus Christifidelibus vel in hac alma Urbe Nostra degentibus, vel advenientibus ad eam, qui hoc vertente anno a Dominica in Albis, ex qua saecularia sollemnia in Ecclesiae pacis memoriam incipient, usque ad festivitatem Deiparae Virginis ab Immaculata Conceptione inclusive, Basilicas S. Ioannis in Laterano, S. Petri Principis Apostolorum ac S. Pauli extra muros bis singulas adeant, et ibi aliquandiu pro Ecclesiae catholicae et huius Apostolicae Sedis prosperitate et exaltatione, pro haeresum exstirpatione, et omnium errantium conversione, pro Christianorum Principum

concordia et totius fidelium populi pace et unitate secundum mentem Nostram preces ad Deum effundant, ac semel intra huiusmodi temporis spatium, admissis rite expiatis, caelesti convivio se reficiant, atque insuper eleemosynam pro sua quisque facultate vel in egenos, vel, si malint, ad pias causas erogent, plenissimam omnium peccatorum Indulgentiam ad instar Iubilaei generalis concedimus et impertimus. Iis vero, qui ad Urbem convenire nequeant, Plenariam eandem largimur Indulgentiam, dummodo sui loci templum vel templa, ab Ordinario semel tantum designanda, pari temporis intervallo, omnino sexies visitent, et alia pietatis opera, quae superius diximus, integre perficiant. Veniam praeterea facimus, ut haec Plenaria Indulgentia etiam animabus, quae Deo in caritate coniunctae ex hac vita migraverint, per modum suffragii applicari possit ac valeat. Concedimus autem, ut navigantes et iter agentes, ubi ad sua domicilia seu alio ad certam stationem se receperint, operibus suprascriptis peractis, et visitata sexies ecclesia cathedrali vel maiori aut parochiali loci eorum domicilii seu stationis, eandem Indulgentiam consequi licite queant. Regularibus vero personis utriusque sexus, etiam in claustris perpetuo degentibus, nec non aliis quibuscumque sive laicis, sive ecclesiasticis, saecularibus vel regularibus, in carcere vel captivitate exsistentibus, vel aliqua corporis infirmitate, seu alio quovis impedimento detentis, qui memorata opera, vel aliqua ex iis praestare nequeant, ut illa Confessarius in alia pietatis opera commutare, vel in aliud proximum tempus prorogare possit, eaque iniungere, quae ipsi poenitentes efficere poterunt, cum facultate etiam dispensandi super Communione cum pueris, qui ad eam nondum admissi fuerint, concedimus item atque indulgemus. Insuper omnibus et singulis Christianis fidelibus tum laicis, tum ecclesiasticis saecularibus vel regularibus, cuiusvis Ordinis et Instituti, etiam specialiter nominandi, facultatem facimus, ut sibi ad hunc effectum eligere possint quemlibet presbyterum Confessarium saecularem seu regularem ex actu approbatis, et hac facultate fas sit uti etiam monialibus, novitiis, aliisque mulieribus intra claustra degentibus, dummodo Confessarius approbatus sit pro monialibus. Talis Confessarius eosdem vel easdem intra dictum temporis spatium ad confessionem apud ipsum peragendam accedentes animo praesens Iubilaeum consequendi, et reliqua opera

ad illud lucrandum necessaria adimplendi, hac vice et in foro conscientiae dumtaxat ab excommunicationis, suspensionis, et aliis ecclesiasticis sententiis et censuris, a iure vel ab homine quavis de causa latis vel inflictis, etiam Ordinariis locorum et Nobis, seu Sedi Apostolicae etiam in casibus cuicumque ac Summo Pontifici et Sedi Apostolicae *speciali licet modo* reservatis, et qui alias in concessione quantumvis ampla non intelligerentur concessi, nec non ab omnibus peccatis et excessibus, quantumcumque gravibus et enormibus, etiam iisdem Ordinariis ac Nobis et Sedi Apostolicae, ut praefertur, reservatis, iniuncta ipsis poenitentia salutari, aliisque de iure iniungendis, et si de haeresi agatur, abiuratis prius et retractatis erroribus, prout de iure, absolvere; nec non vota quaecumque etiam iurata ac Sedi Apostolicae reservata (exceptis semper castitatis, religionis et obligationis, quae a tertio acceptata fuerint, seu in quibus agatur de praeiudicio tertii, nec non poenalibus, quae praeservativa a peccato nuncupantur, nisi commutatio futura iudicetur eiusmodi, ut non minus a peccato committendo refrenet, quam prior voti materia) in alia pia et salutaria opera commutare, et cum poenitentibus huiusmodi in sacris Ordinibus constitutis, etiam regularibus, super occulta irregularitate ad exercitium eorumdem Ordinum, et ad superiorum assecutionem dumtaxat contracta, dispensare possit ac valeat. Non intendimus autem per praesentes super alia quavis irregularitate, sive ex delicto sive ex defectu, vel publica vel occulta aut nota, aliave incapacitate, aut inhabilitate quoquo modo contracta dispensare, vel aliquam facultatem tribuere super praemissis dispensandi, seu habilitandi et in pristinum statum restituendi etiam in foro conscientiae; neque etiam derogare Constitutioni cum apposis declarationibus editae a fel. rec. Benedicto XIV decessore Nostro, quae incipit "Sacramentum Poenitentiae" neque demum easdem praesentes iis, quia Nobis et Apostolica Sede vel aliquo Praelato seu Iudice ecclesiastico nominatim excommunicati, suspensi, interdicti, seu alias in sententias et censuras incidisse declarati, vel publice denunciati fuerint, nisi intra praedictum tempus satisfecerint, et cum partibus, ubi opus fuerit, concordaverint, ullo modo suffragari posse aut debere. Quod si intra praefinitum terminum, iudicio Confessarii, satisfacere non potuerint, absolvi posse concedimus in foro conscientiae

ad effectum dumtaxat assequendi Indulgentias Iubilaei, iniuncta obligatione satisfaciendi statim ac poterunt.—Quapropter in virtute sanctae obedientiae praesentium tenore districte praecipimus, atque mandamus omnibus Ordinariis locorum ubicumque existentibus, eorumque Vicariis et Officialibus, vel, ipsis deficientibus, illis, qui curam animarum exercent, ut quum praesentium Litterarum transumpta aut exempla etiam impressa acceperint, illa per suas ecclesias ac dioceses, provincias, civitates, oppida, terras et loca publicent, vel publicanda curent, populisque etiam verbi Dei praedicatione, quoad fieri possit, rite praeparatis, ecclesiam seu ecclesias visitandas, ut supra, designent.—Non obstantibus Constitutionibus et Ordinationibus Apostolicis, praesertim quibus facultas absolviendi in certis tunc expressis casibus ita Romano Pontifici pro tempore existenti reservatur, ut nec etiam similes vel dissimiles indulgentiarum et facultatum huiusmodi concessionones, nisi de illis expressa mentio vel specialis derogatio fiat, cuiquam suffragari possint; nec non regula de non concedendis indulgentiis ad instar, ac quorumcumque Ordinum, et Congregationum sive Institutorum etiam iuramento, confirmatione Apostolica, vel quavis firmitate alia roboratis statutis, et consuetudinibus, privilegiis quoque indultis, et Litteris Apostolicis eisdem Ordinibus, Congregationibus et Institutis, illorumque personis quomodolibet concessis, approbatis et innovatis; quibus omnibus et singulis etiamsi de illis eorumque totis tenoribus specialis, specifica, expressa et individua, non autem per clausulas generales idem importantes, mentio seu alia quaevis expressio habenda, aut alia aliqua exquisita forma ad hoc servanda foret, illorum tenores praesentibus pro sufficienter expressos, ac formam in iis traditam pro servata habentes, hac vice specialiter nominatim et expresse ad effectum praemissorum derogamus, ceterisque contrariis quibuscumque. Ut denique praesentes Nostrae, quae ad singula loca deferri non possunt, ad omnium notitiam facilius deveniant, volumus, ut praesentium transumptis, vel exemplis etiam impressis, manu alicuius Notarii publici subscriptis, et sigillo personae in dignitate ecclesiastica constitutae munitis, ubicumque locorum et gentium eadem prorsus fides habeatur, quae haberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum, sub anulo Piscatoris, die VIII martii MCMXIII, Pontificatus Nostri anno X.

De speciali mandato Ssmi

R. CARD. MERRY DEL VAL,
a Secretis Status.

L. * S.

S. CONGREGATIO CONSISTORIALIS.

ERECTIONIS DIOECESUM.

Ssmus D. N. Pius PP. X, decreto huius Sacrae Consistorialis Congregationis diei 10 decembris 1912, statuit ut dioecesibus S. Iacobi de Cuba et S. Christofori de Habana—in Cubana insula—ex ipsis distrahendae, duae novae addantur episcopales sedes, id est Camagüeyensis et Matanzensis denominandae, iis circumscriptae limitibus, quibus eiusdem nominis provincia civilis de Camagüey et de Matanzas in praesens continetur, easque denique suffraganeas constituit archiepiscopi S. Iacobi de Cuba.

SACRA CONGREGATIO CONCILII.

DECRETUM DE PRIVILEGIO OFFICII DIVINI IUXTA VETEREM PSALTERII ORDINEM RECITANDI.

Edita Constitutione apostolica *Divino afflatu*, de nova Psalterii in Breviario Romano dispositione, non pauci ex iis quos obligatio tenet persolvendi Horas canonicas, ob peculiare causas, impetrarunt pontificium indultum retinendi veterem Psalterii ordinem, pro privata earumdem Horarum recitatione. Quum autem exortum subinde sit dubium num qui eiusmodi indultum obtinuerunt possint ad libitum sequi alterutrum Psalterii ordinem, adhibendo nempe modo veterem modo novum iuxta propriam cuiusque commoditatem, haec S. Congregatio Concilii, de speciali mandato Ssmi D. N. Pii divina providentia PP. X, declarat atque decernit id non licere, sed omnes et singulos cuiuscumque gradus, conditionis et dignitatis, qui impetrato, prout supra, indulto uti velint, quotiescumque privatim Officium divinum persolverint, debere recitare pro singulis Horis omnes psalmos et reliqua prout distribuuntur in

Breviario Romano a S. Pio V edito et a Clemente VIII, Urbano pariter VIII, et Leone XIII recognito, servato tamen quotidie novo ordine sive Calendario iuxta praedictam Constitutionem apostolicam et regulas seu rubricas eidem adiunctas praescripto pro dioecesi, capitulo seu clero cui quisque est adscriptus, ac firma abolitione indulti generalis dati die 5 iulii 1883 pro Officiis votivis: contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria S. C. Concilii, die 10 martii 1913.

C. CARD. GENNARI, *Praefectus*.

O. GIORGI, *Secretarius*.

8. CONGREGATIO DE RELIGIOSIS.

DECRETUM DE MONIALIUM ET SORORUM CONFESSIONIBUS.

Cum de sacramentalibus Monialium et Sororum confessionibus moderandis plures ad hunc diem, ex re et ex tempore, iussae sint leges, eas, aliqua ex parte immutatas et apte dispositas, visum est in unum colligere Decretum, prout sequitur:

1. Unicuique religiosae communitati tum Monialium tum Sororum, regulariter, unus dumtaxat detur Confessarius ordinarius: nisi ob magnum ipsarum numerum, vel aliam iustam causam, alterum vel plures dari oporteat.

2. Confessarius ordinarius, regulariter, non ultra triennium in hoc munere permaneat. Episcopus tamen seu Ordinarius eum ad secundum, immo etiam ad tertium triennium confirmare poterit:

(a) si ob sacerdotum ad hoc officium idoneorum penuriam aliter providere nequeat; vel

(b) si maior Religiosarum pars, earum quoque quae in aliis negotiis ius non habent ferendi suffragium, in eiusdem Confessarii confirmationem, per secreta suffragia, convenerit; dissidentibus tamen, si velint, aliter providendum erit.

3. Pluries in anno, unicuique religiosae communitati detur Confessarius extraordinarius, ad quem omnes Religiosae accedant oportet, saltem ut benedictionem accipiant.

4. Unicuique domui religiosae aliquot ab Ordinario sacerdotes deputentur, quos Religiosae in casibus particularibus, confessionis peragendae causa, facile vocare queant.

5. Si qua Religiosa, ad animi sui quietem et maiorem in via Dei progressum, aliquem specialem Confessarium vel moderatorem spirituale postulet, erit facile ab Ordinario concedendus; qui tamen invigilabit ne ex hac concessione abusus irrepant: quod si irreperint, eos caute et prudenter eliminat, salva tamen conscientiae libertate.

6. Si Religiosarum domus Ordinario loci subiecta sit, hic eligit sacerdotes a confessionibus tum ordinarios tum extraordinarios; si vero Superiori regulari, hic Confessarios Ordinario loci praesentet, cuius est iisdem audiendi confessiones potestatem concedere.

7. Ad munus Confessarii sive ordinarii, sive extraordinarii, sive specialis, deputari possunt sacerdotes, tum e Clero saeculari tum, de Superiorum licentia, e Clero regulari, dummodo tamen nullam habeant in easdem Religiosas in foro externo potestatem.

8. Hi Confessarii, qui annos quadraginta expleverint oportet, morum integritate et prudentia emineant; at Ordinarius, iusta de causa et onerata eius conscientia, ad hoc munus eligere poterit sacerdotes, qui nondum ea aetate sint, modo memoratis animi laudibus excellent.

9. Confessarius ordinarius non potest renunciari extraordinarius, et, praeter casus in articulo 2 recensitos, rursus eligi ut ordinarius, in eadem communitate, nisi post annum ab expleto munere. Extraordinarius immediate ut ordinarius eligi potest.

10. Confessarii omnes sive Monialium sive Sororum, caveant ne interno vel externo communitatis regimini sese immisceant.

11. Si qua Religiosa extraordinarium Confessarium expectat, nulli Antistitae liceat, vel per se vel per alios, neque directe neque indirecte, petitionis rationem inquirere, petitioni verbis vel factis refragari, aut quavis ratione ostendere se id aegre ferre; quod si ita se gesserit, a proprio Ordinario moneatur; si iterum id ipsum peccaverit, ad eodem deponatur, audita tamen prius sacra Congregatione de Religiosis.

12. Omnes Religiosae de sociarum confessionibus nullo modo inter se colloquantur, neve eas sorores carpere audeant, quae apud alium, quam deputatum, confessionem peragant; secus ab Antistita vel ab Ordinario puniantur.

13. Confessarii speciales, ad monasterium, seu domum religiosam vocati, si intelligant Religiosas nulla iusta causa vel necessitatis vel utilitatis spiritualis ad ipsos accedere, eas prudenter dimittant. Monentur praeterea omnes Religiosae, ut facultate sibi concessa specialem petendi Confessarium sic utantur, ut, rationibus humanis sepositis, tantummodo spirituale bonum et maiorem in religiosis virtutibus progressum intendant.

14. Si quando Moniales aut Sorores extra propriam domum, quavis de causa, versari contigerit, liceat iis in qualibet ecclesia vel oratorio, etiam semipublico, confessionem peragere apud quemvis Confessarium pro utroque sexu adprobatum. Antistita neque id prohibere, neque de ea re inquirere potest, ne indirecte quidem; Religiosaeque nihil Antistitae suae referre tenentur.

15. Moniales omnes aut Religiosae, cum graviter aegrotant, licet mortis periculum absit, quemlibet Sacerdotem ad confessiones excipiendas adprobatum arcessere possunt, eique, perdurante gravi infirmitate, quoties voluerint, confiteri.

16. Hoc Decretum servandum erit ab omnibus religiosis mulierum familiis, votorum cum solemnium, tum simplicium, ab Oblatis aliisque piis communitatibus, quae nullis obstringuntur, etiamsi Instituta sint tantum dioecesana. Obligat etiam communitates, quae in Praelati regularis iurisdictione sunt; qui nisi fidelem observantiam huius Decreti curet, Episcopus seu Ordinarius illius loci id agat ipse tamquam Apostolicae Sedis Delegatus.

17. Hoc Decretum Regulis et Constitutionibus uniuscuiusque religiosae familiae addendum erit, et publice legendum lingua vulgari in Capitulo omnium Religiosarum, semel in anno.

Itaque praerogatis Emis Patribus Cardinalibus sacrae Congregationis de Religiosis in plenario coetu ad Vaticanum habito die 31 mensis Ianuarii anno 1913, sanctissimus Dominus noster Pius PP. X, referente infra scripto Secretario, hoc Decretum in omnibus adprobare et confirmare dignatus est, et mandare ut in lucem edatur, et ab omnibus ad quos spectat, in posterum apprimè servetur.

Contrariis non obstantibus quibuscumque, etiam speciali et individua mentione dignis.

Datum Romae, ex Secretaria sacrae Congregationis de Religiosis, die 3 mensis februarii anno 1913.

FR. I. C. CARD. VIVES, *Praefectus*.

L. * S.

✠ DONATUS, ARCHIEP. EPHESINUS, *Secretarius*.

OURIA ROMANA.

PONTIFICAL APPOINTMENTS.

The Holy Father by Consistorial Decree has made the following appointments:

7 January: The Right Rev. Peter Joseph Hurth, C.S.C., titular bishop of Milopotamos to the bishopric of Nueva Segovia, Philippine Islands.

18 January: The Rev. Bernard Coyne, parish priest of Boyle, to the Diocese of Elphin, Ireland.

27 January: The Rev. Henry O'Leary, parish priest of Bathurst in the diocese of Chatham, to the bishopric of Carolinopolis.

The Rev. James Albert Duffy, rector of the Cathedral of Cheyenne, to the bishopric of Kearney, Nebraska.

28 February: Mgr. Percy A. Philips, chancellor of the Cathedral of Denver, made Domestic Prelate.

Mgr. Richard Brady, Canonist of same diocese, made Domestic Prelate.

20 February: Senator Arthur Indio de Brasil e Silva, of the archdiocese of Rio de Janeiro, made Knight of the Order of S. Gregory the Great.

2 March: Mgr. Vincenzo Misuraca, secretary of Nunciature of the second class, promoted to the Nunciature secretaryship of the first class at the Apostolic Delegation, Washington, U. S. A.

6 March: Private Chamberlain William Humphrey Page, promoted to the commandery of the Order of S. Gregory the Great.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

APOSTOLIC LETTER declaring a Universal Jubilee to commemorate Christian liberty guaranteed to the Church by Emperor Constantine the Great, sixteen hundred years ago. (See below, pp. 626-27.)

S. CONGREGATION OF CONSISTORY: Decree erecting the dioceses of Camagüey and Matanzas, suffragans of the Archdiocese of Santiago de Cuba, in the Island of Cuba.

S. CONGREGATION OF THE COUNCIL: Decree concerning the privilege of reciting the Divine Office according to the old arrangement of the Psalter.

S. CONGREGATION OF RELIGIOUS: Decree on the subject of nun's confessions.

ROMAN CURIA: List of recent pontifical appointments.

HOW FATHER MAGINALF CURED A SOCIAL EVIL IN HIS PARISH.

In these days of electioneering and progressive politics few words assail our eyes and ears more frequently than these: "A Social Evil!" "A National Abuse!" or others to the same effect and of the same lurid obtrusiveness. An essential part of the prospectus of every political party is the pointing out of prevalent abuses and their menace and above all their effectual and utter cure by the reforms embodied in the "platform" that is pleading for suffrage.

I have to offer for consideration an evil of which no director of souls will hesitate to grant the existence, however little his own experience may have encountered it. The instance which I recount is strictly historical, though I have taken the liberty of substituting fictitious names of persons and places. The account of its cure is equally authentic and free from exaggeration. Finally I am insinuating in my article no plea for reform nor reprobation of existing method, but I merely present a few facts not uninteresting, I hope, and not unworthy of examination.

The social evil in question was brought about by economic conditions in a quiet farming district which had to suffer the derangement of a transition from farm to factory life. The district in question was the parish of Wenoc, where up to the year 1879 the congregation had consisted entirely of a simple agricultural class, devoted to the working of their own farms, or engaged in the keeping of small country stores. Under these conditions virtue was the common practice of all, and immorality was unknown. But now, owing to the development of the West, and the increased facilities of quick transportation due to railroads, the farmers of this older more eastern settlement found their products diminishing in value, and themselves forced to cast about for some new means of livelihood, for their farms were no longer able to support their families. Several of them at one and the same time hit upon the expedient of cigar-making. Nailing a few boards together in the shape of rough tables and benches, and converting their farm-house kitchens into shops, these men called in their neighbors' children who were just too big to attend the parish school, and too young to marry and start life for themselves, and set them to work rolling cigars. The farmer's time was taken up in transporting tobacco from the railroad station to his home, and the finished cigars back again from his home to the railroad, in writing up and placing advertisements, and in dealing with the various tobacco agents who soon began to find it profitable to drop into the neighborhood.

Thus the girls and boys assembled in these different kitchen shops were left alone, busy indeed, but at a work which by its nature was noiseless and in no wise hindered by ordinary conversation. The danger to such a promiscuous, unwatched assembly, thrown entirely on its own resources, chatting away all day long while at work, may be easily imagined. But we do not leave a space here for conjecture; for, unhappily, the author is able to attest from first-hand knowledge the rise and growth of the worst of evils which needs no name; the pitiable falls from innocence which grew apace with the days and swelled into a hideous total when the year was done. Though the crime figures would look small in themselves, they were in fair proportion to the tide of wickedness that is rising and flooding the social life of many a great city.

It was in 1880, when the evil had had little more than a year to gather force that, by the blessing of God, Father Naginalf appeared on the scene, and the means which after careful study he selected to rout the widespread infection was nothing else than the Sodality of the Blessed Virgin Mary.

Gathering together all the young unmarried men and women of the parish, especially the cigar-makers, he enrolled them under the protection of Our Lady, and put down as his first rule, monthly Communion, which at that time was thought frequent. Then for the first time in that place he introduced the custom of going to confession the Saturday afternoon before the Sodality Communion Sunday, urging all to remain at home after confession, thereby keeping the young men for at least one Saturday night each month away from the saloons of the locality. His second rule was that each Sunday at 3.30 P. M. all the members of the Sodality had to assemble at the church to recite the Office of Our Lady, and listen to a ten minute instruction, given usually by Father Naginalf himself. His remarks in these instructions were in strict accord with the set directions for the Moderator of a Sodality. They were prefaced by a somewhat vivid, even startling account of the more prevalent disorders, especially among the cigar-makers, and then concluded by a clear, and often very impressive exposition of one or other of the invocations taken from the Litany of the Blessed Virgin; and all were enjoined to use that special invocation during the coming week as a pious ejaculation.

Many instances of these instructions might be cited, for example, his stirring sermon on "Virgin most pure, pray for us", or "Virgin most chaste, pray for us", but we prefer to recall at present another, viz. "Seat of wisdom, pray for us". Some itinerant exploiter of stock in Western silver mines had been working up his confidence game, and had, in common parlance, "taken in" quite a number of the simple country folk, especially the cigar-makers. After the stock shares had been delivered, and the thieving broker had disappeared, the would-be investors found themselves relieved of their hard-earned money and holding indeed printed pledges of shares in a distant mine but worth less than the paper on which they were printed. Pointing his discourse from this incident in its

painful freshness, Father Naginalf spoke to his Sodality on the value of wisdom; the need of watchfulness in the game of life, the constant presence of a shrewd schemer eager to defraud us of far more precious possessions than hard-earned savings; of our inability to cope with him with mere human shrewdness, but the sureness of success with the aid and invocation of her who is the "Seat of wisdom". Thus was a formula of the Sodality coerced into service as a practical watchword for those whose very guilelessness would often make them easy victims of duplicity.

To guarantee attendance he divided off the members into bands of ten, assigning to every band a custodian whose place, after the fashion of a lance corporal, was at the head of every second pew, and it was the sacred duty of this custodian to mark rigidly any absentee or late-comer to any of the Sodality exercises. For this purpose each head of a band was provided with a note-book, pencil attached, which was faithfully marked up each Sunday afternoon, and every Sodality Communion Sunday morning, and collected by Father Naginalf himself immediately before the end of each exercise. Promptly on Monday morning Father Naginalf started out to visit each and every delinquent, penetrating to the most out-of-the-way corners of the parish in search of offenders, and nothing short of "sudden death" was accepted as a legitimate excuse for absence or tardiness.

But monthly Communion and sermon, weekly recitation of the Office of Our Lady, Sunday exhortation, and searching inquiry into the reason of lateness or absence were not enough to satisfy this ideal Moderator. He carried his reform to the material conditions which had been, to say the least, favorable to the growth of the moral abuses, and urged the cigar-manufacturers to put order into their shops, inducing them to erect separate buildings for their factories, to place competent and responsible superintendents over their workers, and to offer small but suitable rewards for increased skill and neatness. Then, taking his cue from the Scholastic of the Roman College who first organized "Academies" in which congenial work along literary and forensic lines was taken up by his Sodality members, Father Naginalf attempted something analogous with his cigar-makers. He secured suitable books,

either from the parish circulating library or by subscription, took them himself to the shops, and appointed some of the more educated workers to take half-hour turns at various times during the day reading aloud for the benefit of all. Besides this he incited them to sing in the shops, so that it was no rare occurrence to hear Foster's classic Plantation songs alternating with the Sodality hymns, booming forth from the little weather-boarded buildings that served as factories; and this singing, if sometimes not very melodious, was at least strong and vigorous, and an effectual silencer of ribald conversation.

For more than three years (1880-1883) Father Naginalf labored thus strenuously and successfully to build up a flourishing Sodality, and to keep undepleted its fighting strength. From its ranks many a young girl entered the convent, and several young men later became religious or got a start toward the priesthood; so that the seed sown was not confined to the narrow boundaries of that parish but was carried abroad to "multiply exceedingly" beyond the power of any human computation. Even to this day every factory in that part of the country is closed on "Holidays of Obligation", which are observed exactly as Sundays. So far as the present writer is able to discover, this usage is paralleled nowhere in the United States.

In September of 1883 Father Naginalf left Wenoc for other fields of labor and the work that he had carried on for more than three years was deprived of his leadership. To comment upon this work briefly but warmly the writer feels he has a fair right, for he was a personal witness of its inception and its progress. It might well be objected that the marvelous change and reversal of conditions effected are to be attributed merely to the personal energy of an active man; this we may admit in so far as the efficiency of a rational agent counts immeasurably above the efficiency of his instruments. We cannot deny that this zealous and active pastor might have wrought his reform by selecting another instrument for his energy and zeal, but the fact remains that out of his experience and after study of conditions the precise instrument which he chose to work his vital and vigorous reforms was the Sodality and all that the Sodality strictly implies.

It was the Sodality which drew together the young of the parish and supplied them with pure ideals which were at the same time practical. It was the unfailing weekly instruction and monthly sermon, each an integral part of the Sodality exercises, that kept fresh in their minds and hearts the love of holy truths, the savor of the Blessed Mother's influence. The monthly Communion, which was of rigid obligation, was the strong right-arm of the Sodality, and needless to say its influence was felt at once in the very atmosphere of both homes and factories. It was the Sodality hymns lightening the hours of toil which served as a constant reminder, even while their hands and eyes were busy, that the toilers were the special children of Mary. It is true that Father Naginalf did not neglect their corporal needs, but hastened reforms that were sanitary in the construction and appointments of their places of labor; but his word would have been far less effectual with the owners of these places had it not been clear that his hold upon the people was personal and powerful; and he owed this hold to the Sodality.

So much for the practical value of the Sodality from a positive standpoint. It can only be indicated not described, for, to describe it, it would be necessary to have lived within its reach and to have felt its influence palpably breathing in every home and shining on the face of every working girl and boy at Wenoc. We say we have looked at its value positively. Perhaps a negative proof will be even stronger in its appeal, and so we will briefly recount the effect of the relaxing and withdrawing of the Sodality influence; for a Sodality is not worthy of the name unless it is militant and active and reaching especially into the lives of the young, more open as they are to distractions and more assailed by temptation. Without wishing to detract from the characters of the good pastors who followed, it is still true, whatever be their excuse or motive, that they allowed the Sodality, which for three long years had been a "tower of strength" in the parish, to crumble and to totter and at last practically to fall. At first it was merely that the old stimulus of careful records and prompt reproof to laggards was wanting; then by degrees less interest was taken in the work by the members themselves. The weekly recitation of the Office became irksome and some

began to find difficulty in keeping up the practice of monthly Communion. In place of the *weekly* public devotions there was substituted the recitation of the Office *once a month* and the time for this was no longer Sunday afternoon, which had exacted a salutary sacrifice of holiday time, but Sunday morning during Mass so that little inconvenience was suffered. Many young men began to neglect their Sodality obligations altogether, and the young women soon followed their example. Thus the watchword "Fidelity to Duty" grew to be merely a pious saying, and the standard of Mary, which all had pressed after so nobly, was now, if followed at all, followed sluggishly and from afar, for the Sodality obligations were no longer insisted upon.

Instead of a cohort of vigorous youth, it had, before very long, nothing to show but a handful of ancient veterans of the devout sex, who had no active lives to sanctify, no young careers to mould and point to the right to the security of coming generations of families. But it would require that one should have been on the spot to see the subtle but none the less substantial effects of the Sodality's decline and decay. Not that the faith departed from the people nor that crime ever became an open cult; but enthusiasm in the service of God, delight in little acts of supererogation, a delicate love of the finer forms of virtue—all these things, the natural flowers nourished by the love of the Mother of God, withered and died, and it does not require a profound student of human nature to perceive that where the love of virtue loses its intensity, there the hatred of vice wanes also, together with the avoidance of the less remote occasions of sin.

Such is the history of a Sodality at Wenoc, and lest we be accused of leaning too much on conjecture, and finding effects too general in particular instances, we will only say in closing that it is a principle which no one can dispute that one who binds himself only to the essentials of faith and religion will find it hard indeed to keep a fallen nature close to the line of Christian duty. The Sodality of the Blessed Virgin Mary is not an essential of faith, but it is one of the sweetest and surest means of binding hearts young and old to a generous love of their faith and its obligations in the love of her who is the Mother of our Faith's Founder. If we have but pointed

an instance of this, our humble historical effort on the Sodality¹ at Wenoc, which met a "Social Malady" and supplied a "Cure" for it, has not been in vain.

MARK J. FABER.

THE TRADITIONAL IDEA OF SACERDOTAL VOCATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the March number of THE ECCLESIASTICAL REVIEW Fr. Brouwer from far-off British India was kind enough to say a few words about my article in the November number on Sacerdotal Vocation. Whilst agreeing with the thesis, he contends that the arguments are strained and labored. After reading his remarks several times and re-reading my own article I have come to the conclusion that the arguments looked strained to him because he supposed they were to prove more than I intended to prove by them. As I know from other sources that several things I said in that article were misunderstood, I think a few words of explanation will not be out of place.

In the first place, I had no intention of denying the necessity of a divine vocation for the priesthood. There was question only of the manner in which the divine call is transmitted to the candidate. St. Paul tells us that that call must come from God. "*Nemo sumit sibi honorem sed qui vocatur a Deo tamquam Aaron.*" As Fr. Brouwer says, these are the plain words of the Apostle, and he puts them in italics for me. Aaron, then, had a vocation, and so every one seeking the priesthood must have a vocation. The question raised in my article was: How did Aaron or any priest after him receive his vocation? Was it by subjective feeling that he was called, by some impulse of the Holy Ghost, or was it by an external call given to him by his superiors? I answer, read Exodus 28:1. Where is there a straining of the argument here? I think the text referred to will show that the intimation of Aaron's call came from his superiors and not from subjective feeling; and this is made the classical example of vocation to the priesthood by St. Paul.

¹ For a succinct and authentic account of the origin and nature of the Sodality of the B. V. M. we refer the reader to *The Book of the Children of Mary*, compiled and arranged by the Rev. A. J. Elder Mullan, S.J. (Publisher, P. J. Kenedy & Sons, New York.)

Far from straining the argument I did not indicate all there was in the text. Let me show this briefly. St. Paul insists on the necessity of a divine call in order to draw a wide line of demarcation between the sacerdotal vocation and other vocations. In all other vocations the choice is made entirely according to aptitude and inclination. A boy who shows an aptitude and an inclination for music may be said to have a vocation for a musical career, and if he find his way to it he becomes a musician. The same is true of other vocations. Not so when there is question of the priesthood; here a special call of God is required, addressed to the individual. Now, if fitness and inclination constitute a formal call to the priesthood, where is the specific difference between sacerdotal vocation and the other vocations? It will not do to say that a stronger inclination is required; "*plus et minus non mutat speciem*". And besides, how many good and excellent priests have never felt this *vif attrait*! Beyond aptitude and well-founded hope that a candidate will make a good priest, he needs an explicit call from God before he can be said to have a vocation for the priesthood in the strict sense of the word; this is the clear meaning of St. Paul. The opinion, then, that would make vocation consist essentially in a subjective feeling does not do justice to the words of the Apostle who insists on a special call from God—unless one were to make it equivalent to a private revelation, in which case vocation would be rare indeed.

Fr. Brouwer then takes up the vocation of the Apostles: "*Sequere me*"; "*Ego elegi vos*"; and argues that they had a divine call, since Christ was God. Of course, I never thought of denying that the Apostles had a vocation; but I did argue that that vocation came to them from without and not through a subjective *attrait*; which is the question. The words of St. Paul: Woe is me if I preach not the gospel, are true of not only St. Paul but of every priest who is ordained if he neglect his plain duty. They do not show that he had a vocation before he was called externally to the priesthood. The *attrait* does not contradict a vocation, far from it; neither does it constitute one *formaliter*; otherwise all who lacked it would have been ordained without a vocation. This would be rather hard on some of the Saints. Fr. Brouwer would have us exclude

from the discussion the "examples from the Scriptures and the lives of the Saints". Surely he cannot expect us to accept this rule; the Scriptural argument and the usage of the Apostolic Church is in all doctrinal questions of the greatest importance, and in this question St. Paul himself lays down the opposite norm in making Aaron the pattern of the Christian priesthood. Fr. Brouwer himself violates this rule in quoting against me the vocation of Jonas who, by the way, did not have a vocation to the priesthood at all.

Another misunderstanding that I have met with frequently is that I intended to deny the necessity of that complexus of natural and supernatural virtues which manifest themselves by the so-called *signa vocationis* and which in a wider sense of the word may be called a vocation. Nothing was farther from my mind than to suppose that the bishop could call to Holy Orders any one he wished whether he showed signs of a vocation or not. All I contended was that if he called such a one the vocation would indeed be valid though sinful, as is true also of ordination. Natural fitness and supernatural virtues together with sufficient knowledge and a right intention constitute idoneity and may be called vocation, not *in facto esse* but *in potentia*. Such a vocation gives no right to ordination, whilst a real personal call from God does give one a claim on the orders which are its complement. Christ is still the Master of His Church, and if a candidate presented himself at the gates of the sanctuary with a card of admission saying, "*Vas electionis est Mihi*", signed Jesus Christ, the authorities would have a right to verify the signature; but once they recognized it as genuine, I do not believe they could disregard it without sin. It is in this light that we must read the decrees of the Council of Trent to see the full import of the argument I drew from them. The Council decrees to exclude not only the unfit, but even all those that show the necessary signs of vocation if they are not needed in the diocese. Many are *idonei* but few are *electi* or *vocati*. Vocation is given by the bishop in the name of God. "*Ii autem vocati sunt, qui legitimis Ecclesiae ministris vocantur.*"¹

Nor does this exclude the supernatural from vocation because it comes through the ministry of men. It is the work

¹ Catech. of Trent.

of the Holy Ghost that prepares the soul of the candidate for a vocation by adorning it with those virtues which are necessary to make him *idoneus*, and inspires in him the right intention of devoting his life to the service of the Master in the Holy Priesthood. Hence I answer Fr. Brouwer's question: "Where did they get the 'voluntas'?" by saying that it is the work of the Holy Ghost. It is because the Holy Ghost has prepared them that they are eligible, *idonei*; but until they are called by the representative of God, they have no vocation in the strict sense of the word. Let us compare the vocation of the priest with that of the bishop; if the simple priest needs a special call from God, *a fortiori* the high-priest, the bishop. Now, we know that there are many priests who by knowledge and virtue are fit to be bishops; some of them may even have a *vif attrait* for the episcopal office; yet we do not say of them that they have a divine vocation for the episcopate. The moment, however, one of them is selected by his ecclesiastical superior, the Holy Father, to become a bishop, we call him a bishop-elect, i. e. he has received a call, a vocation, to be bishop.

Is it, then, merely a question of words, do we merely substitute the word idoneity for vocation and retain the whole doctrine which has become current about vocation and now apply it to idoneity? By no means; there is one element in the current notion on vocation that is changed; it is the doctrine on inclination which was made so much of by some writers. We deny that it is the all-important, decisive factor in the matter of vocation. A vocation may be given where it is entirely absent, provided the candidate be fit and consent to receive Orders and have the right intention of serving God in the priesthood.

Fr. Brouwer seems to have some doubt as to my statement that a vocation coming from the bishop is from God. "Was the episcopate appointed by the Holy Ghost, or could it be said of any individual bishop that he was appointed by the Holy Ghost?" "We need not believe the latter part of the proposition, though the former is *de fide*." This is the answer of a learned and holy bishop, he tells us. However, there is another bishop, more learned and more holy, who thinks differently. St. Paul addressing the clergy of Ephesus says that

they are appointed by the Holy Ghost to rule the Church.² No matter what human influences may have been at work in the preliminaries of an episcopal appointment, once the Head of the Church chooses a priest for the episcopal office and gives him a flock to rule, he appoints him in the name of God, and the bishop rules and demands obedience in the name of God. A man who is called by this bishop to the priestly office is called in the name of God, and can be sure that his vocation "comes to him from God through the bishop whom the Holy Ghost appointed to rule the Church." I should prefer St. Paul on this question.

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OBLIGATION OF THE RELIGIOUS VOW OF POVERTY.

A CASE OF CONSCIENCE.

A priest who frequently has to hear confessions of members of religious Orders and Congregations desires to know what the latest regulations on the vow of poverty demand of a religious, in order that he may be able to judge correctly of the various failings against this vow.

I.

By the vow of poverty the individual members of any Order or Congregation sacrifice their independence in the use and disposition of all temporal goods. This sacrifice, deliberately made, prompts them to depend on God for the necessities of life under the management of lawfully appointed superiors. This must be the spirit and disposition of one who has offered himself to God's service in the religious life.

Naturally there will be moments in the life of every religious when the burden of the sacrifice makes itself felt. The temptation will arise to procure slight comforts or to accept small gifts without permission of the superior. Human pride will at times prevent a subject from asking the superior for trifling things. Nevertheless such conduct implies infidelity toward God, to whom the promise of absolute personal poverty was made. While there may be an excuse for human

² Acts 20:28.

weakness when failings of this kind happen rarely, there can be none for continued and systematic transgression.

The prudent confessor will therefore point out to his penitent the insincerity of his conduct. On the other hand, he will also make reasonable allowance for possible circumstances that may exonerate a religious from sin, especially since there have been cases where the imprudence of a superior withholds from a subject the most ordinary comforts and, practically speaking, the necessities of life.

The question of the gravity of matter that would amount to serious sin against poverty is very much debated, and withal but little light has been thrown on the point by theological discussion. The older and commoner opinion had it that the same principle is to be applied to sins against the vow of poverty as is applied to sins of theft.

In sins of injustice, such as stealing, damaging property, etc., the gravity of the injustice will depend largely on the financial circumstances of the person wronged. To carry that principle to its logical consequence, however, would lead to exaggerated forms of socialism in the case of those who steal from a multi-millionaire since such action rarely brings such a one real hardship through the mere money loss. Hence in matters of injustice moralists speak of a *summa absoluta*, i. e., of a certain quantity in theft and other cases of injustice which cannot be overstepped without committing a grievous offence, independently of the person wronged. As a reason for this principle authors commonly give the *common weal* of society, saying that the universal consent of mankind has interpreted the law of God in such a manner that a certain amount of injustice is always looked upon as a serious matter and as a grievous offence.

What constitutes in this case absolute grave matter? Fr. Sabetti¹ fixes it at five dollars. Fr. Tanquerey² makes it seven or eight dollars. Probably ten dollars would not be too high, considering the continued increase of wealth of the country and the relative decrease in the value of money. Moreover, authors allow for European countries thirty marks,³ or

¹ *Theologia Moralis*, No. 404. Ed. XVI.

² *Synopsis Theol. Moralis*, vol. III, no. 436. Ed. II.

³ Noldin, *Theol. Moralis*, vol. II, no. 406. Ed. V

thirty francs,⁴ the equivalent of which in the United States would probably be about fifteen dollars; for, generally speaking, thirty marks in Germany or thirty francs in France have about as much commercial value as fifteen dollars in America.

To return to our subject of the gravity of sins against the vow of poverty on the part of a religious. Many authors apply the principle of theft in estimating the offence against poverty. There can be sins against the vow which are also sins of injustice at the same time; for example, when a religious takes and spends, without permission, money that belongs to the house. Again, a religious may sin against the vow of poverty without offending against justice; for example, when he appropriates to himself without leave things a friend has given him. In sins that are against both justice and the vow the principle of theft may be applied in judging the gravity of the sin; but in this case also the correctness of so judging the case may be called into doubt. If the principle of justice is to be applied, must we take the absolute sum or the relatively grave matter to determine the gravity of guilt? Must we consider the financial state of the convent or of the entire province? It seems that in Religious Orders in which each house is independent, the individual house must be considered, whilst in Orders and Congregations that are divided into Provinces the financial standing of the Province must be taken into account in questions of injustice done by a religious. For in that case the individual houses are to be considered as so many branches of one corporation.

It is reasonable to say then that the injustice of a religious is to be held as done to the Province rather than to the individual house, and the absolute sum is to be taken as a measure of guilt. To give an example, a religious takes without permission five dollars from the treasury of the house to spend on various wants. The house is poor and feels the loss of the money considerably, but this is but one of a great number of houses that make up a Province. Is this sum a grave matter in the case or not? The answer will depend on the principle applied to the case. If one takes the "*summa relative gravis*", it would constitute a grave offence; if on the contrary one takes the "*summa absolute gravis*", it is not a grave sin. Is

⁴ Tanqueray, l. c.

one justified in applying the rule of the "*summa absoluta*" to the proposed case? I believe there is sufficient reason for applying the principle of the "*materia absolute gravis*" to the case, taking the injustice as done to the Province which would hardly feel the loss of a few dollars. The finances of each house are subject to the Province which is also held to make up deficits and the like, wherefore the injury may be said to have been done to the Province rather than to the individual house.

How are violations of the vow of poverty to be judged when there is not involved a sin against justice—for instance, when a religious appropriates to his use without permission money or other things given him by friends or relatives? The common opinion of the older authors held that the principle of justice should be applied also in this case. Recent authors point out the incongruity of judging sins against poverty by the same principle as sins against justice, and offer a solution which seems to be more to the point. It is this.

The vow of poverty means the sacrifice of all independence and rights so far as the use and disposition of temporal affairs, for one's own convenience, is concerned, and it moreover puts the religious in a state of poverty in his manner of living, which is stricter in some Orders and Congregations than in others. The gravity of sin against poverty must therefore be judged according to the relative state and condition of poverty of the various Orders. It is evident that a religious whose rule allows hardly anything more than the bare necessities of life will sooner fail grievously against his state of poverty than one who is not held to such strictness of life by his rule.

The practical application of this principle is even more difficult than that of injustice; for one must know how far the rule or constitutions of the different Orders and Congregations bind in the matter of poverty. Not every trifle can be put down as a serious sin, though the rule may be very severe on the matter of poverty. Is there no possibility of determining what would be slight and what grave matters? If the constitutions of an Order have explicit regulations as to grave

transgression of the vow one has to abide by those rules. Pope Clement VIII in his Constitution *Religiosae Congregationes* of 9 June, 1594, forbids all Orders of men or women to give presents outside the Order, except articles of *slight value*. The deciding of what is considered in different countries to be of slight value is left to the Provincial Chapters. Now the Order of Friars Minor is, according to its rule, one of the strictest Orders, especially in the vow of poverty. We find a Province in the United States which states in the Provincial Statutes that things of slight value are those that amount to two dollars. Wherefore I conclude that at least three dollars are necessary to constitute a grave matter in Orders that observe a very strict vow of poverty.

II.

The second question proposed for solution refers to a religious of simple vows who had without permission given away some goods that were left to her by will.

A distinction is to be made between simply professed members of an Order strictly so-called, and the simply professed of Congregations. Male members of Orders remain three years in simple vows before they take solemn vows.⁵ This regulation was extended by a more recent decree⁶ to Orders of women, i. e., to those who profess solemn vows, like the Visitation nuns, Poor Clares, etc. Those who are simply professed keep the so-called radical dominion or ownership, but they are strictly forbidden to have the administration, the disposition of interest (or rent), and the use of their goods. Hence they must before simple profession give the administration, interest, and use of their goods to somebody whom they wish to appoint, even to the Order if they like. This is apparent from the decree *Sanctissimus* of Pope Pius IX, 12 June, 1858. Whatever goods come to the simply professed after he has taken his religious vows, as legacies and personal donations, increases his property and has to be given over to the administrator he appointed before profession. Whether the professed needs for this his superior's permission is not

⁵ Litt. Encycl. Pii Papae IX, *Neminem latet*, 19 March, 1857.

⁶ Decr. *Perpensis*, Leo XIII, 3 May, 1902.

clear from the text of the laws. Two months before taking his solemn vows the religious has to renounce all his goods and possessions in favor of whomsoever he pleases and this renunciation takes effect at the moment of solemn profession by which he becomes incapable of acquiring any right to temporal things. If such a simply professed religious of an Order strictly so-called should give away some of his goods without the permission of the superior he sins, though there is no law to prove that his donation is made invalidly.

Members of religious Congregations and Institutions of simple vows certainly retain the possession of both real and personal property, even though they have taken their final vows, which in almost all Congregations are perpetual. The community cannot claim the property of those who enter. All that is allowed in Sisterhoods is the claiming of a certain sum of money, called the dowry, which, however, does not become the property of the religious community until after the death of the religious and must be returned to the Sister if at any time she is released from her vows. The dowry is determined by the Constitution of a Sisterhood and must be the same amount for all who enter or may at most vary for choir-sisters and so-called lay-sisters.

Before a Sister takes first vows she must settle her temporal affairs; the same holds for Brothers. The administration, usufruct and use of their property must be given over to someone whom the religious chooses and after profession the Sister or Brother is not allowed to exercise any rights over those goods in any way without permission of the superiors of the Congregation; some permissions can be given by the local superior, and others by the superior general only. The Holy See forbids any simply professed religious, even after he has taken vows for life, to give away all his belongings; a special permission from Rome is required for that. Strictly personal donations and bequests made to a simply professed Brother or Sister do not become the property of the religious community, but go to increase the property of the individual religious and must be handed over to the one whom he has appointed to take care of his belongings.

If the religious give away such personal donations and bequests without asking the superior's permission, would such

action be sinful? We are considering only donations of goods acquired after profession, for she is forbidden to exercise any right over the goods she had before profession. Some authors have gone so far as to assert that such a religious can distribute by gift any of her goods without any permission at all, so long as she does not use them for her own benefit. Bizzari, Secretary of the S. Congregation of Bishops and Regulars, who compiled the *Collectanea*, a collection of decrees for the use of that same Congregation, quotes a case⁷ of a Sister of simple vows becoming heir to her father's goods. She asked the bishop of the diocese whether she could dispose of the property as she pleased. The Constitutions of the Sisterhood stated that the Sisters were subject to the mother-superior in all things, and could not keep, lend, or dispose of goods or do anything without the permission of the superior. The S. Congregation was asked whether the Sister could dispose of the goods received by her father's will, or do they go to the convent? The answer was that she could dispose of them and that they do not go to the convent. Though the question as proposed did not ask whether she needed the permission of the Superior to act in this matter, the answer did not contradict her claim.

On 30 December, 1882, the S. Congregation of Bishops and Regulars issued a decree⁸ on the simple vow of poverty requiring novices to dispose of the use, usufruct, and administration of their goods without the interference of any one. Any act however concerning such property which may become necessary after profession needs the permission of the superior general, as does also the exercise of any right over the goods. The S. Congregation adds that any Constitutions of religious communities proposed for approval to the S. Congregation must have this decree incorporated in them.

There is no universal law on the vow of poverty for Congregations of simple vows. Hence, before deciding questions regarding independent disposal of personal donations and bequests which a religious may receive after profession, one would have to see whether the Constitutions of the Congregation in question do forbid such action without the superior's

⁷ S. C. Conc., 18 February, 1853. *Collectanea*, p. 619.

⁸ *Collectanea de Prop. Fide*. Ed. anni 1907, vol. II, no. 1585.

permission. One thing however is sure, viz., that a religious in giving away what he fairly knows is his own property, does not sin against justice, for the Congregation does not become successor to the rights of the simply professed.

Religious Institutions which have been approved by Rome since 1901 are governed by the principles laid down in the "Normae" which the S. Congregation of Religious observes in giving its approval. The bishop who establishes diocesan religious communities is held by a recent decree to see that the principles of the "Normae", 28 June, 1901, are embodied in the Constitutions of the diocesan congregation. These "Normae" have the following regulations on the vow of poverty:

1. The novice must, before taking first vows, dispose in favor of whomsoever she pleases of the use and usufruct of the property, and the administration of the same must be given over to someone for the time that the religious is under vows.

2. Change of administrator or beneficiary while the religious is under vows may be made only by permission of the superior general.

3. The professed Sister must retain the so-called radical dominion of her goods and cannot divest herself of the same by donations before having taken perpetual vows. After perpetual vows they can only by permission of the Holy See give up all claim to temporalities. The Sisters are advised to make their will before they take vows for the first time. This may be done only by permission of the Holy See, or, in urgent cases, of the local or general superior, when they are under vows.

4. As regards property that comes to the religious by legal title after profession, Sisters can dispose of same according to the rules given above about the disposal of goods which they had before taking first vows.⁹

It will be seen from the last paragraph that it is the will of the Church to leave a religious altogether free as regards the arrangement concerning his or her temporal affairs, but once they have arranged matters after their own liking they

⁹ The *Motu Proprio* of Pius X, 16 July, 1906 (*Acta S. Sed.*, vol. 39, p. 344), demands that the bishops in approving diocesan Congregations embody the rules of the "Normae" in the Constitutions of such Congregations.

are not to be concerned with their property. Therefore also in case new goods come to the religious he is to be left entirely free to make provision for them. All the Church forbids absolutely without permission is: 1. that Religious divest themselves of everything;¹⁰ 2. or use even their own goods for their own benefit; 3. change the arrangements made before their first vows; 4. make donations of their goods or exercise any right concerning the same; 5. exercise any rights over the goods that come to them after profession once they have freely decided regarding their use, usufruct, and administration.

STANISLAUS.

DOES THE ORDINARY OF THE DIOCESE SAY THE "ORATIO PRO ANTISTITE" IN THE PRECES OF THE OFFICE?

Qu. A slight change is made in the "Preces feriales" at Lauds and Vespers, in which the following Versicle and Response are inserted:

V. "Oremus pro Antistite nostro N."

R. "Stet et pascat in fortitudine tua Dme in sublimitate nominis tui."

A rubric follows, explaining what is done when the See is vacant, etc. My question is: What is the bishop himself to do? Either omit it or change it to something after this style: "Oremus pro me Antistite," etc. R. "Stem et pascam," etc.

EPISCOPUS.

Resp. The prayer, which is essentially an intercessory invocation, is to be omitted. P. Piacenza in his commentary on the *Divino afflatu*, (altera editio, 1912, p. 137) writes: "Episcopi titulares, nec non praelati a jurisdictione episcopi exempti, in recitatione privata, versum pro episcopo omittere possunt, non vero in choro cum aliis officium recitantes.

"Episcopi vero ordinarii, dum privatim officium persolvunt, certo certius omittere debent hunc versum, de quo agimus. Ratio est, quia in casu valde immutari deberet versus ipse cum suo responsorio; in canone quidem ad usum episcoporum, loco verborum . . . *et Antistite nostro* ponitur variatio: *et me indigno servo tuo*; in psalterio autem nulla variatio adnotatur."

¹⁰ Explicit law only for Congregations approved after the "Normae"; about other religious of simple vows authors differ.

**THE PRIVILEGED ALTAR AND THE FERAL MASS WHEN THE
BUBRIOS PERMIT A REQUIEM MASS.**

Qu. It is permitted to say a Mass for the dead on the first free day of every week (not impeded by a double or higher feast). But is it obligatory (in order to gain the privileged altar) to say the Requiem Mass on that day? If the priest preferred to say the ferial Mass, adding the prayer for the dead *in paenultimo loco*, could he gain the privilege?

Resp. The answer is supplied by the following recent decision of the S. Congregation of the Holy Office (Section of Indulgences).

DECRETUM DE QUALITATE MISSAE AD INDULGENTIAM ALTARIS
PRIVILEGIATI LUCRANDAM.

Augescentibus in diem concessionibus sive localibus sive personarum altaris, quod vocant, privilegiati, nec non Missarum cum privilegio ex parte fidelium petitionibus, ne facilis neglectus conditionis, sub poena nullitatis in praesens requisitae, legendi, cum liceat, Missam de Requite aut adiiciendi ad Missam de feria vel vigilia Orationem defunctorum propriam, in grave purgantium animarum detrimentum vergat, supremae huic sacrae Congregationi sancti Officii, cui res universa de Indulgentiis demandata est, pluribus ex locis oblatae sunt preces pro eiusmodi conditionis relaxatione. Quibus mature perpensis, Emi ac Rmi DD. Cardinales Inquisitores generales, in plenario conventu habito feria IV die 19 februarii anni 1913, supplicandum Sanctissimo censuerunt, ut sequens Decretum pro universa Ecclesia adprobare, ac de plenitudine Suae potestatis firmum ratumque habere dignaretur: "Ad Altaris privilegiati, quod vocant, Indulgentiam lucrandam, non amplius in posterum sub poena nullitatis requiri, Missam de requie aut de feria vel vigilia cum Oratione defuncti propria celebrari; id tamen laudabiliter fieri, cum licet ac decet, pietatis gratia erga defunctum".

Et sequenti feria V, die 20 eiusdem mensis, sanctissimus Dominus noster Dominus Pius divina providentia Papa X, in solita audientia R. P. D. Adessori supremae huius sacrae Congregationis impertita, benigne annuere dignatus est iuxta Emorum Patrum suffragia. Contrariis quibuscumque non obstantibus.

M. CARD. RAMPOLLA.

L. * S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

FUNCTION OF THE DIOCESAN CENSOR OF BOOKS.

Qu. At a clerical Conference the following practical and important questions recently came up for discussion.

What are the requisites for the lawful publication of books on subjects of faith and morals, e. g., a prayer-book, or an epitome of Christian doctrine by an ecclesiastic?

Is the "Nihil obstat" of the "Censor Librorum" or of the "Censor deputatus" sufficient? or is the "Imprimatur" of the bishop of the author, or of the diocese in which the book is published, absolutely necessary?

If so, may any other bishop give his "Imprimatur", and is that sufficient?

If the "Nihil obstat" of the Censor is not sufficient, what is the object of his examination of the book?

What are the duties of the Censor? May his examination go beyond questions of faith and morals, as, e. g., whether the work in its illustrations commends itself to his personal taste; and if not, can he on that account refuse his "Nihil obstat"?

Has the Censor of one diocese the right to condemn the "Nihil obstat" of another, just because the work does not suit his taste, although he admits that it contains nothing against faith and morals? What effect would his condemnation have on the work?

Which has the greater weight, the "Nihil obstat" of a "Censor deputatus" for a special work, or that of the regular "Censor librorum"?

SECRETARIUS CONFERENTIAE.

Resp. The "Nihil obstat" and the "Imprimatur" are not distinct authorizations for the publishing of a book. They are two parts of the one act which sanctions the printing and publication of a work. Since the Ordinary to whom it belongs to authorize the publication of a work which comes within the scope of his jurisdiction must know what he sanctions, and since it is normally impossible that he should personally read and critically determine the value of each publication for which he makes himself responsible, it follows that he has to appoint as his official readers one or more censors. These censors report to him as to the value of the work, in such a way as to make him capable of judging whether it is to the interest of true faith and morality and sound knowledge to let the work go to the public under his official approval.

The censor's report to the Ordinary is made in writing and under his (the censor's) own name, so that he becomes officially responsible to the bishop for the judgment passed by him on the work.

The scope of the censor's report, though primarily confined to the domain of faith and morals, guaranteeing the orthodoxy of a work and pointing out offences against approved discipline, is not necessarily restricted to these characteristics. For, since many things in the order of propriety, good taste, and legitimate prejudice, contribute to the diffusion or the hindering of good morals and right thinking, the bishop before making himself responsible for the publication of a book may take these adjuncts wisely into consideration. But the censor's part is merely to report them to his superior, as he sees them. The Ordinary exercises his own judgment as to the value of the report. He may endorse the censor's estimate of the book, or he may assure himself by reading it, and ignore, modify, or reverse his censor's judgment.

In a recent document which to some extent supplements the regulations of the Index Congregation, the censor is warned that official censorship does not authorize the imposition of personal or private opinions on an author. Mere official censorship excludes the right of judging a book by standards other than those of orthodoxy. It enjoins by implication respect for Christian liberty of opinion, as well as breadth and tolerance in matters of taste and form. "Censoris titulum nec unquam posse afferri ad privatas ejusdem opiniones firmandas."¹

When the censor has assured the Ordinary of the soundness of the book, the latter gives his "Imprimatur", in connexion with the "Nihil obstat" given in writing. "Censor sententiam scripto dabit. Ea si faverit, Episcopus potestatem edendi faciet per verbum *Imprimatur*, cui tamen proponetur formula *Nihil obstat*, adscripto censoris nomine."²

It is for the Ordinary of the diocese in which a book is published to give the "Imprimatur". He may do so on the report of any censor, commissioned by himself or by another bishop, whose judgment as to the character of the book he

¹ *Motu Proprio Sacrorum Antistitum*, 1 September, 1910.

² *Sacror. Antist.*, IV.

accepts as trustworthy. If the censor who gives his "Nihil obstat" lives in another diocese, he nevertheless affixes his name to the publication over the "Imprimatur" of the bishop who sanctions the publication.

The opinion of one censor as against that of another has no legal effect in preventing the publication of a book, unless so far as the Ordinary accepts one opinion in preference to the other, since no book receives official sanction by the "Nihil obstat" of the censor.

On the other hand, a bishop may forbid in his diocese the publication of a book sanctioned by another bishop, if for special or local reasons he deems the work hurtful to the interests of good order, peace, or charity in any part of his jurisdiction, even though there be nothing offensive to faith or good morals in the book. The fundamental principle underlying the law and practice in this matter is, in short, that the Ordinary is both the judge and guardian of faith and morals in the diocese confided to his care; and while there is always a way open to protest and appeal against injustice, the presumption is in favor of the actual authority until its verdict is reversed or its practice censured by a higher court.

In certain cases the Ordinary is free to dispense with the "Nihil obstat", which ordinarily should precede the "Imprimatur".³

DO WE REALLY NEED MITIGATION OF THE EUCHARISTIC FAST?

To the Editor, THE ECCLESIASTICAL REVIEW.

The discussions heretofore published in favor of the mitigation of the Eucharistic fast have mostly had in view the frequent Communion of the people. It seems to me much more might be said on the advantages of such a mitigation to the priests who labor in large mission districts. Ultimately that means of course the benefit of our Catholic people. Priests who labor aside of Protestant ministers in the country are frequently made to realize the disadvantages they are under in serving their people. The minister can in most cases take care of twice as many stations (and therefore persons) as the priests who must limit their chief activity to the morning hours; and

³ *Sacror. Antist.*, l. c.

even then they are often obliged to do less than they would wish because strength of body is wanting. If Mass could be celebrated without hurry in the morning, followed by instruction, etc., and the same be repeated in the afternoon in places which it would have been impossible for the priest to reach in the forenoon, much might be accomplished which is now impossible because we are obliged to fast. There would be the same and even better opportunity as now to visit additional missions where the priest can do little at present when he is fatigued from previous labor and fasting. Thus the mission priest who at the present takes care of four places, distributing his half-spent strength in parts and at intervals of two weeks, could give good service to all of them, even if the law prohibiting more than two Masses were to remain in force. The earliest Christian missionaries probably offered the Holy Sacrifice, the "Breaking of Bread", wherever in their journeys they saw the need of the people for the Bread of Life. The repetition of the Mass in the thickly-populated centres of the Catholic world, where there are plenty of priests and numerous churches, would of course be an abuse, there being no necessity for it. Undoubtedly, however, this repetition was a great blessing to our forefathers in the faith, and there could be no irreverence in repeating the Mass for the saving of souls. It may be argued that services can be held for the mission stations on weekdays. Apart from the fact that Americans are mostly strenuous workers on weekdays, such weekday services have little or no attraction for very many of the faithful, and none at all for the lukewarm. With us at present all the work of a priest is crowded into about five hours of the forenoon on Sunday.

There is another side to this question, which touches the support of our churches. Eight small missions to which a priest could give his attention alternately every two weeks at least, are better able to support his ministry than half that number. Many a "money talk" might thus be omitted from the precious time on Sunday, to give place to the more important one of teaching the truths of Faith. If we want to find causes for the leakage in the Catholic fold, here is one: the inability of the priest to take care of more places on Sundays. Our pioneer priests made heroic efforts; but how much

more could they have done, and how many thousands of souls could they have reached that are now out of the Church, if they had been able to multiply their ministry and conserve their physical strength for increased ministration? The late Fr. Moran, O.P., of Minneapolis, an experienced missionary, once, when visiting the present writer, strongly expressed the desire that the absolute fast to which our missionaries are bound by a venerable tradition might be abolished for the sake of the greater good which its abrogation under our circumstances might do. He naturally commented on the fact that we are not dealing with newly-converted pagans who do not understand the value of the holy Mass until they are well instructed, but with Catholics who require merely a manifestation of the old religion, to be again attracted to it, and who, in the absence of a priest to give them Mass, become callous and finally join the ranks of Protestants or infidels. "I often wished," he used to say, "and really expected the change, hoping that our Holy Father, to whom the matter had been broached at the very beginning of his pontificate, would, with his practical sense, do away with the restriction of the Eucharistic fast; for nothing ruins the health of our good priests more than the necessity of the long Sunday fast." This was five years ago. I disagreed with him then, because I was, and am now, youthful, strong, and conservative. Since then I have come more in contact with missionary conditions.

However, if we wish the cause to go ahead, we must get our Bishops to take it in hand; give them more chance to realize the situation and give them also our moral support to push the case to Rome. Perhaps this can be done best at Retreats and other diocesan gatherings.

It stands to reason that this mitigation must absolutely guard against abuse of the Blessed Sacrament. The use of any spirituous liquor whatever before Holy Communion should be prohibited. The quality of the food might also be limited to milk, butter, eggs, and cereal food. In such cases there can be no desecration of the Blessed Sacrament. I believe that the purpose of reverence toward It is better served in this way than by a long fast that requires a stimulant to incite the digestive organs, and finally destroys them.

P. WEST.

THE INDULGENCE OF THE UNIVERSAL JUBILEE.

The announcement by the Encyclical *Magni faustique*, 8 March, of a Universal Jubilee Indulgence, is likely to raise a number of questions in regard to local application, dispensations, the use of special faculties, and exemptions. In a community so large and of such varied complexion as the Catholic Church throughout the whole world, these and kindred questions cannot be definitely anticipated or legislated for, without causing confusion in the general announcement of the Jubilee.

The common rules to be observed, however, are clearly laid down in the Encyclical itself. They consist, outside Rome, of six visits to be made to churches designated by the Ordinary; with prayer to be offered for the triumph of the Christian religion and for peace among the nations, for the divine guidance and safety of the Sovereign Pontiff, for the conversion of sinners, and, when applied by way of suffrage, for the souls who have passed from this life united to God by charity. There is also the obligation of a contrite confession of one's sins and the reception of Holy Communion. Finally, the duty is imposed of giving an alms to the poor in proportion to one's means. These conditions may be commuted by the confessor according to each penitent's necessity.

In regard to the appointment of confessors it is provided that religious may choose their confessors for this occasion from among priests who have the ordinary faculty to hear the confessions of religious. These and all other confessors possess extended faculties to absolve those who are making the Jubilee from all reserved cases and occult irregularities, except such as arise from crime or defect; also to absolve from vows, except those of chastity, and of religious profession, or such as involve obligations to third parties. These grants do not limit the reserving faculties of our Ordinaries "in foro externo".

For detailed information in regard to all kinds of questions that may arise in connexion with the application of the Jubilee faculties we may refer our readers to the following volumes of the REVIEW, in which this matter has been treated exhaustively: Vols. XXI (651); XXII (185, 204, 275, 317);

XXIII (239, 419); XXIV (156, 333, 336, 425, 429, 508, 512, 595); XXV (71, 88, 272). These references cover practically every kind of case—"The Jubilee and the Easter Duty"; "Jubilee Indulgence and the Forty Hours"; "Faculties of Confessors in Cases of Nominal Reservation"; "Case of the Absolutio Complicis during the Jubilee"; "Suspension of Indulgences"; "Repetition of the Jubilee for the Souls of the Departed"; "Faculties Personal"; "People unable to enter a Crowded Church to make the Jubilee"; etc., etc.

Priests who have not a complete set of the REVIEW will find the above volumes accessible in diocesan libraries. There is also an *Index volume* covering the first *twenty-five volumes of the entire series*, in which most of these topics may be found. The subjects there treated are for the most part from the pens of eminent theologians like Lehmkuhl, Sabetti, Putzer, etc. The later volumes have each a separate Index, besides the regular monthly table of contents. We may mention here that a complete Index of *fifty volumes*, with which the present series is to conclude during the coming year (June, 1914), is now preparing. Two scholarly collaborators are working at this task, which promises to make the REVIEW a complete theological encyclopedia of the highest value to priests, canonists, and students of ecclesiastical literature, especially in America and the English-speaking missions. This Index will embrace and supersede all the previous Indexes (one of ten volumes, published in 1894, and another of twenty-five volumes, issued in 1902). It will be made with special reference to the practical convenience and needs of the consulting clergy.

EUGENICS AND SEX HYGIENE.

Priests, and occasionally laymen urged by their pastors, send to the REVIEW questions about many subjects concerning the Church, theology, and pastoral pedagogics. Recently there have been inquiries, more than usual, about literature (books and articles) on the subjects of eugenics and sex hygiene. These topics are being taught to our children in some public schools. Pastors and parents who see that the children for whom they are responsible are instructed in the Catechism, may not perhaps be charged with neglect if they

pay little attention to these novel branches of the public school curriculum. The Church had long ago seen the need of safeguarding the morals of the child by proper instruction on the subject of chastity. If she does not make it a commonplace in public places, it is because she regards it as a sacred as well as a private matter of instruction; and both the sacredness and the privacy, protected by the seal of sacramental confession, render the sense of obligation upon the mind of the child much deeper and more solemn than the instruction that aims at the utilitarian principle which conserves chiefly the body, and which makes of the image of God a mere animal, whose highest perfection is in its being well groomed. With the Catholic the whole consistent training in this matter of sex-education aims at securing a proper view of the sanctity of marriage, its duties and sacred responsibilities; and that is the security of eugenics, far more firmly established than any pedagogical methods can effect.

If we would test the value of this system of teaching, which leads the child to the practice of the sacraments of Penance and Holy Communion and urges it to make its body a pure tabernacle for the indwelling God, we need only inquire into the morality of Catholic families with their several healthy children, and the proverbial modesty of Catholic girls, where they have a priest to direct and safeguard them from the pitfalls of city morals, and again into the cause of the absence among our people of divorces which make family life impossible and marriage merely a licensed state of free love or protected prostitution.

But whilst all this is true and patent to anyone who has the wish to see, it is also true that large numbers of our non-Catholic fellow citizens and even nominal Catholics do not come under the influence of the Church and her saving instruments of morality. We have not sufficient opportunity to make them understand or appreciate the fact that the Catholic Church with her sacramental institutions and her uncompromising insistence on having religion taught in her schools, proves by these very notes that she is the one true religion established by Christ; for she anticipates every need of man and provides, beyond the most far-reaching civilization, what will sustain the true life of sanctity.

Now Catholics, despite our inability to bring home to our neighbors the advantages of our religion, which prejudice stamps as limiting human liberty, whereas it makes man truly free,—we Catholics are bound daily to consort in amity with those who will not understand us. We have to associate with people who know all about us except our inner life and the worth of the motives that prompt us to conscientious action. Catholic teachers are often called upon to instruct children in the public schools, whilst the lips of these tutors are sealed by law against teaching their pupils the one thing that is to their greatest advantage—religion. And Catholic physicians, lawyers, and public men are in one way or other obliged to take active part in promoting the material welfare of the community of which they form an integral part.

The question then arises, how to do our duty without antagonizing those whose principles, though we cannot approve, we may nevertheless not alter, nor even criticize without forfeiting the influence for good which we may otherwise possess, and which we are bound to use. The obvious answer is that we must inform ourselves regarding the attitude of our fellow citizens. To do so we must read the standard works dealing with these questions, or listen to capable exponents of them. Much of what we thus learn we may approve as being helpful to a higher level of morality, if not of positive religion; other much we may tolerate as sanctioned by special circumstances which cannot be altered without destroying at the same time what is good; finally, some of it we must plainly disapprove, and firmly combat as destructive of our common right and inheritance, the morality of the nation, the happiness of our fellow citizens.

If despite this necessity the REVIEW has been slow to enter upon the discussion of the problems of sex hygiene and eugenics, it is because we felt reluctant to take a lower plane of treating this subject, than that provided for in the Catholic system. Every zealous priest had and has it in his power to ward off the evil from his own flock by increased insistence on the frequenting of the sacraments, the avoiding of mixed marriages, the establishing and safekeeping of the parish school. Withal we feel bound to direct attention to such sources of information as may aid the priest to follow in

telligently the trend of public opinion. This much we have done; and we again recommend Father Gerrard's *Parenthood and Eugenics*; Father Van der Donckt's *Educating to Purity*, which embodies—though in a somewhat crude translation—not only his own admirable counsels, but those of the two Jesuit Fathers Gatterer and Krus; the Abbé Knoch's French brochure, *L'Éducation de la Chasteté*, which is clear and succinct, and characterized by a priestly tact natural only to the Frenchman. There are also some good works by non-Catholics, like Foerster's *Marriage and Sex Education*. On the question of Eugenics there is a small pamphlet embodying a lecture by Dr. Lawrence F. Flick, delivered before the Philadelphia contingent of the Catholic Summer School (published by John Jos. McVey). It gives a very lucid exposition of the principles involved and the sane Catholic viewpoint. We heartily recommend to priests the careful perusal and dissemination of this pamphlet.

WOMAN SUFFRAGE AND THE OLERGY.

The *Ave Maria*, which always takes a sound view of questions that affect the general welfare, and prints whatever is conducive to pure and healthy Catholic development in the family as well as in public life, comments in its April issue (12) upon an interesting letter by the Archbishop of Hobart (Tasmania) addressed to the *London Tablet*. Archbishop Delany's words bear repetition in view of the communication made by "Criticus" in the last number of the REVIEW. True, conditions are not everywhere alike, and the attitude of ecclesiastical superiors toward a law already enacted can not be always the same as that which they might assume before its enactment, when its opportuneness or advisability is still under discussion. But this hardly affects the question of the generally salutary influence of woman's voice in matters of general benefit to the community and in a sphere where she is able to exercise it for the promotion of public virtue and civic decorum. The better opinion of the world at large can be no more against such exercise of power by discriminating suffrage, than it is against acknowledging the right to sovereignty of queens such as the late Victoria of England or

the present queen of Holland, whose influence for public good no one ventures to question. We reproduce from the *Ave Maria* what Archbishop Delany says regarding the results of the franchise granted to women, that have come under his own observation.

We have had several appeals to the electors, men and women, of Tasmania. Women, as well as men, have exercised the franchise. On both sides, Labor and Anti-Labor, women have done brisk canvassing just like the men. And I believe such activity has not been unknown to high and excellent ladies in the home lands, without giving rise to even suspicion. I can speak for our Tasmanian women, and *I affirm that no Tasmanian woman, Catholic or Protestant, to my knowledge—and I am fairly well qualified to know—has forgotten the dignity of her sex or her self-respect, or has done any of the things that do befall men on such occasions, and that seriously weaken their claim to exclusive fitness for the discharge of those important national services. No candidate has any chance of purchasing a woman's vote at the drink-shop. . . .* Five or six such experiments taking in the whole State each time, ought to have shown already at least the first elements of the "curve," expressing the necessary "law" of alleged perversity, if such a law there were. You must test the tree by its fruits, a bad tree does not bring forth good fruit. Now, the fruit we want at elections is simply the choice of good representatives. I will not hazard an opinion as to whether our Parliamentary representation has been improved in quality since women have come to vote. It is not easy to decide a matter of so much delicacy, and into which various other factors enter. But I can safely say that no one could show any appreciable deterioration; and, least of all, as a result of the women's intervention in the elections. *But of this one thing I am quite sure; that a candidate would feel he had forfeited the vast majority of the women's votes if he flaunted a disregard for any of the time-honored principles we owe to Christianity. And this, in my opinion, is no superfluous safeguard, when social stability is so gravely menaced by men in almost every walk of life.*

As Father Hudson justly observes: "No matter how strongly opposed any Catholic may be to the grant of the franchise to women, he should bear in mind that, until the Church has pronounced upon the question, any other Catholic is quite free to hold and express a contrary view."

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Archeology. (a) *Jerusalem*. Hitherto Catholics have had to rely upon the data supplied by Protestants in the scientific study of Jerusalem. Père Barnabé Meistermann's *Nouveau Guide de Terre Saint* (Paris, 1907) was fairly satisfactory; and the articles of P. Hugues Vincent, O.P., and of P. F. M. Abel, O.P., in *Revue Biblique* were comparable with the very best work done by non-Catholics on the topography and archeology of Jerusalem. But we had nothing quite of a sort with George Adam Smith's *Jerusalem: The Topography, Economics and History from the earliest Times to A. D. 70*.¹ Our want is now being met and fully met by the above-mentioned Dominican Fathers in their *Jérusalem: Recherches de Topographie, d'Archéologie et d'Histoire*.² This work is under the auspices of the Académie des Inscriptions et Belles-Lettres of Paris; and is sold only by subscription.

One fascicle has thus far appeared. Père Vincent will, in the first volume, cover the ground of the two volumes of George Adam Smith, namely, the history and topography of the city from its origin to its destruction by Titus in 70 A. D. The second volume will bring the study up to our days; it is the joint work of Pères Vincent and Abel. The fascicle of volume I that has been issued devotes forty-two pages to a general introduction and 154 to topography. The second fascicle will treat the archeology of Jerusalem; the third, the Temple; the fourth, the history of the city. Two fascicles of volume II are promised for the present spring; and will contain respectively *Aelia Capitolina* and the *Holy Sepulchre*.

Thus far the scholarly and scientific work of Père Vincent is what his articles in *Revue Biblique* would lead one to look for from him. Indeed much of his archeological investigations has already been written up therein. We are glad to have in book form his study on the site of the City of David.

(b) *The Sacred Rock of Jerusalem*. Tourists and pilgrims to Jerusalem all visit the Temple-site—Haram esh-Sherif; and, within the mosque of Omar, see the Sacred Rock encircled by strict enclosure, and hear the wonderful things for which

¹ New York, 1908.

² Paris. J. Gabalda.

the imagination of their guide or his gullibility is the only foundation. The fact is, however, that even the up-to-date Oriental imagination could not trump up stories half so wonderful as is the history of that same rock. Dr. Dalman³ has contributed a careful study of that history. The Arabs so respected the rock that they called their magnificent mosque the Dome of the Rock, Qubbet es-Sakhra. Dalman thinks that from the time of David, es-Sakhra served for the altar of Israel. Its position upon the level of the Temple plot corresponds pretty accurately to the ancient descriptions of the Temple. The dimensions of the rock are such as would allow it to have been the centre of the altar. The opening that leads down to the well below, and the ditch dug to empty the well, are now accepted as proof that upon es-Sakhra the victim was sacrificed to Jahweh. The blood of the animals was received into the well below.⁴ My guide told me the Crusaders dug the well to receive Muslim heads. The opinion of Sir Charles Wilson⁵ that Bir el-Arwa, the well under es-Sakhra, may be a deep well going down below the floors of the adjacent valleys, is untenable; the Temple supply of water was had by aqueducts and not by wells.

(c) *The Aramaic Papyri of Elephantine*. Just above the first cataract of the Nile, and hard by Assuan, is the archeologically important island of Elephantine. The ancient Nilometer, to register the rise of the river, has made it famous; now new fame comes from the study of the Aramaic papyri which Rubensohn discovered while excavating for the Berlin Museum upon the site of the Jewish colony of Elephantine. A very considerable literature has gathered round about these documents. They have been published, translated and interpreted by Sayce and Cowley;⁶ translated, interpreted and pointed by W. Staerk;⁷ issued in text, translation and commentary by Sachau,⁸ and without translation or commentary by A. Ungnad.⁹ Interesting studies of these documents have

³ *Neue Petra-Forschungen und der heilige Felsen von Jerusalem*, Leipzig, 1912.

⁴ Cf. George Adam Smith, *Jerusalem*, vol. ii, p. 64.

⁵ Ap. Smith, vol. i, p. 85.

⁶ *Aramaic Papyri discovered at Assuan*, London, Luzac, 1906.

⁷ *Die jüdisch-aramäischen Papyri von Assuan*, Bonn, 1907.

⁸ *Aramäische Papyrus und Ostraka aus Elephantine*, Leipzig, Hinrichs, 1911.

⁹ *Aramäische Papyrus aus Elephantine*, Leipzig, 1911.

been written by Father Lagrange, O.P.¹⁰ Very important questions are suggested by them in regard to the religious history and paschal ritual of the Jews, especially those of the Diaspora.

The third papyrus which Sachau published in 1907-1908, speaks of "the house of the altar of the God of heaven, which was built in the city of Ieb formerly, before Cambyses, which this detestable Widrang has destroyed in the 14th year of Darius". This was Darius II, B. C. 423-405. Whether this Jewish temple was ever rebuilt we cannot say. The document was written about B. C. 407 by Jews who were likely a frontier garrison at Elephantine in the cause of Darius II. Three years later the Egyptians threw off the Persian yoke which had been laid upon them by Cambyses in B. C. 525; and it is not to be supposed that the Jewish soldiery of the Persians enjoyed a continuance of their religious liberty. It is interesting to note that the previous temple was built by this Jewish colony in Egypt not long after B. C. 525:

The latest contribution on these Aramaic finds is by the eminent Egyptologist Eduard Meyer.¹¹ It is an instance of the extravagances to which their theories bring men who are along other lines thoroughly scientific. He finds that the Jews of Elephantine have preserved to us the religion of Israel as it was before the prophets,—that is to say, in the language of the critics, before the deuteronomic reform of Josias. Judaism was then and is now a creation of the Persian Empire! Here is a new school. We have the Pan-Babylonians, who turn Judaism into an agglomeration of the astral myths of Babylon; the Egyptological school of interpretation, which sees in Old Testament religion only borrowings from Egyptian paganism; the Yerahme'el theory of Cheyne,¹² which finds North Arabian heroes stalking throughout the Old Testament under an alien guise; the syncretic school, which traces Israel's religious ideas to manifold pagan sources; and now the Persian school of Old Testament interpretation. What next from the Religionsgeschichtlicherklärungsschule,—the school that aims at the interpretation of the Old and New Testaments according to the data supplied by the history of religion? When

¹⁰ "Les Nouveaux Papyrus d'Elephantine," *Revue Biblique*, 1908, pp. 325-349; and more recently in the same review for October, 1912.

¹¹ *Der Papyrusfund von Elephantine*, Leipzig, Hinrichs, 1912.

¹² *Traditions and Beliefs of Ancient Israel*, London, 1907.

Cheyne put upon the market his brand-new theory, he complained that the critics were "too much afraid of innovations"; and referred¹³ to Eduard Meyer's *Die Israeliten und ihre Nachbarstämme* (1906) as an instance in point. Meyer has since bravely got rid of his fear of innovation!

2. *The Bible and Theology.* Dr. Hugh Pope, O.P., has caused some stir by his article "Why divorce our Teaching of Theology from our Teaching of the Bible"?¹⁴ He is plain and to the point in his plea for more scholarly exegesis by professors of theology. A most interesting article of Denifle, O.P.,¹⁵ is referred to as proof that, in the University of Paris long ago, the Bible was the basis in the upbuilding of the Professor of Theology. Three successive stages led up to the coveted degree of Master of Theology. The prospective professor became first *lector Biblicus*; and after showing proficiency in the chair of Sacred Scripture, passed on to the stage of *baccalaureus formatus* and interpreted the Sentences of Peter Lombard; in the end he became *magister Sacrae Scripturae*. First and last was the Bible in his years of training for the degree of Master in Theology.

Although Biblical scholars are inclined to agree with Father Pope in urging upon professors of theology a more careful exegesis of dogmatic and apologetic texts, the theologians have to hand a ready retort: "Why divorce our teaching of the Bible from our teaching of theology?" The Holy Father and his various Congregations have been kept rather busy during the past few years in their efforts to prevent certain Biblists from attempting such divorce. Had not these exegetes deemed theology an undesirable consort, and striven to throw off her trammels and utterly to ignore her, there would have been less need of a Biblical Commission and of the watchful care of seminary studies by the Consistorial Congregation.

3. *The Gospel according to Prisca.* Such is the title of a rather militant than scientific article by M. A. R. Tucker in the *Nineteenth Century and After* for January, 1913. One might suppose, a new apocryphal Gospel had been discovered. No, the Gospel in question is the time-honored Epistle to the Hebrews; it is made to do service to the cause of the suffragette. One of Harnack's vagaries was to assign Hebrews to Prisca, or, as Luke (Acts 18: 2, 26) calls her, Priscilla. The Berlin

¹³ Op. cit., p. viii. ¹⁴ *Irish Theological Quarterly*, January, 1913, p. 47.

¹⁵ *Revue Thomiste*, 1894, pp. 149-161.

professor little dreamed he was paving the way for the emancipation of the suffragist from Paulinity. "Back to Christ and Christianity; away from Paul and Paulinity," has been the most recent cry of the Neo-Tübingen school.¹⁶ It assumes St. Paul as the second founder of the Church, and assigns to the Apostle of the Gentiles the supernatural elements of Christianity. Miss Tucker does not go the full length of these assumptions. To her the emancipation of woman is all-important. She discovers that it was Paul and not Christ who made woman subject to mere man. Not the letters of Paul but the letter to the Hebrews, the Gospel according to Prisca, gives Christ's rating of woman.

The article is written with a cocksureness that at least proves the lady's right to be in the wake of Harnack and Jülicher. She writes, the author of Hebrews is "a Jew portraying Christ eternal to the Jews"; this Jew must have been Priscilla. And yet, from the frequent occurrences of the name in Roman inscriptions and legends, Hort¹⁷ concludes she was a distinguished Roman lady. The author of Hebrews is a Jew. Why not Paul? Because he wrote: "The head of every man is Christ; and the *head of the woman is man*; and the head of Christ is God" (I Cor. 11). "Let not women speak in church; for it is not permitted to them to speak, but *to be subject*. If they would learn anything, let them *ask their husbands at home*" (I Cor. 14). Such words arouse the utmost indignation in Miss Tucker: "We cannot read his Epistles without coming upon instances of a sex obsession which betrays itself in small things and great". "He disfigures his pages by paltry sex allusions, designed to subordinate one sex to the other." In Cor., Eph., Col., I Tim., Tit., I Pet., and Heb., matrimony is spoken of; and in all, except the last, the wife is subordinated to her husband." The last cannot have been composed by a man. *Cherchez la femme*. A woman must have composed the only Epistle which gives to woman her rights. "Prisca knew that this . . . subordination . . . was not the meet safeguard of the relation. She knew it as a woman knows a thing, by moral intuition." Such moral intuition as Miss Tucker's, if palmed off as Biblical criticism, may awaken our Catholic suffragists to a realization that maybe St. Paul was right and man should be the head of the family and not its figure-head.

¹⁶ Cf. *Paulus und Jesus*, von Prof. D. Adolf Jülicher. Tübingen, 1907.

¹⁷ *Romans and Ephesians*, p. 12.

4. *New Testament Commentary.* (a) *Quid mihi et tibi?* Perhaps it is the discussion of this text in the REVIEW¹⁸ that has occasioned a like study abroad. We have referred to F. C. Burkitt's view¹⁹ in the November, 1912, number of the REVIEW (p. 602). He maintains, the phrase *τί ἐμοὶ καὶ σοὶ* means either that there is a gap between *me and thee*, or that there is a gap between *the thing* (τί) and *us* (ἐμοὶ καὶ σοὶ). The former gap is not in keeping with the context; the latter is meant. "What is that to me and thee?" "What have I and thou to do with that?"

Dr. Hastings²⁰ calls attention to the fact that "the Rhemish translators, or those they followed, suggest the very translation which is now offered by Professor Burkitt, although he has not a suspicion that he is not the first *begetter* of it." The translation of Rheims (1582 edition) reads: "What is to me and thee, woman?" In the foot-note, which Dr. Lightfoot belittled himself by condemning, the translators suggest, as one interpretation, "What is that, woman, to me and thee, being but strangers, that they want wine?" In regard to this note, Dr. Hastings fairly and reasonably says: "To us at least, a difficulty remains. If our Lady is saved, what of our Lord? If we have set right the relations between Him and His mother, have we not put wrong the relations between Him and His hosts? Is it likely that Jesus would have said regarding any one who was in trouble, 'What have I to do with that?' To solve this difficulty, he welcomes Professor Burkitt's comparison of the moot Greek phrase with the modern Arabic *ma'alesh*, "What is it to me?"—which idiomatically means, "Do not worry". A smile or a tender tone would make the words mean that which Our Blessed Mother's interpretation of them shows that they meant.

Even this partial agreement with Rheims on the part of Professor Burkitt and Dr. Hastings does not appeal to the Rev. John Mockridge, Trinity Parish, New York.²¹ He falls back upon an old suggestion of Bengel that, as Trench puts it,²² the words were "a hint to Him that they should leave, and thus by their example break up the assembly, before the

¹⁸ Vol. 44, pp. 483 ff, 598 ff, 743 ff; Vol. 46, pp. 737 ff; Vol. 47, pp. 109 ff, 601 ff.

¹⁹ *Journal of Theological Studies*, July, 1912, p. 594.

²⁰ *Expository Times*, October, 1912, p. 1.

²¹ *Expository Times*, January, 1913, p. 187.

²² *Miracles of Our Lord*, New York, 1884, p. 111.

necessities of their hosts became manifest". Our Lady meant, "They have no wine. Let us quietly withdraw and so spare them embarrassment." Jesus answered, "'I see what you mean, but I do not agree with you; my time for leaving has not come'. His mother, then, sure that he meant to do something,—though she knew not what,—turned to the servants and said to them, 'Whatsoever he saith unto you, do it'." This is mere guess work and does not put our Lord in the right at all.

Dr. Nestle²² takes to task the Rhemish-note translation as found in a poem by G. R. Woodward.²⁴ "There can be no doubt that this translation, 'What is that unto thee and me', is a misrepresentation of the sense of this phrase." Fr. Blass²⁵ interprets as Rheims and prefers the reading of the paraphrase of Nonnus,²⁶ *τί ἐμοὶ ἦὲ σοί*

Fr. Alfred Durand, S.J.,²⁷ cites the "Quaestiones et Responsiones ad Orthodoxos", classed by Migne among the spurious works of St. Justin,²⁸ as interpreting the phrase *τί ἐμοὶ καὶ σοί* in the sense of a refusal,—softened indeed, and yet a refusal. The anonymous writer seems to us rather to interpret the answer as an indication first of surprise at the holy importunity of Mary, secondly of assent to her request and not of refusal. We translate: "*τί ἐμοὶ καὶ σοί* is said to his mother by the Saviour not to chide her but to show that it is not we, as he says, who have taken upon ourselves the care of the wine drunk at the marriage; none the less, if you wish, in order that wine be not wanting to them, out of your great love bid the waiters to do as I say to them, and you will see that wine will not be wanting. And so it was done." The latter part of this interpretation does away with all idea of a refusal. As for Fr. Durand's own interpretation, he prefers²⁹ the opinion of Reuss, Wünsche, Knabenbauer, etc. They punctuate: "Nondum venit hora mea?" "Has not my hour come?" In keeping with this second thought, the first,—i. e., "What to me and to thee?"—would be surprise at Mary's reminding Jesus of the want of wine.³⁰ Durand paraphrases: "Laissez-moi faire, comptez sur moi. Est-ce que mon heure n'est pas venue?"

²² *Expository Times*, August, 1911, p. 526.

²⁵ *Philology of the Gospels*, 1898, p. 238.

²⁷ *Recherches de Science Religieuse*, 1912, p. 158.

²⁸ *P. G.*, 6, 1389.

³⁰ Cf. Knabenbauer, in loc., p. 118.

²⁴ *Tablet*, 27 May, 1911.

²⁶ *P. G.*, 43, 760.

²⁹ *Op. cit.*, p. 159.

(b) *The Apocalypse*. That indefatigable student of the Revelation made to St. John, Colonel James J. L. Ratton, has produced a third work on his favorite book.⁸¹ In 1906, he gave us *The Apocalypse, the Antichrist and the End*; in 1908, *Essays on the Apocalypse*. Both studies purposed in the main to show that the book was written in 67 A. D.; that the Letters to the Seven Churches were predictions concerning the seven ages of the Church; and that the Jewish and Roman themes of the Apocalypse had already been fulfilled.

As to the present work, its sub-title astounds us,—“A commentary on the Greek Version”. *Version of what?* The Colonel, of course, means the Greek *text*,—unless he consorts with Gregory. This great theorizer in textual criticism thinks it likely that the book of Revelation “was originally a Jewish book, and that a Christian re-wrought it. The people liked the book. They reveled in its dreams and they dreamed its dreams and they embellished its dreams. That was a time of simplicity. The book was not yet Scripture. It was a dream-book. Everyone could dream. Everyone could add another trait here and there to enliven the story. Enough of this theory.”⁸² Save us from dream-books of such a dreamer as Gregory!

We cannot admit any of the fundamental principles of the exegesis of Colonel Ratton. To us he has not yet proved that Nero is “the beast”, nor that the book was written in 67 A. D. He evolves meanings out of the text that would never even be fancied by one who did not start with him and enter in by his pass-key. Take an instance. The Letters to the Seven Churches are said to have been written not to seven individual churches but to the universal Church in seven different ages. The seven churches stand for the cycle of the history of the Church,—the Apostolic Church, the Church of the Martyrs, the Church of Confessors and Doctors, the widespreading Church of the Middle Ages, the Church of the Reformation, the Present-Day Church of the Open Door, the Church of the Last Days. All this is pure guesswork,—the most artificial sort of theorizing in interpretation. It is worse than artificial; it is grotesque. It is on a par with the “No Popery” interpretation which makes out the Catholic Church to be “the

⁸¹ *The Apocalypse of St. John, a Commentary on the Greek Version*. New York, 1911.

⁸² *Canon and Text of the New Testament*, Caspar René Gregory, New York, 1907, p. 484.

beast". Does this criticism seem severe? Then look at the interpretation of the Letter to the Church of Philadelphia. This church is, forsooth, the Catholic Church of to-day, the Church of the Open Door,—as if the door of the Church were not ever open! And why is the door of the Church said to be most especially open to-day? Because this era of the "open door" began with the reign of the Empress-Queen Victoria! "In the Victorian era there grew up an empire such as the world has never seen; an empire upon which the sun never sets; beneath whose flag of freedom the Church has been free to expand to the four quarters of the globe." This is not part of an oration which the Colonel gave on the King's Birthday, but sober interpretation of the Inspired Word of God! The heretical usurper of the supreme jurisdiction of the Church of England is revealed as the one who opened the door to the supreme jurisdiction of the Pope all over the world! One thinks of Ireland and India and the doors thrown open to famine!

The Venerable Bartholomew Holzhauser³³ was the first to interpret the Seven Churches as seven ages of the Catholic Church. The only Biblist who has followed him is Haneberg,³⁴ whose reason is that Holzhauser is a visionary,—a peculiar reason for one of the critical acumen of Haneberg! Colonel Ratton follows Holzhauser very closely, even in such ridiculous things as the interpretation of Laodicea to mean *vomiting*. Mr. Walker, the editor of the *British Review*, says, in the January number thereof, that Colonel Ratton's Greek would most assuredly not win honors in moderations at Oxford. Irenæus, Hippolytus, Augustine, Victorinus, Bede, and most of the Fathers interpret the prophecies of the Apocalypse as not yet fulfilled in any point. They refer all to either the eschatological or the celestial kingdom of Jesus; and of these kingdoms the deposit of faith has been left by our Lord intentionally void of detailed and definite content. Colonel Ratton would do well to follow the lead of Fathers so near to the time of St. John and not that of Holzhauser and Haneberg in the arbitrary interpretation of Revelation. They break upon the shoal on which Irenæus broke, and Eusebius broke, and the Colonel has broken.

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³³ *Interpretatio in Apocalypsim*, Vienna, 1850.

³⁴ *Geschichte der biblischen Offenbarung*, Regensburg, 1863, p. 720.

Criticisms and Notes.

OFFICIAL CATHOLIC DIRECTORY FOR 1913. Containing Ecclesiastical Statistics of the United States, Alaska, Philippine Islands, the Canal Zone, Porto Rico, Hawaiian Islands, Cuba, Canada, Newfoundland, Ireland, England, Scotland, Wales, the Austro-Hungarian Monarchy, Central America, the German Empire, the United States of Mexico and the West Indies. P. J. Kenedy & Sons, New York. Pp. viii—1608.

THE CATHOLIC DIRECTORY, ECCLESIASTICAL REGISTER AND ALMANAC FOR 1913. (Great Britain). Seventy-sixth annual publication. Burns & Oates, London. Pp. xl—600.

IRISH CATHOLIC DIRECTORY AND ALMANAC FOR 1913. With Complete Directory in English. James Duffy & Co., Dublin. Pp. xliv—594.

THE CATHOLIC DIRECTORY OF INDIA. 1913. Sixty-third annual issue of the Madras Catholic Directory and Annual General Register. The Catholic Supply Society, Madras. Pp. 532.

ANNUARIO PONTIFICIO PER L'ANNO 1913. Pubblicazione Ufficiale. Tipografia Poliglotta Vaticana, Roma. 1913. Pp. 755.

The American *Official Catholic Directory* for 1913, though somewhat late to appear, is in no sense a disappointment, and in some respects stands superior to similar annuals of other countries. General summaries of the statistics have already been printed in our Catholic journals, with such comments as render the average reader familiar with the useful features of the *Directory*. One item likely to arrest the attention of one who compares the tabulated figures is the relative increase of Catholic population in the different dioceses. On this subject the editor of the manual states in a prefatory note:

The number of Catholics is reported as 15,154,158, showing an increase of only 138,589 over the figures of the 1912 volume. This increase, namely 138,589, will not satisfy many, but as a matter of information it must be stated that the Catholic population figures are printed in the *Directory* just as they are furnished by the diocesan officials. Perhaps, in fairness, however, it ought to be mentioned that in thirty-five dioceses no changes were made in the population figures. In six cases where changes were made the revision was downward, one diocese reducing its population figure by 25,000, another by 12,000, while a third cut off 10,620. The three other reductions were only slight. It is impossible in all districts to take an annual census and in numerous dioceses the census is taken every five years. In two or three American dioceses the figures are changed only every ten years.

Having worked on the last eight Directories, the editor can, without fear, say that the population item as given in the Directory is a very conservative figure, and in no way exaggerated or over-estimated. In fact, statisticians would be perfectly safe in adding 10 per cent to the total number, for 10 per cent could be added to the 15,154,158, and no fault found.

Indeed, on comparing the figures in past issues of this year-book with those of the present edition, one is inclined to doubt their accuracy when he finds for example that an important archdiocese in the United States records no variation whatever in its Catholic population for eleven years past. It is inconceivable that this is correct, and one can only conclude that the reporting authorities are at fault. Yet this should be deemed a matter not merely of diocesan concern, but of the American Church at large, since it means that our statistics of active missionary endeavor are being belittled by neglect. We have an admirable custom by which our Archbishops meet once or twice a year for the purpose of conferring about the common progress and welfare of the Church in the United States. The convention is for the purpose of bringing about unity of action and of aim and should offer the opportunity to arrange for a periodical census in every diocese, in the interest of accurate reports. Catholic spokesmen do not hesitate to find fault with any official governmental understatement of our numerical strength in the United States; yet we are not able, when required, to state the true facts, since, despite the attempts of the publishers of the *Directory* to secure correct returns, there is no reliable method for obtaining true information. We may frankly say that the Catholic Clergy as a body is notoriously negligent in such matters and the neglect does not add to our perfection or our credit as an organization. If our Reverend Fathers, high and low, were conscientiously to bestir themselves, we could prove the assertion that the official governmental report is underestimating the representative strength of the Catholic Church in the United States.

The English *Catholic Directory* for 1913, published with the sanction of the Bishops of England, Scotland, and Wales, covers a less extensive territory than the American register, and in some respects is more comprehensive in the kind of information it gives, including the Ecclesiastical Calendar, a summary of the legal prescriptions touching education, relief of the poor, custody of infants, and burial. The general summary for Great Britain gives 27 archbishops and bishops (20 for England and Wales; 7 for Scotland), 4,401 priests, and a Catholic population of 5,800,526. This does not include the populations of the British possessions in Asia (2,288,898), Africa (498,965), America, comprising Canada, Newfoundland, and Labrador, Trinidad, British Honduras, etc. Can-

ada has 2,824,558 Catholics; that is, 39.2 per cent of the entire population. The total American Catholic population, under British sovereignty, is 3,271,358. For Australasia the account gives as under British dominion 1,184,509, so that the Catholic Church in the British Empire claims altogether 12,968,814, not including Ireland.

The *Irish Catholic Directory* continues its former method, and publishes, besides the regular Clergy list, much interesting information, such as the civil and religious calendar, a list of Indulgences, lists of the Catholic nobility, judges, members of parliament, Roman counts, also Postal regulations, Dublin banks, stamp duties, testamentary forms, etc. The religious and educational statistics are supplemented by a series of tables showing the number and relative percentage of the Irish-speaking population in each province; also the number of emigrants from Ireland to the United States, Australia, England, and other countries. It is to be regretted that these statistics are for the most part of remote date and do not carry us beyond the year 1901, whereas many new things must have occurred within the last twelve years to alter conditions. The *Directory* has also a map of Ireland, showing the dioceses and ecclesiastical provinces. By the census of 1911 the Catholic population of Ireland is given as 3,238,656; that is, 73 and 9-10 per cent of the entire population, estimated at 4,381,951. The educational report does not give figures later than 1901, which seems to indicate that no ecclesiastical census is being taken.

The *Catholic Directory* for India, including the statistics for Burma, Ceylon, and Malacca, is an interesting publication apart from the useful features which inform us regarding actual conditions by statistics and names of priests in the local missions. It devotes part of its contents to a summary of pastoral rules and interpretation of decrees, of certain important acts of the Holy See, etc. There is also a brief historical notice by way of introduction to each diocese. As many Catholics in India profess the Syro-Malabar rite, a succinct history of that rite is prefixed to the pertinent statistics. Likewise the *Directory* gives a comparison of the activity and status of the Protestant churches, which are restricted by the same laws as separate the Christian element generally from the native pagan and Oriental idol-worshippers. It is noteworthy that in some of the dioceses, such as those of Colombo, Galle, Kandy, the civil census gives a larger return in numbers of Catholics than do the mission authorities. This indicates, says the editor of the *Directory*, that the missionaries, reporting probably only the permanent settlers, are accurate in making their periodical returns, but keep a separate account of the migratory members of their flocks.

Altogether, the religious census for 1911 in British India, Burma, and Ceylon, shows a decided increase in the Catholic population during the past decade, namely 2,311,090 as against 1,913,165 in 1901. Besides these, there are 322,066 Catholics in the French and Portuguese territories. Of Christians there are thus in the Indian Empire 1,806,854 Catholics (including Latins and Syrians); 26,162 French and Portuguese Catholics; of Orientals (including Greeks, Jacobites, Reformed Syrians, Armenians, and Abyssinians) 316,345. The adherents of Protestantism (including Anglicans, Baptists, Lutherans, Presbyterians, Methodists, Congregationalists, etc.) number altogether 1,433,998. Besides these, there are 17,574 unclassified. The Jesuit Father J. C. Houpert gives an interesting account of the method and value of the census of Christianity in India in an Appendix to the Directory.

The Pontifical *Annuario* has returned to its former title which for some years had been altered to "La Gerarchia". With some slight alterations the volume retains its characteristic form, giving the list of Sovereign Pontiffs, the names of present members of the Hierarchy, including bishops both resident and titular, vicars and prefects apostolic; the titles of the different Sacred Congregations, with their officials and consultors, the Roman tribunals, the names of heads of Religious Orders, members of the Pontifical household, monsignori, etc. The *Note Illustrative*, explaining the functions of the more important officials, such as the Maggiordomo, Maestro di Camera, Uditore di Sua Santità, Prelati domestici, Camerieri Segreti, etc., form a very useful feature of the *Annuario*, which is a register of all the names of persons important in the official circles of Rome or attached to the Roman court in one way or another.

THE THEORY OF EVOLUTION IN THE LIGHT OF FACTS. By Karl Frank, S.J. With a Chapter on Ant Guests and Termité Guests by P. E. Wassmann, S.J. Translated from the German by Charles T. Drury, F.L.S., V.M.H. With 48 illustrations. London: Kegan Paul; St. Louis, Mo.: Herder. 1913. Pp. 252.

FACTS AND THEORIES. By Sir Bertram O. A. Windle, M.D., Sc.D., LL.D. London: Catholic Truth Society; St. Louis, Mo.: Herder. 1912. Pp. 163.

An extract taken by Dr. Windle from the *London Times* (9 June, 1905) may be quoted here as suggesting a justification, if such be required, of the two books before us. "No one possessed of a sense of humor can contemplate without amusement the battle of

evolution, encrimsoned (dialectically speaking) with the gore of innumerable combatants, encumbered with the corpses of the (dialectically) slain and resounding with the cries of the living, as they hustle together in the fray. Here are zoologists, embryologists, botanists, morphologists, biometricians, anthropologists, sociologists, persons with banners and persons without; Darwinians and Neo-Darwinians (what a name!), Lamarckians and Neo-Lamarckians, Galtonians, Häckelians, Weismannians, de Vriesians, Mendelians, Hertwigians and many more whom it would be tedious to enumerate. Never was seen such a *melée*! The humor of it is that they all claim to represent 'Science', the serene, the majestic, the absolutely sure, the undivided and immutable, the one and only vicegerent of Truth, her other self. Not theirs the weakness of the theologians or the metaphysicians, who stumble about in uncertainty, obscurity, and ignorance, with their baseless assumptions, flimsy hypotheses, logical fallacies, interminable discussions and all the other marks of inferiority on which the votaries of science pour ceaseless scorn. Yet it would puzzle them to point to a theological battlefield exhibiting more uncertainty, obscurity, dissension, assumption and fallacy than their own. For the plain truth is that, though some agree in this and that, there is not a single point in which all agree; battling for evolution, they have torn it to pieces; nothing is left, nothing at all on their showing, save a few fragments strewn about the arena" (p. 94).

That the picture here drawn, though strikingly colored, is not exaggerated, might be proved by a comparison of the foregoing passage with the summaries of opinions to be found in so sober and authoritative a work as Professor Kellogg's *Darwinism of To-day*; or with another similar (in substance) extract from *Bedrock* given by Professor Windle.

The concluding sentence in the latter extract, "Empiricism remains the only refuge" (p. 97), rightly interpreted, expresses the general spirit of the two books before us. *The Theory of Evolution in the Light of Facts* is conceived and wrought out in this sanely empiric spirit, that is, with the aim of stating what "facts" have really been discovered that seem at least to favor an evolutionary hypothesis. This aim furnishes the ground-plan of the work. After some preliminary explanations covering the *status quaestionis*, the results of paleontological research into the organic kingdoms—animals and plants—are summed up, and a number of "laws" are generalized therefrom, as for instance the law of increase in the size of organisms; the law of specialization and differentiation within narrower groups; the law of convergence, etc. Next follows a delimitation of the organic spheres in which, it is claimed, no process

of evolution can be supposed to have been operative, i. e., between the non-living and the living; between plant and animal; between the "families" and the "classes" of the latter two kingdoms. Lastly there is a critique of various and well-known evolutionary hypotheses and some constructive suggestions are offered. The criticism is well done and the positive contribution, so far as it extends, is persuasive. As a succinct statement of the objections against an exaggerated transformism and the grounds favoring a limited evolutionism, the work deserves praise. But it is a pity the translator did not allow himself greater freedom. The version is heavy and Teutonic, not English. In the effort to be literal, clearness has been sacrificed. What for instance is the reader to make out of a passage like the following: "the significance of the formation of species and subjections to the struggle for existence of the phylogenetic meaning of the systematic categories of the unity of origin of the smaller and larger animal and plant divisions were brought, without proof, into the area of fossil material" (p. 230)? And why say "wish to endeavor" for simply *to seek* (p. 231)? *Weltanschauung* is not the same as "questions of world-wide breadth" (p. 78). "Tuition book" (*Lehrbuch*?) would be more intelligible if rendered "text-book"; and so on. A work so solidly learned and timely, and, let us add, so well made and illustrated, ought to grow into a new edition, which would afford an opportunity for revising the translation.

Professor Windle's *Facts and Theories* embodies a similar laudable endeavor to exhibit the "empiric" factors upon which certain fundamental biological problems and conceptions, at present more or less permanent, are based. The book at the same time presents a just estimate of the value of the theories based upon these conceptions. Darwinism in its various meanings, together with other evolutionary hypotheses, is clearly stated and discussed, the discussion being led up to by a critical examination of such terms as "nature", "science", "laws", and of such theories as centre in the essence and origin of life. The book contains little if anything that will be new to the reader who is fairly well versed in the pertinent literature, but it does contain in a clear, direct, and interesting form a great deal of condensed knowledge on these highly important and timely topics—knowledge made ready for easy use and knowledge which should be widely spread amongst our Catholic youth in order to aid them in discerning between faith and science, and between science genuine and pseudo.

The last three pages of the book offer a very good summary of the Christian attitude toward evolutionism. The fourth article of

the summary runs thus: "Whether true or not, the hypothesis [Transformism] in no way demands or necessitates a monistic or materialistic explanation of the universe. On the contrary, it would seem (?) to entail the existence of a code of laws which have directed the transformations, and this code of laws would seem (?) to demand the existence of a Lawgiver" (p. 158). Dr. Windle, it need hardly be said, means more than is expressed by the word "seem" which we have here queried; especially since he says further on that the Mendelian theories "point toward a law and an order . . . which can *only be accounted for on the hypothesis that they are the outcome of the idea of an Omnipotent Lawgiver*" (italics ours).

OUR LADY IN THE CHURCH, and other Essays. By M. Nesbitt.
With a Preface by the Right Rev. Dr. Casartelli, Bishop of Salford,
Longmans, Green and Co. 1913. Pp. 275.

The title of this volume would lead one to infer that the essays are chiefly concerned with the subject of Our Blessed Lady. Such is not the fact, although the manner of treatment accorded to the most perfect Woman, in the book, is typical of the author's unconventional mode of dealing with the subject of saints and shrines generally. That treatment is extremely attractive, and affords much information that is ordinarily accessible only to the student of medieval hagiography and history. For this reason the book will be welcomed by priests, for they rarely find in devotional sketches of the lives of saints what is new or effectual, because of the constant reiteration of commonplaces with which the reader is familiar as a rule. Miss Nesbitt tells us of the long-forgotten beautiful ways of honoring Our Blessed Lady in the ages of faith, recalls the chivalry, as well as the details of common life, that marked the devotion of our English and Irish forefathers at certain seasons of the year; how they managed their processions, how they buried their dead; how the scholars at Oxford, and the clerks at St. Edmundsbury performed their penances, made their offerings at Easter, and arranged their pilgrimages in honor of the Eucharistic King, of Our Lady and of the Saints, such as St. Francis of Assisi, St. Anthony of Padua, and St. Leonard of Port Maurice. The *Ave Maria* has printed most of these chapters, a fact which guarantees the hallmark of their excellence, whilst it has prompted the author to dedicate the volume to the ever-sympathetic American editor, Father Daniel Hudson. The book will prove a useful addition to any priest's library.

LES LIVRES QUI S'IMPOSENT. Par Frédéric Duval. Gabriel Beauchesne & Cie., Paris. 1913. Pp. xxvi—708.

The present work enjoys the distinction of having been crowned by the French Academy and of having received therefrom the *Prix Fabien*, which is assigned to an author who "shall have proposed ways and means the most just, the most effectual, and the most practical for bettering the moral and physical conditions of the greatest number of people". That a book should in the estimation of such competent judges as "the Immortal Forty" have satisfied the requirements laid down in the proposal just given, is no small testimony in its favor. On the other hand, it bespeaks hardly less the praise of the judges that they should have assigned the prize to a work that is so distinctively Catholic both in tone and in matter. "Opus laudat artificem laudat et judices." No less significative of the merits of the work and of the discernment of the judges is the fact that, whereas the volume was published considerably less than a year ago, it has already passed into a fifth edition. Let us see now on what merits these evident marks of distinction are founded.

Briefly summed up, these claims may be reduced to two heads. First, the author has clearly discerned the greatest deficiency of the modern mind, especially the French Catholic mind, at the present time. Secondly, he proposes an effectual and practical (shall we say, the most effectual and most practical?) means to meet that deficiency.

The deepest defect under which his compatriots labor, M. Duval finds to be *ignorance*, lack of knowledge of "integral Catholicism". We who see things from a distance and judge mainly by the unceasing outflow from the Catholic press in France, would hardly assign the evils, religious and social, prevailing in that country to ignorance. The faith, we presume, is there and ample knowledge. Lack of efficient leadership and solid organization animated by zeal and courage, rather to these causes do *we* attribute the disorders. But the author of the book before us sees deeper. There is plenty of devotion, self-sacrifice, but it is "doctrinal ignorance" that obscures the vision, scatters forces, and causes men to build on sand. "Catholics," says Mgr. Gibier, "do not steer their bark aright because they do not know how to hold the helm. They have no following, because their course is uncertain and faltering. The movement of the age escapes them; we are dying of religious ignorance." Moreover, as M. Decurtins well says, "we should learn from the Socialists to appreciate fully the value of unity of thought in our conception of the world and life. To bear our banner victoriously in the social battle, we must base our action on the solid foundation

of unity of doctrine." Now acquisition of doctrine, of knowledge, demands study, and study demands books. But books are good, bad, and indifferent, and of making *many*, of each of these species of books, there is, even less to-day than when the Wise Man wrote, "no end"; while "much study" is still "a weariness to the flesh". So, to aid the student in making his necessary choice of what is best, M. Duval has written the present work.

As the title indicates, only the books that are worth while, only "the books that impose", only those that can prove, their claim to attention receive a place in the volume. The idea dominating the work is that the well instructed and efficient Catholic should be informed regarding (1) Christian, (2) social, (3) civil life. Hence under these headings the recommended books are grouped. The leading topics are subdivided, the subjects outlined, the pertinent books briefly described, and in very many cases the respective tables of contents are given.

Perhaps the reviewer can best reflect the general character of the work by imitating here the latter feature, that is, by giving at least some of the chief outlines of the volume itself. Under the first part, "The Christian Life", the lines run thus: Ch. II. CATHOLIC FAITH. 1. Sources (Bible, Commentaries, Tradition, Encyclopedia, etc.); 2. Exposés of Christian Doctrine (Theology, etc.); 3. Christian Thought along the Ages (SS. Augustine and Thomas, Bossuet, Newman, etc., etc.); 4. Christian Philosophy; 5. The Catholic Mind and Modern Thought. Ch. III. THE CHURCH, THE GUARDIAN OF THE FAITH: 1. Constitution and Organization of the Church; 2. General History of the Church; 3. Special History; 4. The Church at the present time; 5. Progress of the Church; 6. The Church and the world. Ch. IV. DEFENCE OF THE FAITH: 1. Apologetics; 2. Objections against the Faith; 3. The Faith and Modern Errors. Ch. V. CONSEQUENCES OF FAITH: 1. Piety; 2. Prayer; 3. Worship; 4. Christian living. Ch. VI. THE APOSTOLATE: HOW TO PREFARE FOR IT: 1. The Natural Virtues necessary for a Man of Action; 2. Method in Life, Study, Action. Ch. VII. RELIGIOUS ACTIVITY: 1. State of Catholicism in France; 2. The Enemies of Catholicism; 3. The Conquest of Souls.

The foregoing headings show the ground lines of about one-third of the volume. The remaining two-thirds, devoted to social and to civic life, are treated similarly. We have no space to enter into further details. Nor is it necessary to do so. What we have given will enable the reader to form an estimate of the general character of the book. It is distinctly timely. Bibliographies in the sense of book lists are not wanting, least of all in French; but it may be doubted whether there is in French or any other language so useful,

and so *relatively* thorough a work on bibliography in the strict sense of the term. The scope is of course limited to books in French and that, too, only on the lines indicated above. To have extended it to other languages and to broader lines would not only have swelled the volume disproportionately (to say nothing of increasing its cost), but would also have destroyed the practical usefulness for which it was designed. The suggestion has been made to produce a similar book in English. This will probably be worked out.

Literary Chat.

Mr. John Hannon deserves the congratulations of all lovers of good reading for his excellent translation of Pierre l'Ermite's *Le Grand Ami* (*The Mighty Friend*; New York: Benziger Bros.). Seldom indeed does one meet with so thoroughly English a rendition of a foreign book. Scarcely a single vestige is left of the French idiom, and it is no slight praise to say that the style is worthy of the contents. *The Mighty Friend* is a "modern romance of labor-warfare, country-life, and love". It has deservedly received the honors of the French Academy. The hitherto retired Vale of Api has been invaded by the Jewish manufacturers, the Harmmster brothers, and their colossal shoe factories are reared amidst the lovely surroundings of the village. The peasants, lured by the promise of a higher wage, abandon their "mighty friend", the land, and surrender themselves to a new industrial master. For a time there is a boom; then a crash. The firm fails; the men are unpaid; a riot ensues; the factories are destroyed by the mob. The peasantry has learned a lesson and are glad to go back to the soil. A pure and elevating love story underlies the march of events. The characters are well sustained. The villainous Jewess, Alberta Harmmster, is a well-drawn type of the feminine mind that has been falsely educated, perverted, and, when thwarted in its designs, devoting all its resources to the cause of evil. There are strongly depicted scenes in the story, notably the auction sale of the Bois Roux, the industrial riots, and the destruction of the factories. The book is a welcome addition to our not too copious healthy fiction dealing with social conditions.

Priests who are alive to the problems troubling the mind of to-day need to know accurately the nature and history of that recent revolutionary movement called *Syndicalism*, which, starting in France a few years ago, is now invading the ranks of labor the world over and is organized with us as the "I. W. W." The program of the Industrial Workers of the World is "to organize the wage earners on a revolutionary class basis, to break down the partitions between the organizations of the different trade unions, so that skilled workmen may coöperate with unskilled, and the strike of one grade may become the strike of all grades. It speaks of the decay of the 'craft' trade union which separates workman from workman; and sets up rival interests—as when our [English] railwaymen looked on with apprehension whilst the miners' strike drained the bank balances of their own union. 'Every member of the organization is pledged to a revolutionary policy that admits of no compromise, and knows nothing of contracts with the employer, of arbitration, or of peace,' is a sentence from a manifesto issued by the Industrial Workers during the Lawrence (Mass.) textile workers' strike last year." The foregoing passage is quoted from *Syndicalism*, by J. Ramsay MacDonald, a small volume of less than four score pages published recently by the Open Court Publishing Co. (Chicago). It is so rarely that we have the opportunity to recommend a book written by so prominent a Socialist as Mr. Mac-

donald that it is a special pleasure to bespeak the merits of this short piece of criticism. Needless to say, the author thinks clearly and writes accordingly. He knows his subject and he knows how to make others know it.

Sabotage, the policy of cacanny, and the more mischievous one of injuring the tools with which one works, is, as Mr. Macdonald observes, "an essential item in the programme of action" of the Syndicalist movement. A good illustration of how the policy may work is given in a recent volume by Prof. Charles Grimaud, entitled *Defendons-nous!* (Paris, Téqui). Two Syndicalists, Ferlon and Merlet, are pictured munching their midday lunch and grumbling over capitalistic tyranny. Ferlon is an out-and-out saboteur, and succeeds in converting or perverting Merlet, whose conscience is just a bit timid, to a dastardly deed of destruction. Shortly thereafter, Ferlon unexpectedly falls heir to an estate which enables him to set up in business for himself and thus he enters into the despised class of "the patrons". Merlet, however, has been caught at the sabotage act—putting an obstruction into the gearing of the cogs so as to smash the machine—and, while not punished by his merciful "patron", is of course discharged. He then goes round to his former companion, Ferlon, in search of a job. But Ferlon is now a "capitalist" and has no use for Socialism or Syndicalism, much less sabotage—in his own business. Therefore he abruptly dismisses his former comrade. The story is cleverly told and owes not a little of its force to its piquant style.

The volume, which is all made up of wholesome stories, is bright and clever; it is no less salutary and solid. "Let us defend ourselves"—the title means against impiety, an evil press, godless schools, the de-Christianization of the family; against prejudices, social apathy, Socialism. Against all these and others the author's plea for self-defense, though popular, is for that very reason cogent and penetrating. The book is well worth while both for its matter and its form. English readers who want to perfect themselves in French conversation will find the volume an excellent teacher (pp. 261).

Some priests find it a good thing to vary their program of religious instructions by occasional or series of discourses on the history of the Church. As offering suggestive material available for such purposes may be recommended a recent volume entitled *L'Église Catholique aux Premiers Siècles*, by D. Viellard-Lacharme. The book embodies the conferences delivered by the author during the Lent of 1912. The exterior and the interior life of the early Church are delineated. Under the former heading come the divine origin of the Church, the primacy, the propagation of the Gospel, the martyrs. Under the inner life are embraced faith, hope, charity, the Blessed Eucharist, the cult of the Blessed Virgin, and of the martyrs (Paris, Téqui, pp. 376).

M. Téqui has also recently published a brief series of essays entitled *Questions Théologiques et Canoniques*, by the learned Benedictine Abbot Dom Paul Renaudin. There are four studies treating respectively of (1) the Dogma of the Eucharist in the Middle Ages (Berengarius); (2) the Ascetic Education of St. Thomas of Aquin (Monte Cassino); (3) the Action of the Religious Life in the Church; (4) the Nomination to Ecclesiastical Benefices and the Indult of the Parliament of Paris. The author's name guarantees the solidity and Catholic sense of these essays. Other kindred studies are promised for the near future (pp. 207).

A Hundredfold, by the author of *From a Garden Jungle*, is a well-told story of a young girl belonging to an old English Protestant family. Through the impressions received at a French convent school, she is led to embrace the Catholic faith. A genuine talent for art induces her to study at Bruges, where her Bohemian associations become a source of subsequent trials, from which however she emerges safely by the application of native good sense, and the instincts of her English breeding. A natural turn for spiritual interpretation

keeps her from the taint of worldliness to which her home surroundings invite and urge her. Under the guidance of a wise priest she is led to recognize the call to the religious life which had been hidden amid a growth of irresolution and the temporal concerns of her family (Benziger Brothers).

Early in April the International Congress of Historical Studies convened in London under the patronage of the King of England and with the Right Hon. James Bryce, the Earl of Rosebery, Lord Morley, and other eminent persons presiding at the various sessions. Section fifth dealt with "Religious and Ecclesiastical History"; another section, particularly with Medieval History; and section ninth, with "Related and Auxiliary Sciences", in which are included ethnology, historical geography, topography, local history, likewise, philosophy of history and historical methodology, paleography, diplomatics, bibliography, numismatics, genealogy, heraldry, sphragistics, etc. Among those who delivered addresses there were representatives from all the countries of Europe; from America we find mentioned only Prof. C. H. Haskins (Harvard), though invitations were extended to others, like Fr. Paschal Robinson the Franciscan, who would perhaps have brought more genuine sympathy than Paul Sabatier to the Franciscan subject discussed at the Congress. Of other Catholic scholars of international fame booked for discussions at the Congress we note the names of Mgr. P. Batiffol (Paris), Prof. P. Mandonnet, O.P. (Fribourg, Switzerland), Fr. Van Ortrooy, S.J. (Brussels), and Prof. A. Cauchie (Louvain).

The Volks-Verein of Gladbach (Germany) is doing magnificent work as a social organization, for the instruction of the people. Its latest output is a series of brochures entitled "Popular Leaders". The first two numbers are biographical sketches of St. Francis of Assisi, and Melchoir von Diepenbrock, bishop, patriot, and man of letters. Simultaneously, the Verein issues an excellent monograph on the Christian Social Commonwealth established by the Jesuits in Paraguay at the beginning of the seventeenth century. Dr. Franz Schmidt, the author, points a timely lesson in economical and political activity, which furnishes at once the answer to rank socialism and a defence of the Jesuit influence in public life, quite apart from the wonderful demonstration of missionary zeal which the account contains.

Students of Chinese religion and sociology will find interesting material in the recent volume of the series of "Variétés Sinologiques" entitled *Recherches sur les Superstitions en Chine*, by the Jesuit missionary Henri Doré. The volume gives an account of the various superstitious practices and beliefs among the Chinese, as they manifest themselves on the occasion of births, marriages, and funerals; it contains likewise a history of the talismans, amulets, and signs used to ward off diseases, calamities of various kinds, and the influence of evil spirits; also an account of the methods of conjuring good fortune and securing the protection of good spirits. There are abundant and excellent illustrations in color, taken from the original Chinese texts and ikons, and a complete bibliography referring the reader to authentic sources. Considering that superstitions play an important part in conversions from paganism, inasmuch as they present a certain analogy in which often the motive of belief needs to be adjusted to make it faith in truth, the advantage of a work of this kind becomes evident. The volume should be studied by those who would approach the Chinese with a view to lead them through, yet from, their prejudices to truth. Familiarity with their concepts of the supernatural helps the missionary to meet such people half way. (Chang-Hai: Mission Catholique.)

Those who have been watching the development of the "New Anolgetic", especially in France, may be somewhat familiar at least with the theories and influence of Maurice Blondel. His views on the so-called method of immanence were rather startling a quarter of a century ago; and they raised a storm of protest and opposition at the time which has not by any means sub-

sided. But the heat of the fray that centred around the views of the (then) young philosopher has at least somewhat cooled down and minds are in a calmer state to estimate at their true value M. Blondel's philosophy—philosophy because, though the author came forward mainly as a protagonist of the subjective method in Apologetics, that method was really the outcome of a philosophy the essentials whereof had previously been promulgated in M. Blondel's book on *Action*. This book, by the way, has long since been out of print.

Students who are interested, whether in the method or the philosophy of M. Blondel, will find a valuable auxiliary in a recent volume entitled *Immanence: Essai critique sur la doctrine de M. Maurice Blondel*, by Joseph de Tonquédec. Both as regards the expository and the critical elements the work is admirable. Nothing could be fairer, more objective, more discriminating—a mode of treatment which contrasts markedly with M. Blondel's rather brusque way of handling his critics. One of M. Blondel's methods of reply to his opponents—"You don't understand me"—has been here apparently anticipated and obviated. M. Tonquédec attributes no statement to his adversary without abundant, perhaps almost excessive, verification (Paris: Beauchesne; pp. 322).

It is too early to pronounce on the merits—as a publication—of the new religious periodical *The Constructive Quarterly*. It begins well, with an exposition of its aims and methods. These are to offer an opportunity for uniting all the positive elements of active Christianity; not so much in doctrine and practice as in sentiment and opposition to the anti-Christian forces of infidelity and immorality. This opportunity is offered by the opening of a forum where differences may be stated, not to be refuted but rather to serve as a suggestion from authentic sources as to how far each one may rely upon the other against the common foe. Thus opposition, or what has been termed the *odium theologicum*, is excluded, whilst union is offered to a certain extent, according to each one's ability to bear with the other's position. This is not "Reunion" in the accepted sense, but a concordat, neutralizing the dangers of further disunion and the effects of internal suspicion and misrepresentation.

This is surely a worthy effort, of which none may fear the result, since it makes for a knowledge of truth and of fact, as well as for mutual understanding. The great difficulty will be to maintain this laudable object without swerving into the common channel of controversy, with its insidious results. This is the Editor's task—a most difficult one, we conceive; for the value of his work will consist not so much in furnishing articles of excellence as in keeping the articles expressive of the various representative standpoints, marking differences of religious thought and interpretation, and withal keeping these presentations irenic and purely objective. To do this will be the unique merit of this unique enterprise, and we wish the editor the fullest success, since the work must be productive, according to the measure of its success, not only of peace but also of conversions to Christ's truth.

Admirers of the great "social reform" Bishop, Baron Emmanuel Ketteler, of Mayence, and of Dr. L. Windthorst, the Daniel O'Connell of the German Kulturkampf, will be much pleased with two phototypes recently published by Joseph Schaefer, New York. The heads of the two portraits are life-size and make inspiring decorations for clubs and private rooms.

Readers of Dr. O'Malley's luminous and instructive articles on the subject of Alcoholism will be glad to learn that, in answer to a desire of many priests and physicians, the papers will be published in book form at an early date, with the addition of some supplementary chapters.

Kathleen Norris, whose prettily told story of *Mother*, published over a year ago, awakened sympathetic notes in many a heart, is making a fresh appeal to the readers of fiction. Her stories are based on actual observation and set to

high motives of right living. They are entitled *Poor Dear Margaret Kirby* (The Macmillan Company), and picture various phases of modern life in high and middle class society. Whilst, in a good sense, realistic, they inspire admiration for lofty ideals and noble actions within the reach of the man or woman of to-day. It is the kind of reading one would offer as an antidote to the wild and exciting tales that pass for entertaining literature; something that makes for the cultivation of the natural virtues, without ignoring wholly the supernatural elements that refine such virtues when rightly directed.

Books Received.

SCRIPTURAL.

ARCHBISHOP SMITH AND THE MOSAIC AUTHORSHIP OF THE PENTATEUCH. Compiled by S. T. B. With a Memoir of the Archbishop. University Press, Aberdeen. 1911. Pp. 316.

NOVUM JESU CHRISTI TESTAMENTUM Vulgatae Editionis, Sixti V P. M. jussu recognitae et Clementis VIII P. M. auctoritate editae. Fr. Pustet & Co., New York. 1913. Pp. 537. Price, \$0.75.

THEOLOGICAL AND DEVOTIONAL.

OUT OF SHADOWS INTO LIGHT. By Charles J. Callan, of the Order of Preachers. With an Introduction by His Eminence James Cardinal Gibbons. John Murphy Co., Baltimore. 1913. Pp. 93. Price, \$0.50 net.

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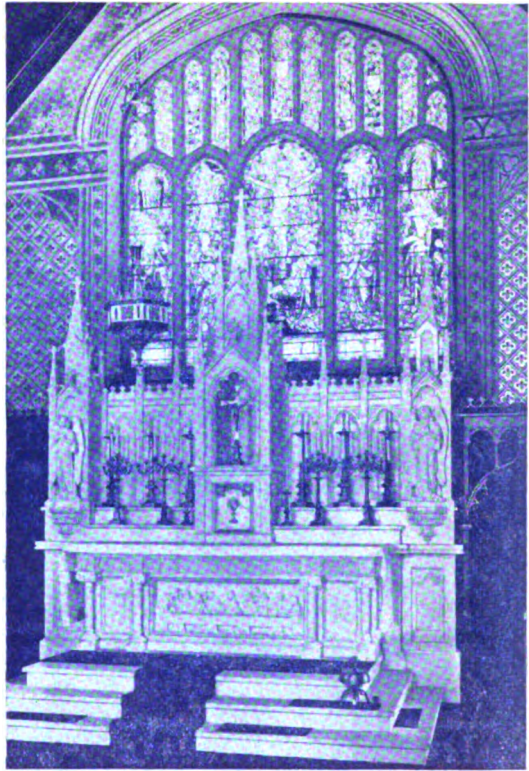
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CONTENTS

THE BUILDING OF A THEOLOGICAL SEMINARY.....	657
THE DESIGN AND EQUIPMENT OF THE NEW KENRICK SEMINARY (with Illustrations).....	662
THE CATHOLIC CHARITIES OF A CITY.....	677
The Rev. WILLIAM J. KERBY, S.T.L., Ph.D., Catholic University of America.	
THE CATHOLIC PRESS: TWO DUTIES.....	696
Monsignor F. B. D. BICKERSTAFF-DREW (John Ayscough), Salisbury, England.	
MATRIMONIAL DISPENSATIONS AND CAUTIONS.....	702
The Rev. James D. O'NEILL, D.D., Chicago, Illinois.	
THE COMPLAINT OF HAVING SECULAR RITUALS AT CATHOLIC FUNERALS	720
THE CULTUS OF THE SACRED HEART.....	723
THE DISTINCTION BETWEEN PUBLIC AND PRIVATE DEVOTIONS.....	725
REFUSING ABSOLUTION TO A CATHOLIC WHO IS A MEMBER OF THE SOCIALIST PARTY. A Case of Conscience by Fr. Stanislaus, O.F.M.....	728
HYMNS OF THE OFFICE OF THE PILLAR OF THE SCOURGING.....	737
The Rev. H. T. HENRY, Litt.D., Overbrook Seminary, Pa.	
CARDINAL TOLEDO.....	744
The Rev. J. H. POLLEN, S. J., London, England.	
WHAT A TRIED MISSIONARY THINKS OF MITIGATING THE EUCHARISTIC FAST.....	748
The Rev. J. J. LOUGHRAN, Ulysses, Nebraska.	
NEW LIGHT ON NEWMAN'S PREACHING.....	752
The Rev. FRANCIS P. DONNELLY, S.J., Poughkeepsie, New York.	
RECENT BIBLE STUDY: The Parables and Other New Testament Questions.....	757
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.	

CONTENTS CONTINUED INSIDE

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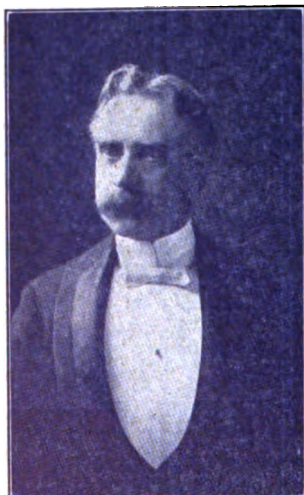
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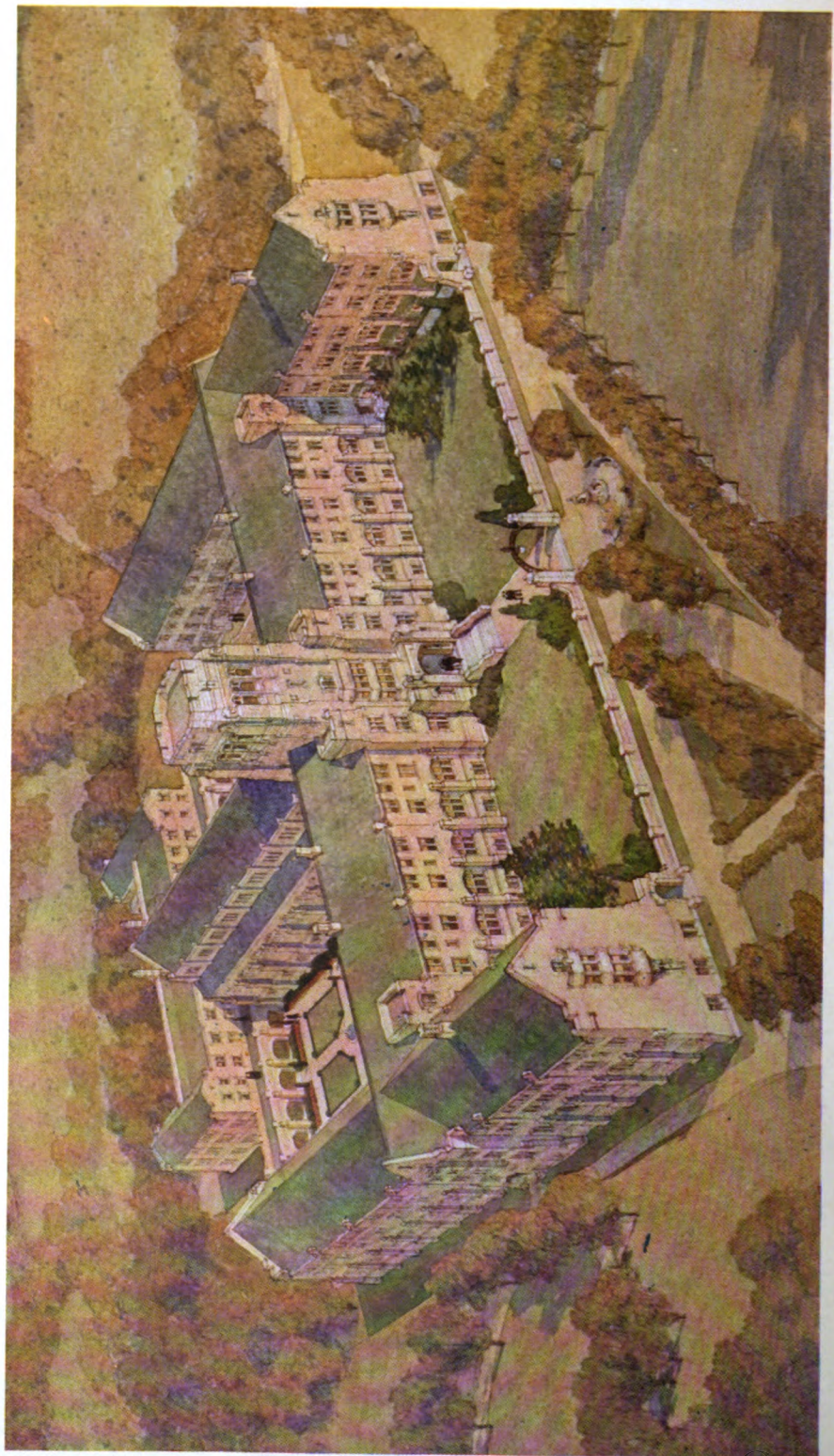
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THE NEW KENRICK SEMINARY, ST. LOUIS, MO.

THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VIII.—(XLVIII).—JUNE, 1913.—No. 6.

THE BUILDING OF A THEOLOGICAL SEMINARY.

THE ecclesiastical seminary is an establishment in which students preparing for the responsible work of the priesthood are to receive every adequate help for the completion of their education. This education includes the informing of the mind by the study of the ecclesiastical sciences and arts,¹ the cultivation of the higher spiritual faculties by means of religious discipline, and finally the development of those physical graces which have for their basis good health, habits of order and cleanliness, and which beget good manners and taste, together with tact and judgment in practical affairs.

The material building, properly furnished, which serves for the housing of theological students, may and should as far as is possible contribute to the perfecting of the education which is given in the seminary; and in this respect an important influence is to be ascribed to the character and quality of its architecture, its special dispositions, its appointments and interior decorations, and its site and surroundings. Indeed a defect in any or all of these notes may easily retard the efforts of an otherwise well-planned educational system.

It is not necessary, nor at all desirable, that there should be any suggestion of opulence or luxury in these things. The demands of order and beauty are no more exacting than the demands of what is commonplace or vulgar in arrangement and decoration. Nor is there any notable difference in

¹ It is taken for granted that the student who enters the theological seminary has completed those introductory classical studies usually imparted in a preparatory (ecclesiastical) school.

the cost; for aptitude and beauty simply show taste and knowledge regarding things that are serviceable and such as are not. Modernity need not be objected to; it should rather be welcomed, if it serves a useful purpose. Those who argue that the Apostles required none of the conveniences which we demand for our students, or that St. Charles Borromeo made excellent priests out of seminarists who were obliged to live in cells devoid of windows, and carpeted with stone flags, forget that, whilst the mission of the priest is everywhere the same, the methods to be employed greatly differ with time, place, and circumstances of living and learning. St. Peter had no need of a library; the village priest in Italy even to-day has no need of electric tramways to take him swiftly from place to place to twenty sick people who call for the sacraments within twenty-four hours, as in an extensive American city district. A bathtub had little attraction for the Indian missionary a century ago, so long as he had the river within reach. But modern civilization has brought about quick and great changes in our manner of living, and to ignore these changes may easily become a fault if not a sin. Indeed God's providence, which inspired the genius that has accelerated modern progress, means us to employ its advantages for the quickened and more extended power they afford for the salvation of souls. Nor is such use a necessary occasion for the neglect of that spirit of mortification and self-renunciation which is an essential requisite of true priestly zeal. It is the poor in spirit that are blessed, and the cleric properly trained and rightly disposed will foster the virtues of self-denial or temperance all the more because their observance is not forced upon him by necessity. Self-indulgence is not the fruit of beauty and utility in the instruments of right living, if the soul be disposed to sacrifice and privation. And this voluntary spirit of sacrifice is the keynote of right missionary and priestly training.

In so far therefore as the perfection of architecture and its allied arts is capable of meeting the demands of a complete seminary education, it should be called into requisition in the building of an ecclesiastical seminary. The fundamental principle of architecture, that a building should combine the elements of utility, truth, and beauty, finds its application no-

where more justly than in the construction of a theological seminary, the church edifice alone excepted. For the elements of utility, truth, and beauty enter directly into the intellectual and moral training which the ecclesiastical student should receive.

The fact that the ecclesiastical seminary serves the double purpose of an institution of learning and of a home for the youth who is to be trained in it, is to be kept in mind when we consider its construction and its appointments. Viewed in the light of this twofold purpose, the institution in which the ecclesiastical student is to perfect his faculties of mind, heart, and body, must offer in the first place facilities for study of the sciences; it must give opportunities for acquiring an elevated and truly esthetic taste; and it should allow well-directed access to the workshops and magazines where true culture may be acquired. This implies a certain freedom of social intercourse with the instructors who are to guide him not merely in the class-room and by exclusively academic aids, but at all times when he requires freshening of spirit in mind or heart. And of course all these facilities depend to some extent on the appointments of the seminary and its localities. They must in other words be such as minister to community life. At the same time they must also allow for a certain amount of isolation, such as will guard for the youth that quality of retirement which enables him to concentrate his mind and heart upon the important work for which he is preparing. The very character of his vocation as a cleric calls for restriction, in certain ways, of the student's intercourse with the outside world, with domestics, and even with such of his companions as might divert him from devoting his time and attention to certain specific phases of study and discipline. The house must allow for the need of segregation and retreat.

Furthermore, the healthy development of the mental faculties and moral qualities of the student call for special attention in the construction and arrangement of the seminary building, so as to afford him light, air, heat; and all this in such wise as to foster habits of cleanliness, order, industry, and decorum. These elements make for a sound body; and a sound body is the fittest abode for a clear mind and a brave heart. Thus

a proper guarding of external conduct becomes a reminder and a guarantee of high moral training.

The student is expected to make his home in the seminary for good; that is until he goes out into the world to assume the responsibilities of the priesthood. The natural care of the parents, with the comforts of home inspired by their love, are to be replaced by the regulations of community life, in which individual comfort is merged in consideration for the common good. In making the change the Church has no mind rudely to tear the affections of the boy who will ever need a mother's and father's love and its beneficent memories, in order that later on in his ministry he may be sympathetic and delicately sensitive to the feelings of those who need his fatherly protection and consolation.

Thus it follows from the very purpose of the seminary as an institution of learning, of spiritual as well as mental and physical training, and as a permanent home for the susceptible youth for a period of six years or more, that its every feature should be designed to aid rather than hinder the education to be imparted. The construction and appointments in the material order must render the performance of all the routine work smooth, demanding the least possible sacrifice of time and individual energy, so that all the faculties of mind, body, and heart may be readily concentrated upon the more important tasks before the young student. And the building itself in its form and power of suggestiveness should influence his sense of appreciation, order, and taste. For the development of his good taste is an important factor in the future life of the priest. The beautiful, the true, and the good, of which he is the minister and exponent, cannot be separated without injury to one's intellect and heart. If the seminary, its very material image, is to be to the priest a reminder of what the Church through his Alma Mater has done for him, it should be a joy forever, even in its mere pictured outlines. The perfect symmetry and proportion of form, which is the law of beauty, and which excludes everything that offends us, the tasteful choice of ornamentation, and the varied suggestiveness of artistic symbolism add thus directly to the usefulness of the structure. This feature does not, as already intimated, entail more expense than a tasteless structure in ugly sur-

roundings and with awkward arrangements; for it is a truism that bad taste as a rule is not less expensive than good taste.

Thus the youth obtains the habit as well as the theoretical knowledge of the ministry of truth from the very character of the place in which he is obliged to live. When, later on, as is the case with most of our young priests, he is called upon to construct and supervise the erection of the tabernacle in which beauty is by right to blend to its utmost capacity with the useful, he will be naturally prepared to choose the best. These and kindred considerations have urged us to secure the following article from the designer of the new Kenrick Seminary. We are informed that no pains have been spared to reach the highest perfection in the construction of this modern theological home. The best authorities have been consulted; there has been no stinting of resources, and the physical conditions, such as the site, personnel, and offer of financial assistance under which the work has been begun, may be said to be ideal. We have admirable examples of complete seminary buildings, throughout the country. The advantages which these structures with their modern appliances offer, have all been duly considered in the erection of the structure proposed for St. Louis; many new features have been added; and whatever seemed to facilitate the great work to be done in the seminary has been thus far, without other consideration than its actual usefulness, incorporated.

The result of careful deliberation has been the selection, from a number of submitted sketches, of the plan here presented. It so happened that the one chosen is that by Mr. Comes, the artist whom we had engaged to edit the series of articles on ecclesiastical architecture which appeared in the *ECCLESIASTICAL REVIEW* during the past year, and which include writers and artists of European as well as American fame. The following details of the design and structure of the new Kenrick Seminary are furnished by Mr. John T. Comes, of the firm of Comes and Imbs, Architects.

THE DESIGN AND EQUIPMENT OF THE NEW "KENRICK SEMINARY".

IN answer to a request from the Editor of *THE ECCLESIASTICAL REVIEW* this descriptive sketch of the new theological Seminary for the Archdiocese of St. Louis has been prepared. The architects, after receiving the proposal to submit a plan for such an institution, visited the principal institutions devoted to purposes of ecclesiastical training, to obtain a full knowledge of their requirements. To these were applied in every case the best available mechanical means which modern construction demands in point of scholastic, hygienic, and esthetic achievement. The architects likewise consulted with and submitted their data to experienced ecclesiastics in the field of Seminary training.

The design when completed was believed to answer all the purposes which the important work of the Seminary is destined to carry out. Such was the verdict of the Building Committee of the new Kenrick Seminary for the Archdiocese of St. Louis, after the designs had been received from a restricted number of competitors, among some of the leading architects of the United States, who had shown what they could achieve in a fair test, when left with a free hand to produce an artistic and satisfactory result. We may be permitted to say that expert knowledge passed upon the plans, and in the final choice there were no favorites, no petty parochial nor diocesan limitations. The plan itself on its own merits, and the known and attested work of the successful architects, were the only credentials upon which the Committee based its decision. The large and liberal ideas that have governed the business-like selection of the architect cannot fail to result in a practical design and great economies in the erection of the structure. The best will be found to be the cheapest in the end, but every effort will be made to save money. One of these economies is the abolition of a general contractor, and his profit. A much better grade of work, and a better class of sub-contractors to do this work can be had by dealing with them at first-hand. Under the old method of letting the work to a general contractor, he naturally gave the work to the lowest sub-bidder and often regardless of the

experience and financial standing of the sub-contractor,—the general contractor retaining the profit in this transaction.

SITE.

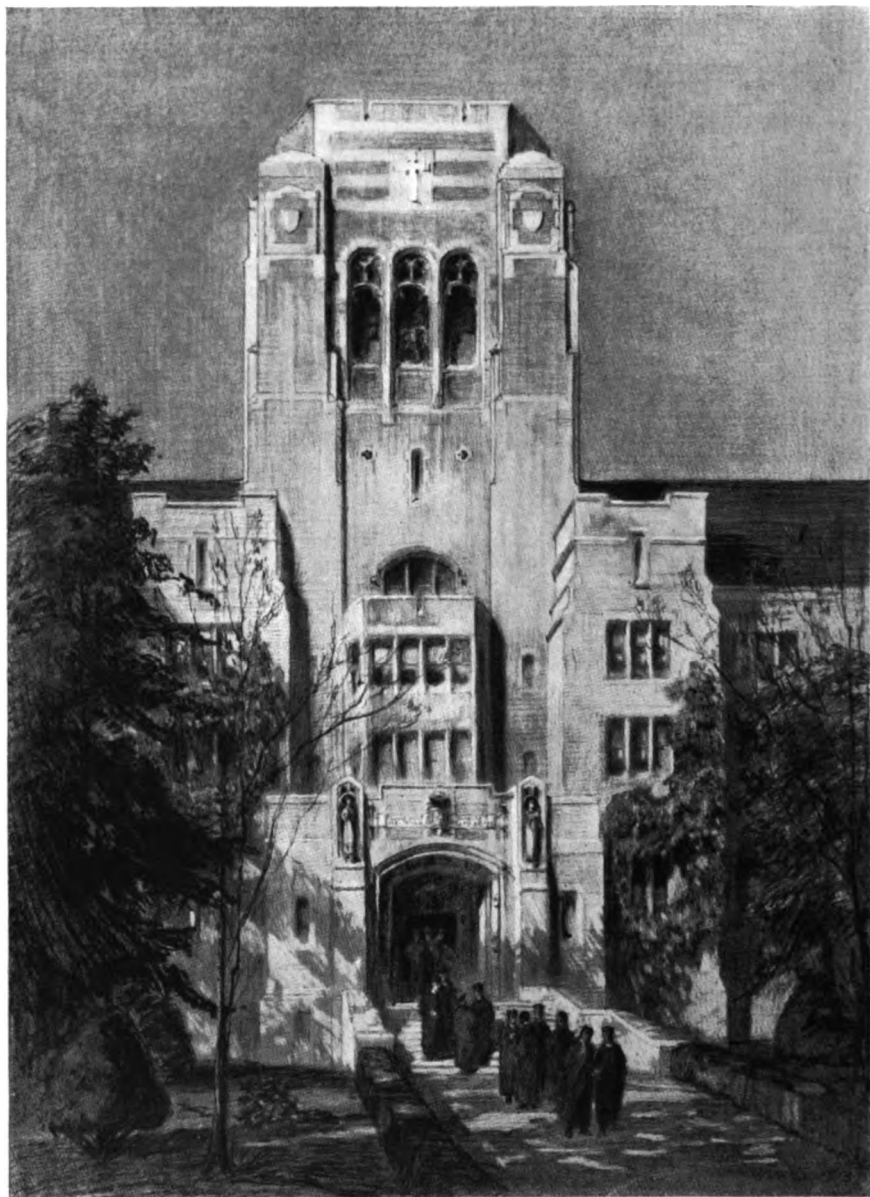
The site chosen is situated but a short distance beyond the city limits, within about a dozen minutes' walk of the Frisco Railroad and the present street-car system. The trolley line will be extended past the new Seminary grounds. The tract of land, partly wooded, consisting of more than three hundred acres, has been christened "Glennon Park" in honor of the Archbishop of St. Louis, who is primarily to be credited with the success of the proposed institution. All this ground, however, will not be used in connexion with the Seminary. Some of it will be devoted to other educational uses. This property was formerly in the possession of a wealthy citizen of St. Louis, to whose foresight and good taste are due a small lake and several magnificent lanes of old trees. The building will occupy the site of the old mansion on the highest ground level, facing the lake. It will have such orientation as will secure sunlight in nearly every room, part of the day; moreover it will be on the axis of three of the finest lanes of majestic old trees, intersecting the center of the tower, and the tower itself will dominate the landscape for miles about. The natural grade lines around the building will remain intact except in the front court, where enough filling has been done to create a level terrace with a stone retaining wall, out of which grows most appropriately a central and two side gateways, the latter forming a pleasing composition with the gable ends of the outer wings. The happy choice of a site for the Seminary will do much to enshrine it in the hearts of future generations. A noble building is thrice ennobled by reason of its beautiful surroundings, and a vista of splendid architecture of buttressed walls, gabled roofs, and massive towers, recessed portals, and cloistered gardens with terraced walks, seen through a long avenue of spreading trees, is a sight to captivate our hungry senses.

STYLE OF ARCHITECTURE.

The style of architecture for such an institution of learning should as far as possible express the historical continuity of

the Church as found in some of its best educational buildings in the past; it should be pliable enough to accommodate itself to the very practical arrangements and constructive requirements of the floor plans, and—what is most important in these days—to that of cost. It should have dignity, repose, variety in unity and allow architectural beauty to be secured largely through fine composition of masses, detail, proportion and color and texture of the finished material. The architects were convinced that a free and individual adaptation of English Collegiate Gothic would more nicely satisfy all these requirements than any other historical style. This style is identified first of all with the great Catholic medieval universities in England, which to this day have afforded inspiration, especially to American architects, in the designing of some of the finest educational buildings in the country, such as those of Princeton University, the College of the City of New York, the University of Pennsylvania, the University of Chicago, and very recently the Boston College conducted by the Jesuits.

As noted by the perspective drawing (given as a frontispiece) the ornate and flowery elements of architecture, consisting of pinnacles, dormers, and elaborate tracery, have been avoided, largely because of the useless expense involved. The design, we fancy, is quite satisfactory without them, as they enthuse the archeologist rather than the discriminating architect. Pinnacles and buttresses were originally designed to do constructive work in building; in the present rather superficial age these features are generally introduced simply as ornaments without regard to their constructive function or the purposes of the building; in other words, they become improperly constructed decorations instead of decorated constructions. We have here then in the Kenrick Seminary no meaningless pinnacles or superficial ornament, and wherever buttresses occur, such as those around the main floor, they are an essential factor in sustaining the concentrated load of the long span girders, resting on the walls at these points. Here, too, large windows were required which necessitated thrusting the wall outward, as it were, in the shape of masonry buttresses. This design should therefore appeal to our sense of beauty by virtue of its good composition, solid masses, and interesting details, and above



MAIN ENTRANCE
New Kenrick Seminary, St. Louis, Mo.

all to our reason and sense of fitness, because it expresses not only the purpose of the building but one other fundamental principle of architecture, viz. that the exterior design should grow out of and correctly indicate the interior plan and arrangement. There are no doubt many more costly and ornate Catholic educational buildings in the United States, but we wonder if we are guilty of exaggeration when we say that perhaps none of them will be found to be more sane and logical, or more in harmony with architectural canons, or will better stand the test of time and criticism than the New Kenrick Seminary.

PLAN.

For practical and economical reasons, and because of the difficulty of obtaining the best possible discipline, the cottage or individual unit type of Seminary was not considered. The design selected, while allowing plenty of opportunities for outdoor exercise, in the open cloister walks to the sacristy, keeps all the departments under one roof.

The floor plans do not depart radically from such well-known types as those of Rochester, Overbrook, and Dunwoodie. In fact, objectionable features of our present seminaries are overcome, while those of real merit have been retained, and many others added. As seen by the illustrations, the plan assumes the form of the capital letter H, with the letter T springing from the horizontal line. The building is divided vertically into left or Philosophy wing and right or Theology wing, while the center building connecting these is devoted largely to administration purposes. At right angles to this and from the center follows the chapel, with the convent and infirmary in the rear. The refectory, kitchen, and accessories are located in the ground floor of this wing. The power plant is detached and forms a separate building. It contains the laundry, boiler and tool rooms, workshop, and rooms for contagious diseases, each with separate entrances.

Additional future wings can easily be added, on a line with the administration building, and at right angles to the two end pavilions, as the corridors in every case extend to the outermost walls. A garden quadrangle, with a double cloister walk on three sides, is formed by the open spaces

between the chapel and the Philosophy pavilion on the left, and the Theology on the right,—the fourth side being omitted to secure abundant natural light for the refectory, underneath the chapel. The lower cloister walk is sheltered by a masonry arcade, while the floor of the upper walk forms its roof. These cloisters, besides affording open air walks for students to and from the large sacristy in the rear of the chapel, also act as convenient passages or connecting walks from the convent or infirmary to either wings of the main building. The covered cloister is practically on a level with the ground floor, without interfering with the light of the adjoining rooms.

It was a happy revival to surround the quadrangle with a majestic sweep of ordered arches. They carry the mind back through the intervening centuries to the days of the Schoolmen, and far beyond, to the time when the Church was the sole keeper of the lamp of science, and preserved and fed that sacred torch in stately edifices enclosed by countless arches like unto these. There is always something enchanting about a cloister; its peace, its solemnity, its old-world feeling, the traditions of piety and learning that are inherent in its very outward form, the joy experienced in the prolonged vista of the symmetrical range of arches as they recede from the eye, the interrupted vision, through a fragrant rose bower, of the great column in the center, topped by its "Mater Dei," and flanked by its bubbling fountains—these are the associations that make us love the haunts of our youth, that unconsciously educate the heart and the soul quite as well as the mind; and a Seminary above all places should educate the whole man.

In its horizontal section the building is divided into four stories. On the ground floor are found those apartments that minister chiefly to the body, such as the refectory, with kitchen and accessories; the gymnasium, with hand-ball courts and bowling alley, baths, recreation-rooms and also the guest-rooms with baths. Above this is really the main floor, with a very high ceiling: it ministers chiefly to the mind, containing the chapel with accessories, class and lecture rooms, library and a combination prayer and assembly hall, besides the reception rooms, reading rooms, executive office, etc.

Sleeping and living rooms are located on the second and third floors. Each professor has three rooms,—study, bedroom, and bath. Large closets are to be found in every room. While the majority of the rooms devoted to the faculty are located on the second floor of the administration building, at least one professorial suite is incorporated in the center of the students' quarters. This is done in the interest of discipline. There are apartments for twelve professors, and one hundred and sixty-eight students. The students' rooms are $10\frac{1}{2}$ feet by 14 feet in size, and are equipped with a stationary cupboard and a washstand with circulating hot and cold water,—a new feature in Seminary construction. Study desks are lighted in every case from the left side, day and night, the electric light being adjustable to any angle. A novel feature of admitting fresh air without a draft consists in pivoting horizontally the ordinary double-hung sash. The air is admitted between the meeting rails of the sash, which can also be entirely reversed, to facilitate cleaning from the inside of the room. When one considers the great number of windows in such an institution and the labor involved and safety secured in cleaning the glass, this becomes a most meritorious feature of considerable importance. Glass transoms are provided over each door, for cross ventilation; the door itself having an obscure glass panel to assist in lighting the corridors, which again end in large bay-seated windows at their termination.

GENERAL DIMENSIONS AND CAPACITY.

Before taking up a more detailed description it may be well to give some dimensions of the building. The front scales 369 feet from outside to outside of pavilions; the side, from front to the rear of service wing, covers 362 feet. A plan to simplify the lay-out and standardize the constructive elements, which are all fireproof, was adopted by using the multiple eight; for example, the distance from center to center of buttresses, forming the bays, is eight times two; all the wings, except the chapel wing, are 8 x 5 feet wide; the nave of the chapel is 8 x 4; the aisles 8 x 2. A considerable number of studied drawings were naturally required to establish a multiple that would be flexible enough

to provide the proper-sized rooms for the requirements of each floor, as the center lines of bays had to extend from bottom to top of building. Thus 8 x 4, or 32 feet, yielded three students' rooms on the third floor and this width was found to be ample for one professor's suite on the second floor, while the main floor and ground floor divisions demanded rooms from 16 to 32 feet in width. The problem of obtaining a pleasing treatment of the windows on the exterior and also of giving proper light to each room was no easy one. It is difficult to appreciate the importance of the size and spacing of the windows, in the general design. The difference between the appearance of a factory and a college is often the result of a careful study of the fenestration.

TOWER AND MAIN ENTRANCE.

The main entrance lobby (33 feet square), facing the campus and lake, is reached by broad flights of steps, under a stone carved porch, over which appears in Gothic letters

VENITE · FILII · AVDITE · ME
TIMOREM · DOMINI · DOCEBO · VOS

A new diocesan seal, designed according to the rules of heraldry and emblazoned with the proper colors, occupies the central space between the top of the arch and stone railing of the balcony. This balcony gives from the Archbishop's and Rector's suite, and commands a fine view of the campus. It is furthermore on a line with the center axis of the finest avenue of trees on the place, and the statue of the founder, Archbishop Kenrick. Professors and students alike will find this grassy lane, flanked by grand old maples, a favorite recreation walk. The porter's room, with a small window commanding the main entrance, is located on the left side, while an emergency toilet room balances it on the opposite side. Upon entering the vaulted and stone-lined memorial vestibule, the visitor is impressed at once with an air of dignity befitting the institution. The center of the left wall is occupied by a stone fireplace surmounted by a strong decorative allegorical painting. Opposite this is the electric automatic elevator, running from the ground floor to the open loggia on the top of the tower, about 85 feet above the ground, a favorite recreation place for the professors on hot summer evenings.

Descending in the elevator, we pass several stories in the tower, for storage purposes. A fine balcony view of the chapel interior is obtained from the third floor.

CORRIDORS

Retracing our steps we proceed down the unusually well-lighted corridor, 14 feet wide. The corridors on the upper floors, however, are 8 feet wide, except for professors' suites, which are also 14 feet wide. Every corridor in the building terminates on the end wall with large windows. The plain wall spaces opposite the windows on the side of these corridors in the main building are to be utilized as a gallery of art. A series of pictures representing the growth and development of Catholic art and architecture from the time of the catacombs to the sixteenth century, including good modern examples, worthy of display, are to occupy the corridor on one side of the building; the corresponding spaces on the opposite side are to be devoted to illustrating the history of Christian painting and sculpture.

It would not be difficult to obtain this exhibition. Many drawings and photographs no doubt would be donated by friends of the Seminary if they knew the value of such an exhibition. The corridor on the ground floor is to have a permanent collection of drawings and photographs of examples of the allied arts, such as vestments, church plate, stained glass, etc. These permanent exhibitions, with occasional illustrated lectures on the same subjects, will not only be of great practical value to future priests, but will also act as a refining influence on their character, and will afford a mental diversion and a background for the study of Church History. Four large stairways are provided, two in the center of the building and one in each pavilion, which have also a smaller inclosed stair at the end of the corridors in the rear, to be used in case of fire or a panic. Though the building is of fireproof construction, a feeling of security is maintained with these extra stairs or fire escapes.

PRAYER AND ASSEMBLY HALL.

The Prayer Hall can be easily transformed into an Assembly Hall by reversing the backs of the seats and facing a

small stage located on the entrance side. The triptych altar, whose wings are to be closed during Holy Week and when the stage is in use, is on the opposite side of the entrance. This unique arrangement allows the large *salle*, seating 500 persons and entirely free of columns, to be used for two purposes, thereby saving the construction of a separate Assembly Hall, which is used only occasionally. No special acoustic provision is here required as the height and shape of the room give satisfactory results without it. Mention should be made of the stone window tracery here, which is much simpler in design than that of the chapel, while that in the library on the opposite side of the building, is simpler still, thereby expressing in design the relative importance of these various rooms. Such subtleties in expression delight the appreciative spectator. In the Prayer Hall the absence of columns necessarily requires deep steel girders in the ceiling. They are so treated in design as to gain the appearance of greater height for the *salle*, which is 17 feet. Oblong panels divide the plain ceiling field between the girders, and the panels slope downward as they engage the sidewalls, thereby forming a pleasing transition from wall to ceiling. This wall as well as the two lecture rooms are provided with electric outlets at the floor for stereopticon or moving picture and talking machines, which promise to become more popular and valuable in educational work in the future than in the past.

LIBRARY.

Two hundred thousand volumes may be carried in the library in steel bookcases arranged in alcoves facing the large windows. A gallery for future additional book racks may be added along the side walls. One end of the library is cut off to provide a museum or reading room, and the opposite end serves as the librarian's office. A true architectural and library character is obtained by the ornamental ceiling beams and columns (which come against the end of the book racks) and by the large leaded glass windows, embodying interesting colored seals of old Catholic universities, colleges, and other educational institutions. For constant and local use, smaller library rooms are arranged in each pavilion.

CLASS AND LECTURE ROOMS.

On the main floor there are two large class rooms, seating sixty students each. These rooms are very well lighted, and according to the modern method receive all their light from the left side of the students as they face the professors, the glass area being about one-fourth of the floor area. These rooms are equipped with the latest desk patterns, blackboards, and maps, and decorated with a few well-chosen plaster casts and pictures. If necessary, some of the reading rooms may be used for extra class rooms.

The two lecture rooms accommodate one hundred students each, and receive their light from the left and right side, the front and rear walls being perfectly blank, which is a great comfort for the eyes of both students and professors. They are thus benefited by the careful attention given in these days by men of science to the details of natural and artificial lighting. The exterior of these blank walls, instead of being detrimental to the design, are on the contrary a great help in securing a *pause* in the fenestration scheme, which adds greatly to the dignity and repose of the building. These broad wall surfaces are only broken on the exterior with a richly carved and canopied niche containing on the Philosophy wing a carved statue of St. Augustine, and on the Theology wing that of St. Thomas Aquinas. The floors of the lecture rooms are without a slope, but the chairs of special pattern, with arm rest, are set to radiate from the lecturer's platform, who occupies a closed-in desk. The remainder of this floor is given over to a Biology room, reception and reading rooms, trustees or faculty room, and executive offices. The professors' recreation room and their oratory also find place on this floor. This completes the circuit of the main floor.

REFECTORY AND ACCESSORIES.

The refectory (61 x 112 feet in size) is much larger than the present number of students really demands. But this institution is not built merely for present requirements. As it would be impossible to increase the size of this department without tearing down part of the building, it is made large enough now to accommodate all possible future students; moreover the annual priests' retreat generally taxes these

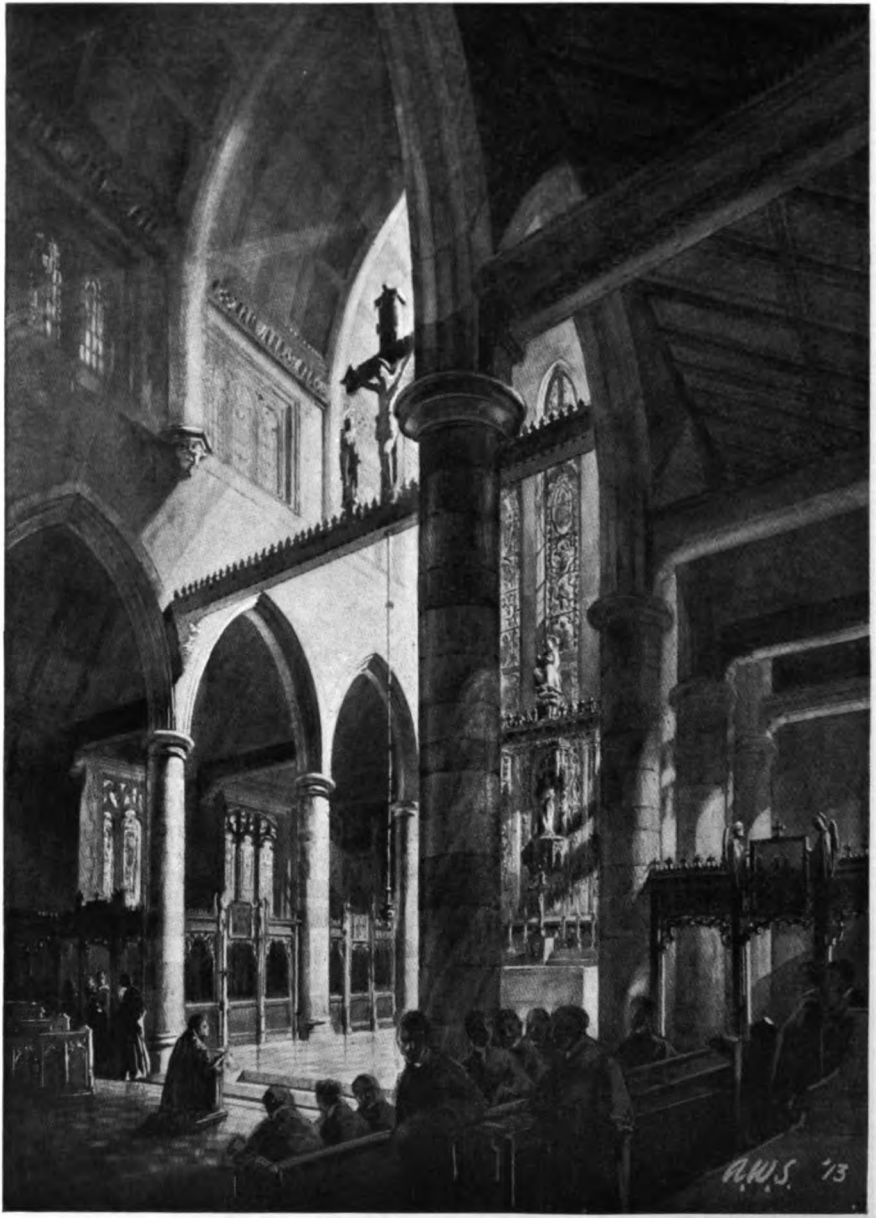
refectories to their utmost. In addition to this the plans were made to allow for extensions to the length of the present end pavilions, and if necessary to add others in the future. One end of the refectory has the priests' breakfast-room, reached by an adjoining stairway direct from the sacristy. The other end has the domestics' dining-room, entered from the cloister. The serving-room, thirty-two feet square, contains the dish-washing machine, cupboards, sinks, etc., and a large ventilating flue in the corner. The kitchen, next to the service room, is brilliantly lighted with the new iron "fenestra" sash, and it is equipped with all modern cooking apparatus. On one side of the kitchen is the three-compartment refrigerator, and a scullery and a bakery properly equipped. The storage rooms are on the other side, as are the Sisters' refectory, sewing, linen, and toilet rooms. Vegetable and other stores find ample room in the basement. Apartments for the male servants occupy a part of this service wing which is accessible only from the outside. All the floors above are divided into cells for twenty-five Sisters. Their chapel and community room and all the cells together with their living porch face the southwest, which is the side that cannot be seen from any part of the main buildings. The infirmary is located near by so that the Sisters can nurse the sick. It has a separate corridor and these infirmary rooms face toward the main building and courtyard; with the formal flower garden, the Celtic cross at the intersection of the cross paths, and the fine view obtained of the tower, this is a most delightful place for those whose health needs mending. Besides, they are entirely removed from the noise of the main building.

RECREATION ROOMS, GYMNASIUM AND BATHS.

Two recreation rooms (37 x 90 feet in size), free of columns, are equipped with billiard and pool tables at one end, and seats with tables arranged in alcoves at the other end of the room. A large ceiling ventilator keeps this room free from smoke, and with the special ventilating windows insures a continuous current of fresh air. The natural light throughout this ground floor is excellent, as this must not be considered as a basement at all, because all the windows are entirely above grade.



THEOLOGY CLOISTER, COURT,—CHAPEL AND REPECTORY ON RIGHT
New Kenrick Seminary, St. Louis, Mo.



INTERIOR OF THE CHAPEL
New Kenrick Seminary, St. Louis, Mo.

The 37 x 80 feet gymnasium, 20 feet high, also without columns, is lined with a light-colored brick and is equipped with all modern apparatus required to make it thoroughly up-to-date. Some unique features are solid folding screens, which open out into the gymnasium, thereby forming a number of hand-ball courts which, when folded back against the wall, leave the entire floor quite free. A two-track bowling alley under the cloister takes the noise of this sport beyond the confines of the building. It is lighted and ventilated by means of prismatic side-walk lights on the floor of the cloister.

One hundred steel lockers and twenty-four dressing booths are provided in the mezzanine story, adjoining the gymnasium, while the shower baths (12 in number for each wing, —24 in all), operated with non-scalding devices, are on the level of the gymnasium floor. Toilet rooms are near by, whose plumbing and vent flues line up vertically from bottom to top of building. Occupying the same relative position, in the opposite wing, is located a series of singing and band rooms and another bath and shower room. There are no shower baths above the ground floor, nevertheless one bath tub has been placed on each floor to answer for emergency cases.

The ground floor in the administration building contains the guest rooms, with separate toilet, a tailor shop with storage room, a barbershop, other storage rooms, and a physical and chemical laboratory with flue and all modern equipments. All such minor conveniences as linen rooms, janitor closets, etc., which are amply provided for, need no special description.

Light airy toilet rooms ample in number and dimensions, conveniently placed near the center of each building, are finished entirely in white and embody the very last word in modern sanitary science. Separate vent flues, to which is attached a small suction fan in the attic, keep the air in perfect condition.

HEATING AND VENTILATION.

The entire structure is heated by the simple vacuum system, fresh air being directly admitted to every room through the new method of pivoting the sash so as to bring the air into

the building at a point which will not create drafts and where the cold air can mix quickly with the warm air in the room. Foul air ducts are provided with openings at the floor line and alternative registers at the ceiling, for summer use. Those who have followed carefully the discussion in the scientific press on the dissatisfaction of the present very expensive fan or blower systems of heating and ventilation, with which most public institutions are equipped, must be struck with the fact that, after all, perhaps the best system is the simplest and the most natural one. We know of many schools equipped with the system where the air propelled by fan or gravity first passes over heated iron coils of pipe before entering the class room. This gives little satisfaction; simply because the humidity and some of the life-giving qualities in the air are lost somewhat in passing over these hot pipes. With such a system the windows have to remain closed, otherwise the entire system is upset. To overcome the lack of humidity, certain mechanical air-washing machines are sometimes installed. This is an improvement, but the air is never as good as that which is brought directly into the room fresh, crisp, and invigorating, with all its natural elements intact. The air in the district outside of the city where the seminary is located is free from grime and smoke and needs no washing; besides, the cost of installation and maintenance of the complicated fan system with mechanical air washers, is generally beyond the means of Catholic institutions; and even if they were installed, they would require expert and expensive attention to be in any wise effective. Distinguished physicians maintain that a room which admits air above the heads of the occupants, or a room in which the air is thoroughly changed by opening the windows between classes, is healthier and more comfortable than one in which only so called cooked air passes in and out of the room through interior ducts.

CHAPEL.

From the floor of the memorial entrance lobby, set in selections of medieval tile patterns, we pass under stone arches into the very long and lofty chapel (50 feet high, 62 feet wide by 144 feet long), the length of which seems to be

emphasized by the stone pillars and pointed arches receding in orderly perspective. Immediately before us are the comfortable visitors' pews, seating 200, separated from the choir with an open screen of carved oak, such as we find in English churches built in good old Catholic pre-Reformation days. This screen extends from the rear and along the side walls, forming the back panels of the choir stalls, and returning in front of the side altar chapels, and again follows the sanctuary piers, and culminates at last on the magnificent oak reredos of the high altar, radiant with spots of crimson, azure, and gold, under the slanting rays of the morning sun. High above the reredos, the translucent jeweled glass of the windows gives an air of mystic splendor, not only to the sanctuary, but the entire interior, which receives another strong religious note by the richly-colored Holy Rood supported on a carved oak beam on which appears the inscription. The architects hope to compel the visitor and the lover of true Christian art, whoever he may be, to linger here awhile under the spell of the sacred place to say his prayers if possible with a more than usual fervor. It is anticipated that no detail of this chapel will be missing in the final scheme, and that the splendid liturgy of the Church will have a setting worthy of its own beauty. Here each bit of work, be it stained-glass window, altar, candlestick, choir stall or vestment, all designed by the architects and made under their personal supervision, will be an authoritative example of Christian art, and a standard by which the seminarist may judge other work of this style. The stained-glass windows may not all be put in at once, some of the furniture may be temporary, but only until such time as the final and finished articles find their proper setting in the harmonious whole. This affords an opportunity for successive graduating classes to establish forever a suitable memorial to their Alma Mater, thereby riveting the ties between priests and seminary, and class and class, thus making the chapel a living thing, growing in memory and association, becoming ever more precious, with the passing years.

Artistically painted Stations of the Cross are to be introduced near the top of the oak screen, thereby breaking its long horizontal line. Between the raised frame of the

Stations and the screen a transition is secured by carved decorative angels holding the Station frame. The nave of the chapel (32 feet wide), with its black and white marble floor, is free from stalls. These stalls, accommodating 228 students, are placed in the side aisles, making the entire nave one large open space, besides keeping the front of the stalls unusually far apart, about 30 feet. The organ in the rear gallery is reached from the second floor. Each of the four altar chapels, two of which have confessionals, will have an individual character and will be dedicated to a particular saint. Perfect acoustic properties are obtained by padding the paneled ceilings with 2" felt covered with tinted burlap. The paneled moldings and casings of trusses here are of dark wood. We pass on down one of the passages behind the choir screen, to the unusually large sacristy (62 x 33 feet in size), which is ordinarily entered from the cloister walk. This is the only seminary, as far as we are aware, that has a large sacristy in the rear of the chapel, where it properly belongs. We note with pleasure the practical arrangement of all the sacristy furniture, each piece having been designed especially by the architect to bring the whole effect into harmony. Every article has its proper place and every convenience is provided. Even the beautiful Gothic vestments were made and woven by hand, according to old principles and honest methods, so well described by Madam Stummel in the ECCLESIASTICAL REVIEW. The Rector of Kenrick Seminary, appreciating the mission of beauty, has decreed that no article of any kind, which is not *useful* or *beautiful*, will be admitted into the Seminary. As we had noted before, discriminating taste has been extended to the pictures and to the simple yet appropriate furnishings throughout. Experience teaches that they cost no more than the usual over-ornamented stuff seen in many Catholic institutions. The refining luxury of taste has merely been substituted for the thoughtless luxury of costliness.

In one respect Kenrick Seminary is unique. The architects have in mind a comprehensive and coherent scheme of decoration, to be carried out gradually by real artists as the means of the Archdiocese permit. The chapel, as well as the remainder of the Seminary, will be decorated by degrees,

one thing at a time, just as is being done so nobly in the New Westminster Cathedral in London. This pre-arranged plan will make it possible to have a harmonious and highly artistic result, according as the resources of the diocese, or the piety of individuals, or the enthusiasm of the Seminary alumni, make it possible. No cheap and hasty decoration has been sought, nor has it been thought wise to complete the building in a superficial manner all at once. Other generations will be allowed to contribute and to have their proportionate share of the glory of carrying on or completing the decorative work, in a building that will be a perfect training school of the future priests and bishops of the Archdiocese of St. Louis.

THE CATHOLIC CHARITIES OF A CITY.

THE unit of Catholic life is the parish. We find few city parishes in which there are no poor. Even when the superficial observer finds no poverty, the sharpened vision of relief agencies frequently discovers many deserving cases. A normal parish is conscious of its responsibilities toward its poor. Even nowadays when geographical lines do not mark off parishes with the traditional regularity of former times, the poor who fall within the limits of a parish have a recognized claim upon it for relief. The work of parish relief may be conducted by the clergy, by religious, or by organizations of the laity. These may work independently or in co-operation. The extent of relief activity and its thoroughness will depend on the alert sympathy, the knowledge of conditions, the spirit of intelligent zeal, and the resources found within the limits of the parish.

The Catholics of a city tend to develop a common consciousness of faith, worship, and social duty which welds members of different parishes into a solid unity which stands out in the city life. Thus the Catholic poor of a city will appeal to the collective consciousness of their co-religionists and these never fail to respond in some way. We find among our Catholics many relief organizations drawing membership from the entire city and working on larger relief problems regardless of parish lines. Penal and eleemosynary institutions, juvenile courts and hospitals, homes of various kinds, congested neigh-

borhoods where poverty becomes highly complex, and special phases of dependency appeal to the Catholic consciousness of a city, and give rise to many notable relief organizations. The latent unity to be found among our relief agencies is brought out strikingly in this field where lay organizations, religious, and the clergy, are found closely united. The St. Vincent de Paul Society recognizes these different phases of relief work by creating Conferences to work within parish lines; Particular Councils which unite the Conferences into one delegate body representing the city; and Special Works Committees under direction of the Particular Council which deal with distinct problems, not confined to parish lines. Many organizations of women develop in an analogous manner.

The diocese is, of course, within its own limits, the authoritative center of social and spiritual unity. The care of all parishes and of all cities, with their general relief problems, comes directly within the range of the solicitude of the bishop. There are in the average diocese, therefore, many diocesan institutions devoted to special problems in dependency. Where conditions warrant it, a Diocesan Director of Charities is named by the bishop. It is his duty to exercise general supervision in relief work and to further efficiency and co-ordination as far as possible.

Religious communities of men and of women undertake various forms of social service under the approval of diocesan authority. Such communities operate under their own rules and customs, and under such limitations as the general laws of the Church and the authorities of the communities themselves prescribe. In work of any kind within a diocese, the religious community enters at the invitation of the bishop.

Thus it is that in every representative city, Catholic Charities include parish and city organizations of the laity, diocesan institutions and societies, and religious communities. We have therefore a somewhat complicated machinery of relief, whose resources are literally matchless. It will be highly efficient, or only moderately so, in proportion to the intelligence and thoroughness with which particular works are done, with which activities are correlated and methods are brought up to approved standards in charity work.

I do not even hint that these approved standards are drawn from outside circles. Some of us tend unconsciously to form the impression that we must look to other fields of charity for the standards which guide us. Too frequently we hear it remarked in our own gatherings, "Others are doing this work well and are doing it in this or that manner. We must equal them in zeal and efficiency." So much of our work is done quietly and in hiding, with beautiful consecration and genuine intelligence, that many of us overlook it. We concentrate attention and discussion on the points where our efficiency is not up to grade and we incline to judge our charities as a whole from this entirely misleading standpoint.

Again, some have the mistaken notion that Catholic relief work is chiefly the prerogative of those in religious life. As a matter of fact, the rôle of the laity in this field of social and spiritual endeavor is of the highest importance, by reason of initiative and of the extent and the quality of their work. The Church's insistent teaching that the service of the poor is an organic part of our supernatural spiritual experience, allied to prayer and fasting as fundamental personal religious duties, leads directly to the highest encouragement of lay activity in relief work. This spiritual character of charity should be found in all of the aims which govern us when we serve the poor.

In spite of misunderstanding, fault-finding, and condemnation from outside circles, and sometimes from within, Catholic charity will remain a spiritual thing, and it will have its value to the benefactor as it contributes to his personal sanctification. It is difficult to understand how any Christian can desire to disassociate his charity work from his spiritual life. It is difficult to understand how any one can imagine that this exalted character of charity can be related to stupidity in the work of relief. If sometimes Christians do associate bad judgment with good motives in charity, the correction called for lies in the direction of improving the judgment and not in destroying the motive.

The practical aim of charity is to relieve distress, to restore independence, normal social, material and spiritual relations, to prevent recurrence of distress, to protect the worthy poor by discovering and circumventing the unworthy poor, to

assure normal opportunity to dependents, and in a very particular and sometimes forgotten respect to protect the poor against relief agencies themselves. If unwise philanthropy is sometimes an effective cause of pauperization, the poor have a right to be protected against any individual or any organization which works unwisely.

Relief agencies occupy a definite place in the social order. They supplement the political constitution of society by defining and protecting civil rights at the point where the political constitution fails to do so. They supplement the industrial constitution at a point where the distribution of wealth fails, under competitive methods, to assure a portion to certain classes. They distribute wealth under the supplementary principle of altruism, in giving rather than getting it. In an analogous manner relief agencies supplement the religious, the educational, and the cultural organization of society by securing to the poor corresponding elementary blessings, which are denied to them in the ordinary course of life.

The following suggestions are offered for the purpose of indicating the general standard of equipment toward which our Catholic Charities should aim. It is not complete because differences in localities will modify extensively general statements. It does not refer to individual charities rightly undertaken by individuals and happily conducted by them, according to their own good judgment. The suggestions are intended simply for what they are worth in organizing and directing local activities. They rest on the general assumptions that the great mass of Catholic charity must be done by organizations rather than by individuals; that the ordinary canons of human wisdom should prevail here as in other works undertaken even for the noblest motives. The suggestions are made furthermore in view of the fact that nearly all of our lay charities are conducted by volunteer workers, and that our religious communities are more or less isolated from the current of social and public life.

EMERGENCY RELIEF.

The primary aim of effective charity is to give the relief that is needed, when and where it is needed. Emergencies occur more frequently among the poor than in any other

social class. Paradoxical as it may seem, emergencies are of common occurrence among them. The menaces which are theoretical to the well-to-do, are real and imminent to the poor. Ignorance, illness, accident, confused distress, defencelessness against fraud and oppression are found in the ordinary environment of the poor, while they are largely speculative to the stronger social classes. Every relief organization which deals with the poor should adopt a simple, prompt, and definite method of giving emergency relief without investigation, without technique, without suspicion. At this point all presumptions favor the poor, and favor belief in their innocence and in the merit of their appeal. If a family faces eviction to-day, if it is actually without food, if accident or unexpected illness cause distress, if a drunken father is threatening or disturbing his home, the relief organization to which the information is brought should have a method of acting at once, without an hour's delay. This appears obvious, yet it is not always easily accomplished.

An organization made up entirely of volunteer workers may not find this duty simple. If the members are busy in their offices or in their homes, charged with duties which they are not free to postpone or to delegate to others, it may be that emergency calls will come at a time when it is impossible to obey them. No amount of good will or benevolent intention can excuse delay when a crisis in a poor home makes claim upon us. Hence the members of a volunteer organization should be instructed in the manner of handling an emergency case. There should be someone available to go without delay, someone who will accept the responsibility without equivocation and without danger of good-natured forgetfulness. The temptation to be technical assails all of us. Sometimes we pay no attention to an emergency call which does not fall under the jurisdiction of our organization. We will, at times, after hearing the appeal for relief send the applicant elsewhere, forcing the needy one to repeat the painful story and run the risk of being sent to someone else. Such an experience does not serve to inspire the poor with confidence in us. We are sometimes inclined to wait until a meeting of an organization in order to ask authority to do something which should have been done at once. A story is told.

to the effect that on a certain occasion a mother and her children were actually hungry. Their distress was known to two organizations. One had jurisdiction but no funds, while the other had funds but no jurisdiction. While a good-natured endeavor was being made to determine on a plan of action, the family was compelled to wait for food.

It is highly desirable that those who are made responsible for emergency relief be required to report back to the informant just as soon as the case has been properly dealt with. This manner of reporting back would have the highest disciplinary value for those who take charge of cases, protecting them against thoughtlessness and against the temptation to delay. It would be a delicate and highly deserved compliment to the informant. It would in fact contribute materially to the thoroughness of our work and to the business-like execution of it.

REFERENCE OF CASES.

Order is Heaven's first law. When many organizations work in the same field, there can be no order unless jurisdiction is respected. Relief agencies will not build up a healthy sense of responsibility toward their work unless their jurisdiction is recognized and insisted upon. Thus, for instance, if a sick-diet association specializes in preparing diet for consumptives, it should be called upon by every other agency working within the field, which meets cases of tuberculosis or of convalescence where a particular diet is demanded. Relations among relief agencies are complex because the problems of poverty are complex. Organizations can be just as sensitive to offence, and they are just as capable of neglecting duty, as are individuals. Hence friendly zeal and good nature, foresight and common sense, ought in advance to be invoked in order to determine jurisdiction and to arrange for the general reference of cases. If one parish have much poverty and little wealth, while a neighboring parish has little poverty and much wealth, no question of technical jurisdiction should hamper members of the latter from working within the lines of the former when occasion arises. Jurisdiction either in certain localities or over certain problems should be looked upon both as a duty and as a right. Hence

no technical question should be allowed to cause confusion or delay, or to hamper activity.

COÖRDINATION.

The jurisdiction, the spirit, and the resources of each relief agency should be known to all those in the same field. Simple and effective means of communication ought to be established. If this were done, neither problems nor sections of a city would, at any time, be neglected. If organizations work unknown to one another, both kinds of neglect will inevitably occur, or our Catholic poor will be sent to other agencies for relief, much to their confusion as well as our own. Many instances of neglect occur to mind, where coördination of this kind had been neglected in cities whose Catholic Charities did not lack vigor. Coördination among our relief agencies is desirable also because it helps us to protect the poor against the consequences of their own neglect and indifference. Ideal relief agencies should have the pioneering instinct. They should not wait until the dependents come. They should go to the poor.

There is no particular reason which forbids us to establish a confidential exchange of information among the officers of our relief agencies. Conferences at regular intervals among their secretaries would further this spirit of coördination in a most satisfactory manner. If human experience counts for anything in relief work, the wisdom of such coördination is beyond question. It would in effect have all of the advantages of systematic supervision. Little as any of us may welcome outside supervision of our volunteer social service, there are few of us who would fail to derive great advantage from it.

COÖPERATION WITH OUTSIDE CHARITIES.

Poverty is no respecter of persons or of religions. Representatives of every nationality, of every religion and of no religion, will be found among the poor. Identical economic, social and moral causes operate indiscriminately on the weaker classes. Hence every type of relief agency will be found at work where poverty is congested. There are, of course, fundamental differences between the standards of the super-

natural which we maintain, and the less complete views adopted by modern philanthropy. It is our duty as Catholics to maintain the distinctive spirit of our charity, not in a boastful way, nor at the expense of efficiency, but on the contrary as a pledge of our loyalty to the law of God, and as an incentive to the very highest type of efficiency of which we are capable. If we confine our work mainly to our Catholic poor, it is not so much because we wish to do so as because any other course would invite suspicion and misunderstanding. We ourselves look with regret upon activities of other charities among our Catholic poor because that course so frequently leads to proselytizing. Qualified exception should be made as regards Associated Charities which collect funds from citizens, regardless of creed, and offer their services to all of the poor.

After making due allowance for such inherent and necessary reserves, there remains still a field in which coöperation with the Associated Charities, with civic and philanthropic bodies, is possible and desirable. The experience of those of our leaders who have been in active touch with other charities, fully warrants the policy of coöperation under its obvious reserves. We must regret the absence of a positive religious tone in many of these charities. We must regret the superficial eagerness with which they at times accept new proposals of actual and alleged science which takes reckless liberty with the natural law as we have been led to respect it. We must regret the ridiculous extremes to which badly equipped leaders in philanthropy sometimes commit themselves. Notwithstanding this, coöperation is still desirable, possible, and feasible. Local wisdom must, of course, guide us in practical details.

RECORDS.

The original card catalogue in human history is memory. Writing and recording are simply mechanical aids to it. Experience has been, and it remains, the great teacher of the race. The advantages derived from experience, intelligently recorded and properly interpreted, should not be denied to relief work. If a dependent family is thoroughly well-known to the benefactor; if the relations between the two are personal and cordial; if the benefactor is level-headed, faithful,

and well informed, there is little, if any, need of written records, reference or investigation. Such cases are, however, not typical but exceptional. Modern poverty is complex, massive, anonymous, and largely impersonal. Causes of poverty are hopelessly intermingled. Viciousness and nobility may be expected anywhere. There are imprudent persons among the friends of the poor as well as among the poor. Hence, thoroughness, intelligence, and genuine zeal demand the assistance of a mechanical memory to which we give the name record.

There is particular aversion in Catholic circles to the "card catalogue." This aversion is based sometimes on the inexcusable extremes of which many are guilty in making records in relief work. It is based sometimes on a standard of relief work which is not throughgoing enough to show the need of careful records. It is based sometimes on an uncorrected impression as to the real function of records. If records cost much time and labor, without corresponding advantage, we should abandon them. If they offend needlessly against the legitimate privacy of the poor, or afford no compensating advantage for the unavoidable invasion of privacy, we should abandon them. If we are wise enough in our spoken traditions, and if our workers have no need of learning from experience, we should abandon records. Above all, if there is no need of protecting the poor against our own mistakes in sympathy and in judgment, we should abandon them. The most important function that records can perform is in disciplining the benefactors of the poor and in holding them up to a high standard of efficiency. Records may protect us against the poor to some extent, but their primary value is in protecting the poor against ourselves and our mistakes of temperament, of judgment, of carelessness, and of lack of thoroughness. Let us guard the privacy of the poor; let us always respect their feelings with genuine delicacy. We are, however, hardly called upon to give to them a quality of deference denied to the rest of mankind.

The physician must invade our privacy if he would protect our health. The attorney must invade our privacy if he would defend our rights. The collector of the income tax will invade our privacy when we pay our taxes. The banker

invades his client's privacy when he loans him money. The judicious friend must invade our privacy if he would advise and direct us wisely. Now if we go among the poor to do the work of attorney, friend, and banker, we are hardly called upon to show such deference and reserve as may be denied to us in the ordinary course of life. The axioms of business are based upon recorded business experience. The axioms of medicine are based upon recorded medical experience. The axioms of law are based upon recorded civil experience. May we not base the axioms of relief on recorded relief experience? If in other lines of work, wisdom rests on the discriminating study of facts, on the correlation and interpretation of them, and on the judgment of policies by their success or failure in serving a purpose, may we refuse to develop such a system and such an extent of records in charity work as may assure analogous wisdom in serving our helpless classes?

Records of some kind are, of course, kept practically in all relief organizations. They are kept more extensively in our own organizations than we are sometimes led to believe. While no judgment is expressed as to the adequacy or inadequacy of records which are kept, it seems wise to suggest that record-keeping is worthy of the closest attention, and that our charity workers should recur to records in studying out typical problems and in testing typical methods of relief. The form in which records should be kept, the manner of shielding them against unnecessary inspection, the range of points that records should include, are of course matters which local wisdom can best decide.

Records protect us against fraud on the part of the poor. They protect us against our own mistakes and shortsightedness and thereby defend the poor against us, their friends, when we are mistaken. When studied collectively as covering a typical range of cases, they show to us the general, as well as the particular causes of poverty, and guide us wisely in social preventive work which is the noblest result, as it is the most far-reaching, of thoroughgoing relief activity.

When we see poverty as a whole, its larger causes stand out in bold relief. When we recognize the appalling rôle played by environment, by political, industrial, and social

neglect, by shamefully retarded legislation, by massive ignorance to-day, due to shortsighted neglect in a former day, by disease, physical defects, and incompetence, causes over which the poor themselves have no control, our healthy Christian zeal in their interests, cannot stop short of social work which may prevent poverty, and assure to the poor reasonable opportunity to rise. It is difficult to imagine any method of arriving at this general and discriminating knowledge which would not include some form of detailed records of actual work and some systematic use of them. Whether the relief agency itself should engage in larger social movements which aim at prevention of poverty; whether individual men and women who have risen to eminence in relief work should take part in such movements as individuals, rather than as formerly representing their organizations; whether relief agencies which take up social philosophy, thereby disturb the sureness of their instincts and the practical wisdom of their decisions, are all questions which local wisdom may best answer. At any rate, the Church owes to modern society a generous contribution of men and of women capable by experience, training, and practical wisdom, of furthering those blessed movements whose aims are so dear to every sympathetic Christian heart. Is there any school other than that of practical relief work, well done and intelligently studied, which can furnish suitable equipment for this mission? If there is not, can such preparation be had without regard to the records of the work and the discriminating study of them.

THE CENTRAL OFFICE AND PAID WORKERS.

Whenever the resources of the Catholic Charities of a city make it possible, a central office should be opened, in and through which their relations might be determined, and their coördination might be most effectively insured. It is just possible that a central office could serve first as a depository of duplicate records of all distinct Catholic agencies, and through this office many of the details of actual coördination among them could be worked out. One or more paid workers could be detailed in conjunction with the central office for emergency calls of every kind, and for such general service

as the separate agencies might, from time to time, require. There is a strong sentiment at present favoring the introduction of the paid parish worker who will always be at call for relief work within the parish lines. This policy is explicitly favored by the Cardinal Archbishop of New York. It is meeting ready approval in other cities, even where circumstances do not yet allow the plan to be carried out. If the central office is well located, and easily accessible to street car lines, it can add immensely to the efficiency of the Catholic Charities as a whole and it can become the busy centre of the clarified social conscience of the city. A number of our larger cities have already introduced the central office. An effort to obtain information concerning the extent of this movement failed to bring out sufficient information to permit detailed reference to it.

CITY CONFERENCES OF CATHOLIC CHARITIES.

The Catholic Charities of our larger cities should aim to establish annual city conferences. These conferences should follow the method of their kind. That is to say, they should be gatherings in which all of our Catholic Charities are represented, and to which the public should be invited. The program ought to include typical practical questions of relief, and representative local problems. The papers should be practical rather than philosophical. They should aim at observation, interpretation, and direction rather than at inspiration. Problems in local coördination and coöperation should not be overlooked. General policies should be worked out through the combined wisdom of the leaders, which policies should be followed as a rule in relief work. Since city conferences could take advantage of local wisdom to the utmost, they are much to be preferred as against state and national conferences alone, of Catholic Charities. These latter have their place. We must have them, but they cannot handle problems which must be settled mainly in the light of local conditions, local resources and relations. City conferences can be inaugurated practically without expense, without great inconvenience, and without creating any difficult problems of administration. Representatives of religious communities in the city could attend them without the in-

convenience of travel and of being absent from their post of duty for any considerable time. In addition, closer and more wholesome relations could be established between our school system and our charities.

A city conference possesses first-rate educational value for all of our workers. It forces those who prepare papers to analyze their own experience, to take counsel with others, and to reduce their judgments to a form which will stand the test of publicity as to both style and content. The papers prepared for such a conference would gradually create a body of literature having the highest value in the development of local work. The intimacy among our relief agencies to which a city conference would lead, could not fail to further efficiency and coördination among them, and a highly desirable unity of policy in dealing with fundamental questions.

A city conference would tend to educate the Catholic public in the field of charity and it would give to the charity interest of the Church a strong and dignified local expression. Its service in correcting wrong views and in propagating correct views among our own workers, many of whom are in contact with mistaken principles of charity work, is not the least of the advantages which might be hoped for.

LIBRARIES.

Every large city should possess a well-stocked library, built up from the Catholic standpoint, covering the whole range of Catholic Charities and of civic and voluntary philanthropy as well as of social science, as far as knowledge of them will promote efficiency and progress. The literature of charity may be divided into four general classes, that of investigation, of interpretation, of direction, and of inspiration. Collections of works should be made to cover these four directions of study in order that sources be at the command of those who devote themselves to charity work. The establishment of an annual city conference would send increasing numbers to such a library for the preparation of papers and of discussions. The teachers of English in our schools and the directors of debating societies might be led to direct many of our youth toward such a library in the preparation of their work. Serious-minded Catholics who are genuinely eager

to understand the Catholic point of view in social work, and non-Catholic students who desire to inform themselves, would find such a library a real advantage. The current printed reports of our Catholic charitable agencies would of themselves make a splendid nucleus for a library of the type referred to. Expense need not deter the beginning of such work, for a very small amount of money, directed by careful thinking, would make a creditable start.

SCHOOLS OF PHILANTHROPY OR CHARITY.

All great human interests tend to create schools. Architecture, painting, religion, industry, philosophy, music, and States resort to the institution of schools to perpetuate their traditions, to express their ideals, and develop their technique. Charity likewise has now begun to create its schools. A number of our greater cities have established them and entrusted their work to the care of faculties of a very high order of ability. Many of our great American Universities, recognizing the cultural value of training in relief work, have equipped strong departments and established high-grade courses in philanthropy.

I know of no Catholic school of philanthropy in the United States.¹ I know of many Catholics who have gone to our general schools of philanthropy in order to fit themselves for work in Catholic fields. An examination of the year books of a number of our Catholic colleges and higher schools shows that not a single one of them has a department devoted to instruction on the positive side of relief work. I do not, of course, refer to courses in economics, law, or theology, which touch incidentally on relief duties or relief problems. Nor do I refer to religious communities which, in preparing their members for social work, undoubtedly carry on more or less systematic instruction of the kind to which reference is now made. Where such instruction is carried on, the laity have no access to it.

One may ask if such schools are needed. I think that they

¹ An exception may be made to this general statement. Every third or fourth year, courses of the kind referred to are given at the Catholic University and Trinity College. Steps have been taken to open a School in Civics and Philanthropy in conjunction with Marquette University, Milwaukee.

are. No Catholic leader can represent his charities worthily without some knowledge of the historical charities of the Church, of the principles which govern her relation to the state in dealing with dependents, of the power of the state to enter the field of charity as against the Church, of the right of the state to enact civil statutes which interfere with the fundamental natural rights of dependents. Few Catholic leaders can face intelligently present-day problems in relief and represent their faith with credit if they be ignorant of housing and sanitation laws, child labor, education and truancy laws, of desertion and non-support laws, of immigration and immigration laws, of policies concerning the disposition of dependent children by the State, the treatment of juvenile delinquents, to mention but a few of the more striking legal aspects of relief work. These interests are too great to permit indifference or to be satisfied with such haphazard protection of them as may be secured by the unorganized impulses of our fellow Catholics. It is, of course, not to be inferred that every worker should have a course in philanthropy. A sufficient number of trained leaders and workers should be found in our cities, however, to give direction to the work and be within reach when advice is needed or leadership of a highly qualified kind is in demand.

Cities and states which surround us are affected much more extensively by the philanthropic movements and leaders with whom we fundamentally disagree than by us. This occurs largely because those movements furnish an insistent and trained leadership, equipped with widely varied knowledge and forceful views. Lack of knowledge and of interest on the part of our political leaders makes them peculiarly susceptible to this influence, while we hold back to a secondary position, if indeed we take any stand at all. The exceptions are not numerous.

Where schools of philanthropy are impossible, and the difficulties in their way are very great, some systematic courses of instruction might be undertaken. They would require but little effort. Their assured usefulness would quickly build up a public appreciation of them, and would thereby greatly diminish the obstacles, and improve the prospects of creating such schools. The value to our development of a

school in Catholic Charities seems therefore to be beyond question.

RECRUITING MEMBERS.

The awakening of interest in any work follows well-known mental laws. Ordinarily the imagination must be won over. Abstract argument as to the dignity of Catholic Charity, its organic spiritual character, or the need of it, avails but little in securing active workers until their imagination is seized. Anything which projects the charity interests of a city forward in its imagination and attention will tend to increase the membership because of the strength of the human appeal that is involved. Undoubtedly occasional sermons have their value, but beyond this, organizations should provide in a definite way to win membership in quantity and quality which their work demands.

The problem of recruiting members is far from simple. There are very large numbers who are practically ignorant of the facts of poverty. Were knowledge forced on their attention in an attractive manner, many of them could be won to active and highly creditable service. The problem here is simply one of spreading information. There is another class, well-informed as to the condition of the poor, but untouched by any sense of duty toward them and conscious of no spiritual defect in failing to serve them. This class has need of inspiration and spiritual training for the formation of a social conscience. Their problem is distinct from the first one. There is a third class, happily endowed with an acute social conscience but unable to find organizations or leadership through which to be directed in serving the poor. This may appear, at first glance, improbable. Yet I have known search to be made for many months by a Catholic who eagerly desired to find some organization through which work might be undertaken in the interests of the poor. There are many of this type who are shy. They are not what we call "joiners." A certain timidity holds them back, but their hearts would speak words of deep gratitude if they could be safely launched into relief work, even against their own shrinking. There are, finally, many who are quick to respond to the call of the poor but misunderstand the work of

organizations. Such refuse to join societies. They do much charity indiscriminately, and some of it is not wisely done. Hence it is that in devising a system of recruiting members, we must prepare to overcome four distinct kinds of indifference. Our own indifference to this distinction has often stood in the way of our progress.

COLLECTIVE ACTIVITIES.

There are certain problems presented by neighborhoods in the solution of which our Charities should find themselves united. Thus, for instance, social settlements, care of delinquents either in detention or on parole, day nurseries, instruction classes for mothers and children, evening schools, fresh air and convalescent homes, serve neighborhood or community needs. The initiative in respect of them may come from an individual or an organization. But the heavy burden of supporting them should be shared generally. Haphazard zeal, effective as it is within the lines of its vision, can never insure completeness and thoroughness in works of this kind. Collective activities should be a common glory of our united charities. Their inauguration should represent our collective wisdom, and their support should be our common pride. The wise coördination of our charities expressed either in, or independently of, a city conference should accomplish this highly desirable result regarding the type of activities referred to.

MEDICAL AND LEGAL CHARITIES.

Our medical resources as represented by hospitals, physicians, surgeons, dentists, nurses, and institutions, together with the city health department in all of its activities, should be thoroughly well known by all active workers. These should be instructed in a way to enable them to anticipate and meet the common medical needs of the poor, to recognize symptoms of approaching illness, and to discover physical defects whose later consequences, if neglected, may cause further misery and helplessness. The poor are notoriously indifferent to physical blemishes and the danger of neglected sickness. If our medical resources are well unified and understood, our active workers will readily learn through contact with them all of the

duties which voluntary service of the poor imposes. Fortunately, recent medical and sanitary research has illuminated every phase of this problem and the results of this research are within easy reach of the zealous and self-respecting friend of the poor. Half of one's strength consists in possessing resources; the other half consists in recognizing situations and knowing how to master them. Much the same may be said as to our legal charities. Typical situations in the lot of the poor where legal redress may be obtained should be understood by our workers. In the absence of a distinctive legal aid society, our Catholic Charities should create a law committee to which every worker should have recourse when there is question of the legal protection of the poor. Justice is the cornerstone of the social order. The first element of justice consists in knowing one's rights and respecting them. The poor do not know their own rights, nor do they at times know how to respect them when known. Our charities are not complete until adequate provision is made for the prompt legal protection of the rights of the poor.

SOCIAL WORK.

The primary hope that inspires relief work is that the dependent may be made independent. The final wisdom of relief work lies in the direction of the discovery of the causes of poverty and eliminating it by acting on them. When the causes of poverty are approximately, or even remotely, social rather than personal, action must be directed toward society as a whole in order to prevent it. If the improving of housing and sanitation conditions in a city materially improves the lot of the poor, our charities can do nothing nobler than to assist in improving housing and sanitary conditions. If an indifferent police system permits indiscriminate sale of liquor in a way which causes ravages among the poor, our charity organizations ought to be found in the van fighting for far-reaching reform. If legislation is proposed whose aim it is to protect the poor against many needless dangers, our charities honor themselves in furthering its interests. The Church owes to approved humane movements unequivocal support in as far as such movements fall within the scope of Christian charity toward the weaker classes. Generally speaking,

though not always, its best equipped representatives in these movements should be found in the ranks of the practical workers among the poor. Hence the Catholic Charities of a city ought to be familiar with all movements of this kind. They ought to aid and encourage them with due reserve, but none the less sincerely.

No attempt to suggest a standard of equipment of the Catholic Charities of a city could aim to be complete without seeming unduly forced, nor can it be made at all without inviting more or less disagreement. We are so varied in temperament and standards, so unlike in experience and environment, occasionally so subjective that we carry promise of more or less enduring differences at all times. This is, however, the common lot. Differences when clearly understood more often relate to accidentals than to essentials. They are more often questions of detail than of principle. Many may disagree as to the extent to which charity can be systematized without being injured, yet few will deny that system is necessary. Many may disagree as to the manner and extent of records, while few will affirm that no records are necessary. Our separated Catholic Charities may do very creditable work, but it would contradict all human experience if wise co-ordination among them failed to improve their efficiency. We may get much satisfaction and consciousness of success if we judge our work by easy standards. It would be little short of astonishing if more exacting standards failed to improve the quality of our work. We are unworthy of the great virtue of charity which we aim to serve unless we give the best in service, the best in intelligence, the best in thought and prayer of which we are capable. The deliberate establishment by our collective charities of an exalted and exacting standard of equipment and activity, which will meet the most exacting human judgment, as well as the most faithful spiritual test, would undoubtedly call forth from them, and secure to this great cause, the best of which we are capable. Nothing less than that best should be offered to Him who gave us at all times His best.

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THE CATHOLIC PRESS: TWO DUTIES.

A CERTAIN priest whose Sunday Mass was always served, and had for a number of years been served, by the same young man, on one occasion felt impelled to make him, on their return to the sacristy after Mass and sermon were over, a little apology. "On this Sunday last year I had," said he, "the same subject to preach about as to-day. It was a different sermon, but it had to deal with the same things; they are so bound up with the day, and so important. I am afraid, though, you and the congregation may have found the repetition rather tedious."

"Bless you, Father," the amiable creature replied cheerfully, "let's hope they weren't listening both times." Then, with a smile of engaging candor, "*I wasn't.*"

The blessing, if irregular, was so cordially given that the priest accepted it gratefully, and the consolation too—as far as it went.

On this side of the Atlantic I have written on the Apostolate of the Press, and some things involved in it; but it is likely that no one on your side was listening. And that is why I would venture to take up my parable again on the same theme with a different audience.

That His late Holiness, Leo XIII, and the present Sovereign Pontiff, have in very weighty words insisted on the not mainly reserved for Catholic journals and a Catholic public is, in general, everywhere aware. That all Catholics, keep it quiet. Anti-Christ may make all the noise he can, fact it would be rash to assert. George Eliot's Uncle Pullet "had a great natural faculty for ignorance," and some excellent people seem to have a surprising natural capacity for remaining ignorant of what their neighbors have long been talking about.

But as a whole the Catholic public is alive to the fact that two Popes have in recent years spoken strongly on the necessity of there being a powerful and efficient Catholic press. They quite perceive the necessity, and are all for a Catholic press equal in every way, and superior in some ways, to the huge non-Catholic, often anti-Catholic Press.

What they do not, perhaps, seem to perceive so plainly is that an efficient Press must be flourishing, and that, in order that it may flourish, it must be vigorously supported. One necessity of a strong and effectual Catholic Press they do understand—that able and willing Catholic writers should be forthcoming. They *are* forthcoming both in England and in America: and, on both sides of the Atlantic, they are willing as well: willing to forgo the chances of much higher pay for their work than would be theirs if their services were not mainly reserved for Catholic journals and a Catholic audience. In thus reserving their services Catholic writers exercise another sort of self-denial, and a higher: for every writer naturally prefers the widest audience possible: the wider the audience the greater natural stimulus is there to a writer. Just as empty benches naturally chill a preacher, and a packed church warms him as well as it, so is it with a writer. And this not merely because of the greater chance of applause but because of the wider hope of sympathy and understanding. Nevertheless, both on this side of the Atlantic and yours, I repeat that Catholic writers show themselves perfectly ready to devote themselves to the service of the Catholic Press, regardless of smaller pecuniary rewards, and of a smaller audience.

But, whether the Catholic public is equally loyal in support is another question. In England I doubt if it is. How it may be in America, I do not know.

This at all events is certain: that the Apostolate of the Press depends not on the Press itself alone. However authoritative the mission of an apostle may be, however unsparing of himself he may be, however noble his message, and competent his presentation of it—he must have hearers. And if people will not listen he cannot have them.

And more: even an apostolate as that of Apostles or apostolic men to unbelieving nations, implies certain material things, a certain equipment. But such an apostolate as that of the Press demands an equipment that is extremely costly. In this case zeal, and self-sacrifice alone is not enough. To carry on an able and efficient Press campaign implies great expense and a Catholic Press must be crippled, and ultimately silenced, unless it is maintained by an adequate and efficient response to meet that expense.

Catholics are not always backward in criticism of their own Press: they expect it to equal the general Press in literary power and in appearance too. The paper must not be flimsy; the type must not be unsightly; the illustrations must be first-rate; the news of the newest, the reviews striking and original, the editorship in fact of the highest degree of excellence. Well, all this costs money. And the money can only be available if the Catholic Press be as well supported as the Press which is not Catholic. And that support must mainly, and in the first instance, be given by Catholics themselves.

A Catholic paper may do worlds of good by coming into non-Catholic hands. But it cannot if it does not exist, and its existence must be contingent on the coöperation of the Catholic Public.

All this may seem a mere string of truisms. But some truisms are largely ignored—as that, if you spend more than comes in to you, you will end in debt and disaster. If then the Catholic Press is not to end in debt and disaster, as much must come into it as it pays out to make itself and keep itself what the Catholic Public expects it to be: and what comes in must come from the Catholic public chiefly. Does every Catholic family regularly subscribe to even one Catholic paper? Few are the families, even among quite poor people in which one, and often more than one, non-Catholic paper is not regularly taken. Some of these non-Catholic papers are good enough: some are bad enough: and many are silly, worthless, and such as to require an antidote. Almost all, it is seriously to be borne in mind by Catholics, are written by people who have no religious beliefs at all, or whose religious beliefs, such as they are, are wholly alien from our own, often very inimical, often supercilious and scornful of every Catholic ideal, often permeated by thoroughly lax morality—as for instance in regard to the sanctity and indissolubility of Christian marriage. Even comic papers, which would seem to be neutral ground, sin very heavily in this respect: the whole point (what there is of it) of half the jokes in many of them presupposes that marriage itself is a joke, though a bad one: that conjugal infidelity is another joke, and a better one. And it is largely assumed by them that

religion is a bore, a convention, and a pretence: that straightforward folk discard the nuisance and the false pretence.

The presence of such papers in Catholic households needs at the least an antidote; and Catholic papers are the obvious and indispensable antidote.

The public atmosphere of life in almost all "civilized" countries is not only un-Catholic but irreligious. At best it mostly assumes that religion has nothing to do or say with public life: that, if a man chooses to be religious it is a personal idiosyncrasy, and he must do it at his own cost, and keep it quiet. Anti-Christ may make all the noise he can, but Christianity is a private fad and is not to annoy the public.

And, meanwhile, it is in this atmosphere that Catholics are to live and breathe. In the hygiene of the body men are growing more and more alert to the necessity of precaution and antidote. Where circumstances imply risk, measures of self-defence are adopted: those who are forced to encounter vitiated air are warned how to minimize danger of infection. But is the breathing of an atmosphere inimical to Christian faith and morality less hazardous? If inevitable, are we excused from arming ourselves with such antidotes and safeguards as lie in our power?

Catholics in business, in society, and at play, are everywhere exposed to an infective atmosphere. It is breathed around them by the public Press, and by the daily discussion of every topic they hear spoken of. Many who create it they perceive, or believe, to be clever, intelligent, capable people—more so, perhaps, than themselves. Scientists will tell us in alarming figures the weight of the physical atmosphere upon our heads: who can measure the weight of this un-Christian atmosphere upon the heads, hearts, and morals of our Christian people?

There are supernatural antidotes: we do not forget them. God's grace and His sacraments are still with us. But the reason we do not now speak of them here is that many of those subjected to the influences we mention do not in fact make use of those supernatural safeguards against them. Catholic newspapers are not to supersede the Church's sacraments, but to help powerfully in bringing the memory of them and of all other means of grace to the minds of her children.

I should like to say a word as to what may be called Catholic insulation.

The circumstances of modern life do largely insulate from Catholic surroundings, Catholic ideals, and even Catholic memories, large numbers of our people. Even families feel it: there are places where this or that Catholic family finds itself, or imagines itself, to be so placed as to be without Catholic society of its own calibre. Social inequalities exist even in republics: perhaps nowhere more than in republics are such inequalities more insisted upon. Where there are no titles, and where theoretically there is no rank, other distinctions are all the more perceived by those that have them. Many families in a republican state are well-born, and they do not forget it: others are intellectual, well-educated, cultured, refined. Where there are not other families of corresponding birth, breeding, or mental superiority they miss it, and are not inclined to merge their own real or supposed advantages altogether. A Catholic family with such claims to superiority in a restricted neighborhood where other Catholic families of their own sort are few or absent, will probably mix largely if not entirely in non-Catholic circles: and as long as human nature is what it is this will be so. This is one sort of Catholic insulation.

Then there is the much commoner case of individual Catholics, separated from home and family: young men and young women who have gone out into the world to earn their bread. They often live, and sometimes are almost bound to live, among people who have not their faith, or who have no faith of any kind. These people among whom their lives are lived may be bad and repulsive, or bad and by no means repellent, or "good" in a way that is not the Church's way; at any rate their influence is not on the Church's side. This is another sort of Catholic insulation.

In both the insulated Catholic family or individual is subject to the continual erosion of forces stronger and more persistent than could easily be exaggerated. There is a more than daily influx of a tide that would be irresistible but for omnipotent grace.

The counter-influence, against such erosion, against the diurnal tides of doubt and chill, which might be effected by the constant use of Catholic papers is really enormous.

Such insulation tends to make Catholic households and Catholic individuals wholly forgetful of what the Church is, what her work is, what are her struggles at home and abroad, her interests, her preoccupations, her daily martyrdom, her noble energies, her self-sacrifice, her vital power, her undying and undiminished importance, her intellectual superiority, her moral preëminence, her Divine authority, and her unabated claims. Catholics thus isolated are by the use of Catholic papers put in inevitable and indispensable reminder of these the forgotten things.

The insulation we speak of tends directly to a sort of selfishness and meanness of outlook. A nobler spirit of community and fellowship is directly engendered and fostered by reading of what the world-wide energies of the Church are. The habitual use of Catholic papers forbids a Catholic to assume that his Church is obsolete, or behind-hand. It compels him to ask himself whether it be not he who is a sluggard and *faineant*. It whets his zeal, and stimulates his sympathy: it begets brotherly love and an emulation in good.

In the United States there are published immense numbers of Catholic journals, magazines, reviews, and what not, in English, German, French, Italian, and Spanish. They are not cutting each other's throats: there is not one too many. If some might be better than they are, can they be made better without more efficient support? If many are as good as they could conceivably be, would not their efficiency be immensely increased if the number of their readers were what it might easily be?

The efficiency of a paper, or a review, does not depend merely on its own excellence: the noblest preacher that ever stood in a pulpit would preach in vain if nobody stopped to listen. And no matter how good the Catholic Press may be, its apostolate can only bear fruit among those whom it reaches.

We end, therefore, with the question with which we set out—Is the Catholic Press adequately supported by the Catholic Public? If not, is our duty done when an adequate Catholic Press is provided? If we wish to carry out the Pope's mandate, we have not only to supply the Catholic papers but to do all in our power to foster and enlarge the demand on which the supply must in the long run depend.

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Salisbury, England.

MATRIMONIAL DISPENSATIONS AND CAUTIONS.

THE ends of the earth reëcho the oft-repeated sound of the Shepherd's voice warning the flock of Christ to refrain from intermarriage with those who are not of the household of the faith. The experience of ages leaves little room to doubt that interests, temporal and eternal, present and future, wherewith marriage is freighted, usually receive their due measure of consideration only when both parties to the marriage contract are incorporated in Christ's Church. The Apostolic Age and every succeeding age transmit a measure of testimony sufficient to convince even the most sceptical that the best interests of all concerned bespeak unity in matters of religion as a necessary passport to happiness in the married state.

It would scarcely be possible to compress the unchanging attitude of the Church regarding this question into fewer, clearer, and stronger terms than those embodied in the Antonellian letter of 15 November, 1858.

Omnes enim norunt, quid ipsa Catholica Ecclesia de hujusmodi catholicos inter et acatholicos nuptiis constanter senserit, cum illas semper improbaverit, et tanquam illicitas planeque perniciosas habuerit, tum ob flagitiosam in divinis communionem tum ob impendens catholico conjugii perversionis periculum, tum ob pravam sobolis institutionem. Atque huc omnino pertinent antiquissimi canones ipsa mixta connubia severe interdicentes, ac recentiores Summorum Pontificum sanctiones, de quibus immortalis memoriae Benedictus XIV loquitur in suis Encyclicis Litteris ad Poloniae Regni Episcopos, atque in celeberrimo opere quod de Synodo Dioecesano inscribitur.

This is nothing more nor less than the synopsis of a message which the Church never wearies of sending home to her children. Nevertheless, leaders of thought and action, whose sincerity in the cause of Christ is beyond question, essay to find in mixed marriages an avenue leading toward marked decrease in prejudice and bigotry, and marked growth in convert-making. Whilst every pastor of souls would enthusiastically welcome this consummation, the most optimistic laborers in the vineyard can hardly close their eyes to an undiminishing leakage in church membership which unbiased

observers in all quarters find themselves tracing to untimely mixed marriages. The number of mixed marriages is daily on the increase. Are our consequent losses less than our gains? The Church never loses sight of this very pertinent question. The intimate consciousness of the vital issue at stake reveals itself in every move which the Church has made to survey the situation and master the problem. True to her divine mission of restoring all things in Christ, she ambitions fewer losses and greater gains; nay more, she would fain rejoice in that day which will find her minus losses and plus gains. Some such thought as this inspired Venerable Bede to write "*quia videlicet Ecclesiam suam quantalibet numerositate jam dilatatam tamen usque ad finem mundi humilitate vult crescere, et ad promissum regnum humilitate pervenire.*"¹ Speculatively, the economy of her legislation seeks to reach this vantage ground; practically, alas! results frequently fall short of her noble aims and her tireless efforts.

Just as the economy of law-making in the Church bears unmistakable marks of exquisite prudence, so also does the economy of dispensation carry traces of similar prudence. Although universal jurisdiction in ecclesiastical law is an attribute of the Papacy, the exigencies of a higher tribunal, unfolded in the revelation of nature and grace, bid the Vicar of Christ to withhold dispensations in marriages between Catholics and non-Catholics, until all reasonable fear of contumely toward the Creator is eliminated.

Apostolica Sedes semper constanterque retinuit atque retinet nulimode in vetito mixtae religionis fas esse dispensare, nisi singulis in casibus praeter causas canonicas simul concurrunt tres conditiones sequentes" etc.²

The Church assumes this attitude simply because natural law forbids mixed marriages. This prohibition ceases only when the danger of contumely toward the Almighty is effectively removed. As officially constituted exponent of natural and divine law, the Sovereign Pontiff authoritatively decides that, all things considered, contumely toward the Almighty is forestalled in such or such a particular case. What else

¹ Hom. in Luke XII, Lib. IV, Cap. LIV.

² S. O. 21 July, 1880, to Primate of Hungary.

is this save an official declaration indicating that changed conditions block the application of natural law in some concrete cases? It is safe to claim that such decisions are neither actual nor virtual dispensations in natural and divine law, although more than once controversy has spent itself in efforts to establish the contrary.³

Furthermore, no less an illustrious canonist than Wernz, by means of a fictitious hypothesis, ingeniously avows his abiding reverence for Christ's Vicar and at the same time his consciousness of higher claims when he writes that the Sovereign Pontiff granting dispensations in marriages between Catholics and non-Catholics, regardless of the conditions under consideration, would be the efficient cause of an illicit, not an invalid, dispensation.⁴

In fine, so sacred are the claims in question that the Church officially declares that their recognition cannot be legitimately overlooked even at the hour of death. The C.S.O., 18 March, 1891, rendered the following decision: "Cautiones etiam in articulo mortis esse exigendas." Of this decision De Becker writes: "Quod responsum, si quid sapimus, intelligi debet de omnibus quidem cautionibus obtinendis, quantum fieri potest et de hisce saltem absolute exigendis quae ipso jure naturali praescribuntur."⁵

In order not to retard the expeditious adjustment of such important matters as the dispensations under consideration, the Vicar of Christ frequently narrows his own direct responsibility by delegating unto bishops the necessary faculties to grant these matrimonial dispensations. This is why the faculties accorded the Bishops of the United States specify the following grant: "Dispendandi cum suis subditis . . . *quatenus sine contumelia Creatoris fieri possit*," etc. More than passing importance attaches to the precise signification of these familiar words, and the Holy See never loses an opportunity of emphasizing their meaning. Hence the Church unequivocally denotes what must be the attitude of the contracting parties toward each other as well as toward their off-

³ Vid. De Smet, *De Sponsalibus et Matrimonio*, 2d ed., Pars secunda, Cap. I, No. 253.

⁴ Wernz, *Jus Decretalium*, IV, Title XXII, No. 510.

⁵ *De Sponsalibus et Matrimonio*, p. 243.

spring, in order to bar the danger of contumely toward the Creator.

The danger of contumely in the first instance is counteracted only when the inalienable right of the Catholic party to untrammelled freedom in hearing the Church, is honestly acknowledged by the non-Catholic party. This acknowledgment finds its logical complement in the supreme importance of mutual understanding regarding the offspring. For, who could reasonably contend that the danger of contumely is effectively forestalled until the non-Catholic party disclaims all right to question the baptism and subsequent education of the children according to the exigencies of the Catholic Church.

In fine, "*quatenus sine contumelia Creatoris fieri possit*" implies that the Catholic party is bound to spare no effort to win the non-Catholic from error. Though the existence of this obligation has never been mooted, the genesis of the same is not at all too clear. Neither is it easy to say what means are in vogue to obtain assurance that the Catholic party considers this condition as a serious matter of conscience. Usually non-Catholics are invited to weigh the conditions circumscribing their obligations, as the best means of understanding the pledges which they are required to make and bound to keep when they accept the hand of Catholics in marriage.

Second only in importance to the necessity of counteracting the danger of contumely toward the Almighty, is the consideration of the means designated to attain this end. In order to guard as far as possible against the inroads of human perversity, the Church spares no effort to induce Catholics and non-Catholics bent on marriage to assume the obligation of forestalling the danger of contumely toward the Creator, and to prove faithful thereunto throughout their years of married life. Though the natural and the divine law intimate the necessity of some such means to this end, neither the one nor the other suggests aught regarding the form in which this obligation is to receive its concrete setting. Circumstances of time and place must needs play no small part in shaping the course which ecclesiastical lawgivers will pursue in determining this point. Usually the Church is not inclined to rest content with verbal assurance from non-

Catholics, but rather shows a preference for written pledges which should be incorporated in parochial or diocesan archives. At times special circumstances may bespeak the advisability, nay even the necessity, of exacting sworn assurance. Papal rescripts or diocesan statutes sometimes urge such measures. In this country, diocesan synods usually exact "cautiones et quidem scriptis."

Whatever may be the form actually enjoined, these pledges will be little better than worthless unless the parties are sincere, not only in making the required agreement, but also in intending to redeem the same by the exercise of mutual good will. To some all this may seem like the dreams of a visionary or the musings of a rigorist. No better comment suggests itself here than "Roma locuta est, causa finita est." Not a trace of ambiguity mars the crystal clearness of the messages which Rome has repeatedly sent forth for the purpose of defining the policy herein to be followed. Some of the many passages apropos of this point are quoted in footnotes.*

Nearly all, if not all, of these letters mention "cautionibus opportunis." To a query asking the precise signification of this phrase, the Holy Office, 30 June, 1842, replied: "Talem promissionem quae in pactum deducta praebeat morale fundamentum de veritate executionis ita ut prudenter ejusmodi executio expectari possit." Wernz summarizes this matter in terms singularly clear and terse: "Quae cautiones si omnino non aut non sincere aut non integre ante concessam dispensationem praestantur, gratia dispensationis est neganda."⁷

* "Exigendae enim praeterea sunt opportuna a contrahentibus cautiones de amovendo, etc. Has autem cautiones jus naturale ac divinum cum possit, nulla unquam humana auctoritate mixtae nuptiae sine ipsis permitti possunt."—(Instr. ad omnes Epp. Ritus Orientalis, 12 December, 1888.)

"Cautiones enim illae ideo naturali divinoque jure exiguntur atque exigere debent, ut pericula intrinseca quae mixtis insunt matrimonii removeantur; at vero ut gravibus fidei ac morum periculis etiam sub opportunis cautionibus fideles se exponere permittantur, grave aliquod incommodum ceteroquin haud devitandum imminet necesse est."—(Litt. Ency. S. C. de Prop. Fide, 11 March, 1868.)

"Romani Pontifices . . . suis dispensationibus adiacere consueverunt conditionem expressam de praemittendis matrimonio opportunis cautionibus," etc. "Cum enim non ecclesiastica solum sed naturalis ac divina prorsus lex vetet, ne homo in nuptiis contrahendis se aut futuram sobolem periculo perversionis temere committat; exinde sane manifestum est memoratas cautiones idcirco adhibere, ut naturalis eadem divinaque lex sarta tecta habeatur."—(Pius VIII to the Archbishop of Cologne, 27 March, 1830.)

⁷ *Jus Decretalium IV*, Title XXII, No. 510, Note 41.

Not only must the ante-nuptial pledges bear the earmarks of sincerity, but delegates granting the favor of dispensations should exercise such discretion as will best serve to unmask the disguise of those who feign genuine sincerity in order to facilitate a marriage whose prerequired pledges mean for them less than the paper on which they are written. Here again Rome speaks so distinctly that the possibility of misunderstanding is reduced to a minimum.

At first this ruling ^a may seem like an insupportable burden, but reflection will serve to show that this responsibility is so widely distributed that the sum total of direct responsibility on the part of those who actually carry on the necessary negotiations seldom exceeds the measure of ordinary diligence. Far from militating against the purpose of the law-giver, this distribution only serves to focus the responsibility at the point of least resistance. Why so? Simply because those directly charged with the care of souls can scarcely play their part in parochial affairs without familiarizing themselves with the status of their parishioners. As a consequence pastors know almost to a detail what precise course of action will best subserve the happiest realization of the prescribed conditions. The mere fact that the Ordinary's name is affixed to a dispensation for disparity of cult or mixed religion spells no diminution of the pastor's responsibility. In the last analysis the data underlying the concession or non-concession of such dispensation are usually in the pastor's keeping. To him therefore the Ordinary must needs turn for information necessary for judicious action in granting or withholding such dispensations as those under consideration, and with him leave the burden of responsibility.

On the other hand, as often as the contracting parties are comparative strangers, parish priests may find the question of sincerity somewhat perplexing. Readers of this REVIEW

^a "Ut superior ecclesiasticus moralem certitudinem habeat sive de cautionum sinceritate de praesenti sive de earum adimplemento de futuro."—(C. S. O., 21 July, 1880.)

"Quod si in aliquo casu extraordinario talia concurrent adjuncta, ut Episcopus valeat sibi comparare moralem certitudinem tam de hujusmodi cautionum sinceritate pro praesenti," etc.—(C. S. O., 10 December, 1902.)

"Ut dispensatio locum habeat in matrimoniis mixtis, sola est essentialis promissio consuetarum cautionum quae ita seria debet esse, ut Episcopus sibi comparare moralem certitudinem," etc.—(C. S. O., 17 February, 1875.)

are no doubt familiar with the method admirably outlined, and still more admirably used, by the Rev. A. B. Dunne, Eau Claire, Wisconsin, to answer such emergencies. The success of this venture is the most eloquent exponent of its worth. This or some other such plan is necessary to enable pastors to reach judicious conclusions regarding the data to be submitted to the Ordinary. To take for granted what requires careful examination is to run counter to the exigencies of moral diligence. Hence De Smet⁹ writes: "*Quapropter cautiones sunt a nupturientibus exigendae, seu promissiones serio ac fidenter factae de integro conditionum adimplemento, adeo ut 'superior Ecclesiasticus moralem certitudinem habeat sive de cautionum sinceritate pro praesenti, sive de earum adimplemento pro futuro,' nec ulla ratione fieri potest 'ut spes illa quae unice in bona voluntatis contrahentium dispositione fundatur, verarum cautionum locum tenere valeat.'*"¹⁰ Is this any more than the application of principles similar to those which careful business men consider indispensable adjuncts of success in commercial and industrial pursuits? Every ambassador of Christ is ready to welcome any policy inaugurated to safeguard Christ's flock as well as to make fresh conquests in His name. This is why the Third Plenary Council of Baltimore emphasizes the following course of action: "*Pastores, ut in his promissionibus exigendis fortiter quidem in re, in modo tamen suaviter se gerant, ne, aemulationem quidem Dei habentes, sed non secundum scientiam, utrumque sponsum exasperent, indeque mala oriantur graviora.*"

There is no dearth of good will in the priesthood. Add to this unity of thought regarding the means here prescribed, and unity of action in their practical application, and the Church will find abundant cause to rejoice in the wholesome consequences of this consolidated activity.

It is scarcely necessary to add that the keynote of this article harmonizes with the tenor of the decisions rendered by the Holy See, 21 June, 1912. Further comment anent these decrees would simply cross territory already well surveyed by able writers at home and abroad. While there is no con-

⁹ Op. cit., No. 254.

¹⁰ Instr. C. S. O., 21 July, 1880.

troversy regarding the first decision rendered on that date, suffice it to say that canonists are still divided regarding the bearing of the second decision. Obviously enough, the first words of this decree make its application as extensive as the decree *Ne temere*. Had this been the purpose of the Holy See nothing more would have been added to the text of the decree. Nevertheless, the text of the decree calls for taxative observance of the legislation enacted by Gregory XVI, 30 April, 1841. What could have been the *raison d'être* of this appeal to Gregory XVI's letter save an intention to render the scope of the decision enacted 21 June, 1912, co-extensive with that of Gregory XVI's letter to the Bishops of Hungary. Now, in a letter to the Archbishop of Freiburg, dated 3 May, 1846, Gregory XVI gives an authentic interpretation of the point at issue.

Itaque etiamsi Litterae et Instructiones illae, in qua parte aliquid novi indulgent vel tolerant, ad ea tantum referuntur loca, pro quibus data sunt, nullis tamen limitibus illarum circumscribitur, quatenus incommutabilem annuntiant Ecclesiae doctrinam.

This comparative study of texts lends strength to the position of those who claim that the Holy See rendered this decision to meet local needs. Thus far Rome has added naught to terminate the controversy. Until then "sub iudice lis est." Whatever may be the intrinsic value of the views advocated by the parties to the controversy, certain it is that pastors cannot legitimately assist even passively at the sort of marriages in question without the Ordinary's knowledge and approval.

J. D. O'NEILL.

Chicago, Illinois.



Analecta.

SUPREMA S. CONGREGATIO S. OFFICII.

DECRETUM SEU DECLARATIO CIRCA FORMULAM ORATIONIS "OBSECO TE," POST MISSAM RECITANDAE.

Ad supremam S. Officii Congregationem dubium delatum est, an favores spirituales concessi per Decretum eiusdem S. Congregationis die 29 augusti 1912 recitantibus post Missae sacrificium piam orationem *Obsecro te, dulcissime Domine Iesu Christe*, integri permaneant, si, prout legitur quibusdam in editionibus iam vulgatis, ita eadem oratio amplificata proferatur: "... Mors tua sit mihi *vita indeficiens, Crux tua sit mihi gloria sempiterna*"

Et Eminentissimi ac Reverendissimi Domini Cardinales Inquisitores generales, in plenario coetu, feria IV die 26 februarii 1913 habito, dixerunt: *Affirmative*.

Sequenti vero feria V, die 27, eodem mense eodemque anno, Ssmus D. N. D. Pius divina providentia Papa X, in solita audientia R. P. D. Adessori sancti Officii impertita, sententiam Emorum Patrum, suprema Sua auctoritate confirmavit. Contrariis quibuscumque non obstantibus.

M. CARD. RAMPOLLA.

L. * S.

* D. Archiep. Seleucien., *Ads. S. O.*

S. CONGREGATIO CONSISTORIALIS.

MONITUM.

Cum in aliquibus Seminariis agatur de mittendis Romam aliquot alumnorum manipulis ut vice totius Seminarii partem cum ceteris peregrinis habeant in solemnibus saecularibus de Ecclesiae pace, beatissimus Pater, etsi filiorum coronam in spem Ecclesiae adolescentium magna cum laetitia conspiceret, sciens tamen hoc fieri non posse sine aliquo detrimento spiritualis illius recollectionis quae tam magni momenti est in clericorum institutione, hortatur omnes ut hoc consilium deponant, potiusque apud se in fervore spiritus pro Ecclesia enixe Deo preces effundant. Ipse vero alumnos omnes praesentes habens benedictione apostolica confirmat amantissime.

Datum Romae ex Secretaria S. Congregationis Consistorialis, die 30 martii 1913.

✠ C. CARD. DE LAI, Episcopus Sabinensis,
Secretarius.

S. CONGREGATIO RITUUM.

I.

DE MISSIS VOTIVIS B. MARIAE VIRGINIS EX PRIVILEGIO
RECITANDIS.

Quum in sancta capella almae Domus B. Mariae Virginis et in altari Smae Annunciationis, Basilicae Lauretanae, ex apostolico privilegio celebrari queant Missae votivae ipsius Deiparae Virginis, iuxta temporis qualitatem, singulis per annum diebus, exceptis quibusdam in apposito elencho adnotatis, a sacrorum Rituum Congregatione nuper expostulatum fuit:

I. Utrum infra octavas festorum atque in ipsis festis B. Mariae Virginis, etsi de eis sola commemoratio vel nulla commemoratio in Officiis classicis fiat, praefatae Missae, iam concessae, debeant esse votivae an potius festivae, de festis vel octavis, et quidem cum *Gloria* et *Credo*?

II. An in vigiliis, saltem commemoratis, festorum eiusdem beatae Mariae Virginis, enunciatae Missae debeant esse de vigilia, sine *Gloria* et *Credo*, cum orationibus iuxta rubricas et decreta?

Et sacra eadem Congregatio, ad relationem subscripti Secretarii, audito Commissionis Liturgicae suffragio, propositis quaestionibus ita rescribendum censuit:

Ad I. Negative ad primam partem et affirmative ad secundam, iuxta alia decreta ac decretum generale n. 3922 *De Missis votivis* 30 iunii 1896, ad V. n. 1 et 2.

Ad II. Affirmative.

Atque ita rescripsit, die 17 maii 1912.

Fr. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✠ Petrus La Fontaine, Ep. Charistien., *Secretarius*.

II.

DUBIA DE CAEREMONIIS QUIBUSDAM SERVANDIS CORAM AUGUSTISSIMO SACRAMENTO, ADSISTENTE VEL CELEBRANTE EPISCOPO.

Sacrorum Rituum Congregationi sequentia dubia pro opportuna solutione proposita fuerunt; nimirum:

I. In solemnī benedictione cum sanctissimo Eucharistiae Sacramento, quando episcopus assistit cappa indutus, et ponit incensum in thuribulo, debetne etiam ipse thurificare Ssmum Sacramentum?

II. Si praedicta benedictio solemnī detur post vesp̄as pontificales, presbyter assistens throno, debetne genuflectere a dextris episcopi in infimo gradu altaris, eique ministrare incensum ac demum porrigere ostensorium pro benedictione impertienda?

III. Si aliquando contingat, ut episcopus Missam pontificalem celebret coram augustissimo Sacramento exposito, debetne ipse canere *Gloria* et *Credo* et legere Epistolam atque Evangelium in throno, more solito, absque mitra?

Et sacra eadem Congregatio, ad relationem subscripti Secretarii, audito Commissionis Liturgicae suffragio, propositis dubiis ita respondendum censuit:

Ad I. Affirmative iuxta decretum n. 3035 *Briocen.*, 21 iulii 1855, ad 1.

Ad II. Presbyter assistens accedit ad episcopum tantum pro ministrando incenso et thuribulo ad incensationem; mox locum cedat diacono assistenti qui deinde ostensorium episcopo est porrecturus.

Ad III. Affirmative in casu: sed iuxta morem et consuetudinem ecclesiarum cathedralium et congruenter menti Caere-monialis Episcoporum, lib. I, cap. 12, num. 8 et 9, episcopus se abstinere a celebranda Missa pontificali coram sanctissimo Sacramento publice exposito.

Atque ita rescripsit et declaravit. Die 8 februarii 1913.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charistien., *Secretarius*.

III.

RUBRICAE INSERENDAE RITUALI ET BREVIARIO ROMANO IN OFFICIO DEFUNCTORUM.

Ante Vesperas.

Quoties Vesperae separatim ab Officio divino recitantur, dicitur secreto *Pater et Ave*; secus absolute incipitur ab Antiphona: *Placebo Domino*, etc.

Ante Matutinum.

Quoties Matutinum delationem cadaveris ad ecclesiam ac Responsorium: *Subvenite*, vel Matutinum diei currentis immediate non sequatur, dicitur secreto *Pater, Ave, Credo*; secus absolute incipitur ab Invitorio.

Ante IX. Responsorium.

Sequens Responsorium dicitur quando tres tantum Lectiones huius Nocturni dicuntur.

Post IX. Responsorium.

Sequens Responsorium dicitur loco praecedentis, quando dicuntur pro defunctis novem Lectiones.

Suprascriptas Rubricas Rituali et Breviario Romano in Officio defunctorum addendas, ad normam recentium dispositionum et praesertim Decreti *Romana et aliarum* diei 25 octobris 1912, sacra Rituum Congregatio adprobavit et in novis editionibus tum Ritualis tum Breviarii Romani inseri iussit. Contrariis non obstantibus quibuscumque. Die 14 februarii 1913.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charistien., *Secretarius*.

IV.

INSTRUCTIO SEU DECLARATIO SUPER KALENDARIIS PROPRIIS
REFORMANDIS.

Evulgata Instructione sacrae Rituum Congregationis die 23 iulii vertentis anni 1912, quum nonnulli Rmi locorum Ordinarii et Superiores generales Ordinum seu Congregationum religiosarum, expostulantes reformationem proprii Kalendarii, preces porrexerint haud omnino conformes memoratae Instructioni, sacra Rituum Congregatio, ut labor expeditior evadat, opportunum iudicavit ulteriorem edere instructionem, cui in posterum se conformare debeat quisque Kalendarii reformationem exoptat.

I. Supplex libellus ad S. Rituum Congregationem transmittatur, in quo, consentiente Capitulo ecclesiae cathedralis seu Consilio Ordinis, postuletur ut, relicto Kalendario hucusque adhibito, servari possit Kalendarium Ecclesiae universalis, additis tantummodo festis stricto sensu propriis, quae cum dioecesi aut instituto religioso particularem habeant relationem.

II. Supplici libello addatur elenchus praedictorum festorum, quae sunt stricto sensu propria.

III. In memorato elencho sequentia festa particularia praesertim inserantur:

Pro Dioecesibus:

- (a) Dedicatio ecclesiae cathedralis, aut omnium ecclesiarum (si collective recolatur),
- (b) Titulus ecclesiae cathedralis,
- (c) Patronus principalis dioeceseos, provinciae, nationis,
- (d) Patronus principalis civitatis episcopalis,
- (e) Patroni minus principales.
- (f) Sancti qui in dioecesi orti sunt, vel vixerunt, aut obierunt,
- (g) Sancti, de quibus habentur corpora, aut reliquiae insignes,
- (h) Cetera festa, quae cum dioecesi specialem habent relationem.

Pro Ordinibus seu Congregationibus:

- (a) Dedicatio omnium ecclesiarum (si collective recolatur),
- (b) Titulus principalis,

- (c) Sancti fundatores,
- (d) Sancti qui Ordinis, seu Congregationis, regulam professi sunt,
- (e) Cetera festa, quae cum instituto religioso specialem habent relationem.

IV. De unoquoque festo sequentia praesertim referantur:

- (a) Dies, in qua nunc celebratur,
- (b) Dies natalis, si constet,
- (c) Ritus, quo gaudet,
- (d) elatio cum dioecesi aut Ordine seu Congregatione.

V. Mittatur ad hanc S. C. Proprium Officiorum dioeceseos vel instituti religiosi, et Kalendarium perpetuum hucusque adhibitum, vel saltem, huius loco, ultimus *Ordo divini Officii*, etc., typis cusus.

Ex Secretaria S. Rituum Congregationis, die 12 decembris 1912.

✠ PETRUS LA FONTAINE, Ep. Charistien., *Secretarius*.

ROMAN OURIA.

PONTIFICAL APPOINTMENTS.

30 March: Mgr. Charles Henry Mackel, of the Diocese of Newark, made Domestic Prelate.

4 April: The Very Rev. Paul Nussbaum, C.P., of the Baltimore Province, appointed Bishop of Corpus Christi (New Orleans, U. S. A.).

4 April: Rev. John T. McNally, parish priest of the Archdiocese of Ottawa, appointed Bishop of Calgary (Alberta, Can.).

7 April: Mgr. Isidore Horta, of the Archdiocese of Marianna (Brazil), made honorary Chamberlain of the Pope.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

S. CONGR. OF THE HOLY OFFICE publishes a decree regarding the text of the prayer "Obsecro Te," to be recited after Mass.

S. CONGREGATION OF CONSISTORY announces the wish of the Holy Father that delegates from the seminaries are not to be sent to Rome to participate in the Constantinian celebration.

S. CONGREGATION OF RITES: 1. Privileged Votive Masses of the Blessed Virgin.

2. Ceremonies to be observed before the Blessed Sacrament exposed, when the bishop officiates or is present in the sanctuary.

3. Rubrics to be inserted in the Ritual and Breviary for the Office of the Dead.

4. The reform of Proper Calendars.

ROMAN CURIA: Recent Pontifical appointments.

CHAPLAINS AND RITUALS OF SECULAR SOCIETIES AT CATHOLIC FUNERALS.

Qu. May a priest, after he himself has recited the prayers of the Roman Ritual at a Catholic funeral, permit the chaplain of a secular society, such as the Grand Army of the Republic, Sons of Veterans, Elks, Moose, Eagles, etc., to recite the prayers of their ritual for burial services? Almost all societies nowadays have a ritual for burial services, and almost every Catholic in this neighborhood belongs to one or other of these societies.

Some priests permit the Chaplain to recite or read their Burial Office after they have done with the Church's ritual; others say it is not permissible. The refusal to admit the society's ritual causes friction in the community. The permission to let them use the ritual seems a violation of the Church's custom if not law.

Would you kindly inform many of us whether there is any law on this subject; and if so, where I can find it? This, I think, a very practical question—certainly with us.

A. MEUWES.

Resp. Societies that have a ritual of prayers, etc. but are not distinctly Catholic societies (such as the Confraternity of S. Maria in Monterone, and others which as a matter of devotion accompany the dead to the grave) are necessarily sectarian in their form of worship or ceremonial. As such they have no just claim to participate in a distinctly Catholic religious rite. A Catholic, whose faith in his Church must be absolute, by combining such sectarian worship with the rites of the Church makes profession that he does not accept the Catholic Church as Christ's one true Church. Our religion demands a consistent profession of faith, and hence requires that a priest or a Catholic abstain from joining in any public act of worship with any sect which he does not believe to be Christ's true Church. The Church urges us to pray for non-Catholics, and we may even pray with them, so long as such prayer does not imply that we recognize as true a worship that errs or that is actually opposed to her teaching. She is like a merchant who, though he may be friendly with his fellow merchants in every walk of life, will not allow his genuine wares to be advertised in the same terms as those of a merchant who sells less perfect or imitation brands, however sincere the latter may be in believing that his goods are as serviceable as those of superior quality in his neighbor's stock.

Various declarations of the Church through the Congregation of the Holy Office make it clear in what sense a Catholic may not participate in the services of schismatics, heretics, and infidels, when they introduce religious rites at their obsequies of the dead. "Urgendum ne haeretici aut infideles, in cadaverum fidelium humatione, cum Catholicis et praesertim clericis quoquo modo se immisceant."¹ There are numerous decisions that refer specifically to the participation of Masonic confraternities and lodges to which a deceased person may have belonged during his lifetime, and these show the decided opposition of the Church to this sort of *communicatio in sacris*.

But it may be urged that, in the matter of funeral attendance, the Catholic who lives in a mixed (that is, not exclusively Catholic) community, while he is bound to maintain

¹ S. C. O., 14 January, 1874, *Collect.* n. 1410.

the integrity of his religious conviction, has also certain obligations toward those with whom he is associated in social life. He is bound to respect those urbanities and offices of charity which are the bond of society, the guarantee of public peace and mutual protection. By this law of social and civic life he has a duty to show sympathy to his fellows in their bereavement by death. This obligation calls on him at times to attend the funeral of certain people associated with him by friendly and civil relations, though their faith he may not share. And if on such occasions he is present at their religious observances it does not follow, and it is not generally interpreted, that he accepts their religious faith. He merely expresses his recognition of those general principles which inspire a reverence for the dead and trust in the mercy of God. A Catholic on these occasions would abstain from any active participation by any word or deed that might fairly be construed as a denial or undervaluing of his own religion. If, on the other hand, those who attend a Catholic funeral attempt to force on us their non-Catholic religious observances, we must forbid it; and if our protest is not effectual in stopping them, we must withdraw every sign of approval or consent. "*Quatenus schismatici comitantes funera Catholicorum meram praesentiam materiale exhibeant, causa honoris civilis erga defunctos, non se immiscentes precibus ac ritibus Catholicis, quibus mos est funera referre, et defunctos ad sepulturam deducere, tolerari posse; quatenus vero in illa functione proprios ritus adhibeant vel nostris se immisceant, non licere, nec esse permittendum.*"²

If the cemetery is public (that is, not exclusively Catholic property) or belongs to a corporation which favors liberty in the use of any ritual to which the relatives of the dead may consent, it may be necessary to consider to what extent justice or charity demands of the priest a mere passive resistance or toleration of a practice which, whilst it must be disapproved, is a lesser evil than its abolition would be. For, although it is never lawful to participate in a wrong, its material toleration, when we have no means of undoing or counteracting it without grave injury to others, must lessen the responsibility for permitting it.

² S. C. O., 10 May, 1753.

In these cases the priest must first of all secure for the exercise of his own functions the right not to be molested or interfered with; he must next avoid any suspicion of *communicatio in sacris*. Whether his performing the services of the Catholic Church may be construed into a *communicatio in sacris* must depend on who the party is that proposes to supplement his or the Church's action. He therefore must inform himself about the character of the ritual or prayers to be used by the fraternity or society which attends the obsequies. If these are such as to constitute a protest of insufficiency or falsity against the Catholic doctrine or rite, then manifestly he cannot concur with it without confessing thereby that the Church is either wrong or insufficient to serve her members on the occasion. He would be obliged to refuse any such acknowledgment and participation. If on the other hand the service is merely supplementary, consisting of prayer or of expressions of esteem for the departed and without any sort of antagonism to the spirit of the Church's ritual, then it may be well to regard the action in the same light as any other expression of respect for the dead, in which a priest may without compromise of his faith take part.

In the case of a person who before his death abjured his Masonic allegiance as contrary to the law of the Church, yet who for the sake of his family desired to retain the financial benefit and perhaps social or political standing to which his association with the order entitled him, the priest must exercise exceptional prudence in expressing his disapprobation of what is understood to be a token of brotherly reverence for the dead. If the society is not among those nominally and publicly condemned by the Church, he would do well to allow anything that may not be construed into a denial of or opposition to the Catholic faith which the departed professed at his death. This prudence calls for the setting aside of any manifestation of self-assertive zeal, for that is calculated to destroy the peace of the community, whilst it does positive harm to religion and frequently injustice to innocent individuals. The S. Congregation wishes the Ordinary to be consulted in such cases; and his wider experience is to decide the mode of action of which he assumes the responsibility. If the priest cannot gain recognition of his position as the reli-

gious conductor of the funeral services, he must simply refuse to participate.

The following instruction to the South American Bishops is pertinent to the case: "Quoad eos casus in quibus sepultura ecclesiastica deneganda est, si ex ea re graves turbæ pertimescendæ sint, Ordinarii quo tutius in negotio tanti momenti procedant, pro norma habere debent responsum S. Poenitentiariæ (10 Dec., 1860) *curandum ut omnia ad normam ss. canonum fiant* quatenus vero absque turbarum et scandali periculo id obtineri nequeat, parochus neque per se, neque per alios sacerdotes ad exequias et ad sepulturam ullo modo concurrat." ²

THE COMPLAINT OF HAVING SECULAR RITUALS AT CATHOLIC FUNERALS.

The foregoing case presents a very common complaint of the growing custom of secular associations, guilds, lodges, and the like, both of men and women, demanding some sort of burial exercises, in addition to the Catholic ritual. The proposed supplementary service usually consists of an address, in the form of certain formal resolutions of regret at the death of the departed, and at the loss sustained by his family, friends, associates, and profession. Here follow prayers and benedictions with waving of flags, swords, and the like.

These programs, often elaborate and impressively conducted, have a tendency to lessen the importance, if not to replace altogether, the Ritual of the Church. To forbid them, however, unless they are plainly offensive to Catholic faith, has the air of a high-handed practice which renders the priest as minister of Christ odious; and, where his authority is questioned or defied, ridiculous. Even if he succeeds in stopping these supplementary exercises, his success is likely to produce dissatisfaction among the many who are flattered by such demonstrations or who think that to forgo them means the sacrifice of popularity and other temporal advantages. Nor do many, even among well-disposed Catholics, find an adequate compensation, for the lack of popular ritual, in the Latin form of our burial service, which may not be understood by

² Instr. S. Officii, 5 July, 1878.

them or their friends, for it is not always performed at the grave in a manner to enlighten or edify those who are ignorant of our faith, yet who have a right and the desire to pay reverent tribute with us to their departed friends.

This is a fact which we should not lose sight of when we inquire into the causes of the already widespread practice which endeavors to supplant our customary ritual. People who go to the grave of their dead relatives and friends like to have a word of public consolation at the very last parting. They wish to understand and feel that the act of consigning the body of their beloved dead to the earth is accompanied with solemn prayer and with the assurance of that sympathy on the part of the Church and her ministers which is a true consolation to the bereaved.

The Church gives us indeed the means to do all that is calculated to soothe at those solemn moments; but there has grown up, with our busy ways and comfortable habits, a tendency to neglect the going to the grave, except in the case of the great or those for whom we have some special consideration. Our poor get perhaps their Mass of requiem, their absolution at the coffin, and a sermon in the church; but many priests think it unnecessary to accompany them to their last resting-place.

Now if we do not show that honor to the dead which people naturally wish and which the Church herself prescribes in her ritual, there is little reason to be surprised or to complain if what we omit is sought to be supplied in some other form; and sometimes in a form which endangers the regard that Catholics should have for the integrity of their faith and the practices of the Church.

In view of the prevailing tendency there remains nothing else to do but to give the faithful all they want and have a right to expect, in the way of accompanying the mourners to the grave, and there conduct the prayers and blessings or have the exercises conducted under our direction by some Catholic guild. Moreover, we are apt to limit our responsibility to our parochial relations, whereas they should be much wider, so as to allow of a sensible understanding with the members of secular societies with whom, since our people are often bound to them, we could make such arrangements as would secure

an edifying observance of the Catholic ceremonial at funerals. Something of an advance on our part is necessary in order to get non-Catholics to understand and respect the Catholic position; and as we live in a mixed society we have duties toward our separated brethren for the sake of the faithful. Those societies to which Catholics belong for reasons of trade, profession, politics, etc., and in which there are members who do not profess the Catholic faith, often wish to have some ritual such as the Catholic Church has, in order to bury their dead in godly fashion. They do not see their faith in the exclusive light in which the Catholic views the one true Church of Christ. If we want them to yield their practice in deference to our faith, we must approach them in a kindly spirit. Indeed it seems a duty that we should familiarize ourselves with the character and customs of the societies to which Catholics under our jurisdiction belong. For so long as they are not anti-religious and hence not forbidden to Catholics, we ought to have an understanding with their leaders, by which they would agree to respect our faith and practice. Information on these points might be rendered accessible to priests by the bishop, whose influence and authority would open to him a respectful hearing by non-Catholics and guarantee correct treatment of the matter. Of course, it would mean that priests would be obliged to accompany the dead to the cemetery, or to see that such prayers and ceremonies be administered at the grave as are in conformity with Catholic ritual and would help to increase regard for the dignity of the Church.

It is no doubt true that pastors and their assistants find it frequently difficult to accompany the dead to the cemetery. But apart from the fact that our service should be adequate and that this part of our office happens to demand special attention under the circumstances mentioned, it might be well to organize confraternities for this purpose, and to provide a program of devotional exercises to be performed at the grave for our Catholic people, in harmony with the Ritual. This would have to be recognized as taking precedence of any other exercises performed at the grave by secular societies. In this way we could surely eliminate what is a danger to the respect for the Catholic service and an opening to abuses by arbitrary introduction of rituals alien to the Catholic ideal.

It would seem to be bad policy as well as bad pastoral theology to make use merely of priestly authority, by insisting that our people should dispense with the secular ceremonial, or in an ill-natured way to challenge the action of secular societies and their representatives. These are for the most part thoroughly honest in their desire to manifest their reverence and friendship for their departed member. Even if they were not sincere, it would only embitter them to oppose them unnecessarily, and thus provoke that secret opposition to the Church which is so rife in Catholic or so-called Catholic countries like Italy, France, Austria, Spain, Portugal, South America, etc., countries where, without exception, a small but strongly embittered faction controls the government and coerces the Catholic people into forgoing their citizen privileges, whenever there is question of exercising their religion. History is not without examples of high-handed ways in which an ill-trained or masterful clergy has used its position to coerce the simple faithful, and by ignoring their natural rights provoked that bitter hostility which characterizes the anti-clerical of all times. We priests may not forget that a faithful Catholic has no means of defence against the anointed of God who with all his graces lacks discretion. But when the disgruntled Catholic turns embittered from his faith he becomes a demon. Anti-clericals of the European sort have not yet gained much foothold in America, but in proportion as they do they will find their strongest allies in those who defect from the Church. It would be unwise to contribute to this class, by neglect or indiscretion.

THE CULTUS OF THE SACRED HEART.

Qu. Will you kindly answer the following questions in reference to the cultus of the Sacred Heart?

1. What positive laws has the Church passed on public devotion in honor of the Sacred Heart of Jesus?
2. What in particular is the Church's legislation, or at least her attitude, in regard to the devotion commonly known as the nine First Fridays?
3. May the first Sunday of the month be observed for the first Friday by those who find it more convenient to receive the sacraments on the Lord's day? And by the first Sunday are we to under-

stand the first Sunday of the month, or the first Sunday after the first Friday of the month?

4. What indulgences are attached to the devotion of the nine first Fridays of nine consecutive months? and, is it necessary, in order to gain these indulgences, to belong to the League of the Sacred Heart?

These questions arise frequently; and since there seems to be a great variety of opinions and a diversity in practice among the clergy, I beg of you to enlighten your readers on the subject.

QUAERENS.

Resp. 1. The positive legislation of the Church relative to public devotion in honor of the Sacred Heart of Jesus is embodied in her institution of the feast of the Sacred Heart, in her prescribing a canonical Office or prayer for the use of the clergy, and in her approval of certain pious exercises in honor of the Sacred Heart, such as visiting the picture of the Sacred Heart exposed for public veneration, visiting a church or oratory where the feast of the Sacred Heart is being celebrated, novenas to the Sacred Heart, special public services during the month of June, solemn acts of consecration to the Sacred Heart, the devotions of the First Friday of each month, etc. All these pious practices have her official sanction in the indulgences attached to them by successive Sovereign Pontiffs (Pius VI, VII, IX, Leo XIII, Pius X).

2. The attitude of the Church toward the devotion known as "the Nine Fridays" in so far as this devotion is based on the "Promises" recorded in the biography of Blessed Margaret Mary Alacoque, is one of absolute reserve; that is to say, the Church, while making no explicit declaration in favor of the "Promises," has not rejected the claim of their authenticity as a testimony of her beatification.¹ But only to the ordinary Friday devotions in honor of the Sacred Heart does the Church attach special indulgences.²

3. We know of no ecclesiastical ruling or privilege which definitely authorizes the substitution of the first Sunday for the first Friday in such a way as to commute the gaining of the regular indulgences for that day. But since there are

¹ See Vermeersch: *Practical Devotion to the Sacred Heart*, translated by Madame Cecilia, p. 428.

² See *Raccolta*.

very many indulgences attached to devotions in honor of the Sacred Heart, and as those devotions are recommended for Sundays where it is impossible to observe them on Fridays, it appears desirable to encourage their observance on Sunday.

4. This is especially true, when we recall that there are no special indulgences attached to the observance of the nine first Fridays, any more than to the nine first Sundays, whether one belong to the League of the Sacred Heart or not.

THE DISTINCTION BETWEEN PUBLIC AND PRIVATE DEVOTIONS.

Qu. We have recitation of the Rosary, followed by that of the Litany of our Blessed Founder, in church, before we begin the evening service or Benediction of the Most Blessed Sacrament with the ciborium. The Litany is approved for private devotion. Some of my confrères hold that this manner of devotion must be considered as a *public* recitation of the Litany, for which we have no authority, since there is a considerable number of persons present at the service. I maintain that the number of people in the church is not what gives the recitation of the Litany the note of *public* as understood in the liturgy. I would not, for instance, say the Litany of the Blessed Founder before the Most Blessed Sacrament exposed, as we do with Litanies approved for public devotion. Am I wrong?

Resp. Devotions approved for public worship are such as are performed by an appointed minister of the Church, *in the name of the Church*, and *in conformity with a prescribed ritual found in the liturgical books* for universal use. The Mass, the Canonical Office, Solemn Benediction, Forty Hours' Prayer, Processions—all these, with the forms prescribed in the ritual, and in the prayers that accompany the act and express the sense of the worship, constitute the public service or devotion of the Church. With this service no private individual in the Church may meddle by attempts to add, substitute, or improve, unless what is added is similarly approved for the *public* service.

For the rest, neither the number of persons who attend the service, nor the place (a public church), nor the time (immediately after or before the liturgical service), can turn a devotion which is not thus designated as part of the Liturgy into a *public* devotion in the sense of forbidding thereat

otherwise approved prayers, litanies, etc. What one person may do in a public church to satisfy his *private* devotion, may be done by a thousand or more; and the fact that a priest, even when he is vested in those ecclesiastical garments which he is permitted to wear for private functions, such as surplice, stole, etc. leads these devotions, does not make them public in the liturgical sense. The law which makes the distinction, and which forbids the use of private devotions in public services, is not designed to check private devotions conducted by the priest, but merely to keep the sacred services of the Church of Christ from being tampered with by injudicious substitution.

WAS IT "WRONG ADVICE"?

(A Reply.)

To the Editor, THE ECCLESIASTICAL REVIEW.

The good Bishop of Peoria, Dr. Dunne, has, I fear, greatly misunderstood the editorial in "a widely-read Catholic magazine" which he criticized in your April number,¹ or he could not have cited the condemned proposition of Baius against it. The infidelity referred to by Baius was *negative* infidelity. That is not the infidelity referred to in the editorial. In substance the assertion of Baius was, that even such infidelity as had no knowledge of the truth at all was, in itself, a sin. The Church condemned this teaching, for there can be no actual sin without the will or inclination to commit it. The infidelity to which my editorial—for I acknowledge that it was mine—referred, cannot be blameless, for in its most excusable form it depends upon a *supine* ignorance; rarely upon a full *invincible* ignorance. It is a giving up of faith in God, in the divinity of Jesus Christ, and in some of His teachings. This infidelity is far worse than Protestantism. It is better to have Protestantism, on the principle that "a half loaf is better than no bread." The Bishop fails to note the distinction between *material* and *formal heresy*, and between *negative* and *positive* infidelity.

Comparing the state of a man in *formal* Protestantism to that of a man in a state of *positive* infidelity, the former is

¹ "The Wrong Advice," p. 458.

in far better condition. The Bishop does not seem to think so; but, perhaps, he bases his statement on the misunderstanding I mentioned. He says that there is little choice between "Protestantism and positive infidelity," since both are spiritually dead. "Death", he urges, "does not admit of degrees. Whether a man falls from the roof of a sky-scraper or succumbs to ptomaine poisoning, the result is the same. In either case, he would be just as dead as he could possibly be." But theologians oftener compare such situations to the severing of a branch from a tree. The Bishop, himself, uses the comparison. The branch retains its sap for a while. It is only after the sap has gone that the branch is actually dead, though it receives nothing new from the tree. As the Bishop truthfully says, "The Holy Ghost does not follow the severed branch." The real practical question is: how easily can the branch be regrafted and bloom again? The severed branch of Protestantism can be the easier regrafted. It must be remembered that Baptism has been retained by most Protestants. There are the graces of that Sacrament to be considered. Protestants have not yet entirely abandoned faith in the Divinity of Christ. Schismatics, who also are cut off, have kept most of the Sacraments.

Newman says in Lecture XI of his *Anglican Difficulties*, speaking of countries given up to heresy and schism: "Such a country is far from being in the miserable state of a heathen population: it has portions of the truth remaining in it, it has some supernatural channels of grace." If it is objected that Newman was not a theologian, the following will be found in a foot-note on page 69 of Tanqueray's *Synopsis Theologiae Dogmaticae*; (the reference is to "Protestants and other heretics"): "Melioris tamen sunt conditionis quam infideles, quum quasdam saltem veritates credant, sicque facilius gratiam accipere valent." Remembering Newman, we might reasonably ask what would have been the story of conversions in England had not the Oxford Movement come to break down some of the strongest barriers? It is also remarkable that the more Catholic doctrine is accepted outside of the Church the easier conversions have been found. For example: we get most of our conversions from Protestantism from high Anglicanism. Would we have succeeded so well in England had

the Oxford Movement been toward the other extreme and had followed Francis Newman, the agnostic, rather than his brother, the Christian?

With regard to the difficulty the Bishop believes that Catholic missionaries find in trying to convert to the Faith heathens who have previously had Protestantism preached to them, I remember, only a short time ago, speaking to a bishop who told me of some missionary fathers, from Scheut near Brussels, who had been working in Mongolia. The bishop told me that they stated to him that it was much easier to convert such natives as had previously become Protestants than those who were still in a state of absolute infidelity.

However, I must acknowledge that my comparison of Protestantism to measles, and infidelity to cancer, may have been lacking somewhat in force; but I do not think that it was "as inane as to regard the former a venial and the latter a mortal sin." It must be remembered that measles have, sometimes, been deadly. People have died of them. Cancer, in its early stages, at least, has been cured. In fact, surgeons say they can always cure it, if they get it in time. Perhaps it would have been better had I said that both Protestantism and infidelity are cancers, one beginning and the other advanced.

Not to leave this dry subject entirely without humor, which, from experience, I know the Bishop enjoys, let me say that I can take a little consolation for the lack of force in my comparison, from the fact that in one part of his criticism the Bishop says that Protestantism is "spiritual death", and in another that it is a "malignant cancer"; which shows that metaphors, like the *cappa magna*, sometimes get sadly tangled.

FRANCIS C. KELLEY,

Editor, Extension Magazine.

REFUSING ABSOLUTION TO A CATHOLIC WHO IS A MEMBER OF THE SOCIALIST PARTY.

(A Case of Conscience.)

During Lent a man told a strange priest in confession that he had been refused sacramental absolution at his previous confession. He said that he had incidentally mentioned to the priest that he was affiliated with the Socialist party, had worked for the cause

at the last Presidential election, and had cast his vote in favor of the Socialist candidates. He had done so because it had never occurred to him that he was doing wrong, and indeed he could not see that the claims of the Socialists were unjust or contrary to the principles of true religion.

The proper treatment of the above case demands a correct knowledge of the problems involved in Socialism. No man of intelligence who is interested in the common welfare, and least of all the confessor and pastor, can afford to ignore this important subject at the present time. It affects all classes and especially the laboring people, for whom the priest is the God-appointed guide, bound to lead the flock to safe pastures.

I.

The penitent who in confession states that he is a Socialist, may be one of the many thousands of our workmen who live in that precarious condition which places them in constant fear that the loss of their position through cessation of work or through illness may render them incapable of earning the bread necessary to sustain their families. If these conditions were due to sin and vice there would be no just ground for complaint on the part of those who have to suffer. As a matter of fact the most honest laborer, obliged to toil for a pittance, is exposed to the danger of losing the bare necessities of life for himself and his family through no fault of his own. This state of affairs is largely due to the opportunities which wealth or capital have had to control and monopolize the expensive mechanical devices by which skilled labor is being supplanted in the great industrial centres. The average workman is too often placed at the mercy of employers who are bent on increasing their wealth without consideration of the needs and circumstances of the laborers. The result has been to rouse the laboring classes to organize into compact bodies so as to be able to resist the unfair demands and methods of the industrial capitalists, by refusing to give the coöperation necessary for the carrying on of great industrial undertakings. In other words, workingmen have organized in order to bring about by combined effort better conditions for themselves.

Socialism is one of the systems that has arisen out of this effort to establish defence unions for the laborer. But it has

so many different forms that the term, indiscriminately used to designate any movement for social betterment of the working classes, can easily be misunderstood. We may, however, group them under four general classes distinct in method and principle, though they all aim at the same end.

1. *Practical Anarchism* is that system of Socialism inaugurated by Proudhon and defended by Bakounine and other Frenchmen. It seems to be a revival of the principles of the great French Revolution of the end of the eighteenth century. These men claim that there is no need of authority and government, that man is naturally good enough to do right without being coerced. They would do away with every kind of government, no matter by what means, and form coöperative societies. They want to have all means of production held in common and expect thus to be able to live together happily in a fraternal spirit.

A milder form of this kind of Socialism, called *Communism*, was also advocated by Frenchmen, Allemane, Vaillant, and others, who would abolish all legislative bodies. The people themselves shall pass laws and appoint certain men to carry out the will of the people. The community of the people will confiscate all private property and hold and distribute it to each according to his wants.

2. *Collectivism* is the system for which Marx and his many followers, like Engel, Bebel, Liebknecht, and other Socialist leaders stand. This system deals with economic problems and claims that the employers get rich by stealing from the workingman a great part of his earnings. The workingman should get the full value of what he produces by his work. To effect this, the State should take possession of all land, industries, moneys. This being done, the State shall employ all who are able to work, and the gain from the various industries and enterprises managed by the State shall be distributed among the workers. The distribution of wages is, according to some of the leaders of this scheme, to be equal for every one employed, and, according to others, it is to be in proportion to one's skill and ability. No one will be allowed to lay by capital and start an industrial plant of his own, for all business is to be conducted by the State. The Collectivists of Europe formed an International Society of Laborers and held inter-

national congresses from 1866, until it broke up into factions through disagreement on the various working details of the system.

3. The *Agrarian Socialism* or *Single Tax* system was first started in the United States by Herbert Spencer, and later abandoned by him. Henry George took up the defence of this system, according to which only the land is to pass into the hands of the State. No land can be owned by private individuals; it must be possessed by the people in common through the State for the good of all. This system does not advocate the violent confiscation of private property; the owners of landed property shall pay a tax equal to the rent of the land. It is figured that this tax will suffice for all the expenses of the government, so that all other taxes are to be abolished.

4. *State Control* in a great many affairs, even in private rights and duties, is advocated by many in the United States as well as in other countries; and to some extent it has actually been introduced into some of our States. This system leads to the destruction of personal rights and is exemplified by the autocracy of some of the European governments.

What is the moral value of these systems of Socialism? The first system with its variations is so contrary to the Christian idea of nations and their constitution that it is unnecessary to prove its direct opposition to Christian principles. It has been severely condemned by the supreme authority of the Church. In the famous Syllabus drawn up by Pope Pius IX, Socialism is called a plague or pestilence, and it is dealt with in the Allocutions and Encyclicals there referred to in such a manner that it is impossible for a well-informed Catholic to advocate this system without contradicting the mind of the Church. To quote only a few words: "The demands for new institutions and progress so loudly uttered by men of this sort, tend only to stir up perpetual trouble, to destroy totally and universally the principles of justice, virtue, honor and religion, and spread far and wide, to the hurt and ruin of human society, that horrible and deplorable system which is opposed to reason itself and the law of nature, and which is called Communism and Socialism."¹ The Pontiff speaks of "the

¹ Allocution, *Quibus quantisque*, 20 April, 1849.

criminal system of Socialism and Communism," of "the pernicious inventions of Communism or Socialism." "It is evident that the teachers of Communism or Socialism, though using various methods and different means, have one common end, that of keeping up a continual agitation and gradually leading to greater crimes workmen and the lower classes who, deceived by their specious pleas and seduced by their promise of a happier lot in order to secure their aid afterward in attacking every kind of supreme authority . . . to violate at last all rights divine and human, and bring about the overthrow of all order in civil society."

The second system, *Collectivism*, which condemns in no uncertain terms private ownership as unjust and therefore immoral, is likewise against the recognized principles of Christian morals, and has met with the condemnation by Pope Leo XIII. In his Encyclical *Quod Apostolici muneris*, 28 Dec., 1878, he says: "The Socialists falsely hold the right of property to be merely a human invention, repugnant to the natural equality of men which demands community of goods." This type of Socialism was condemned by the Church as early as the third century, when the sect of the "Apostolici" taught that it was unlawful to hold private property. Another instance of the Church's condemnation of this system is her opposition to the sect of the Waldenses, who held, besides their other errors, that the possession of private property was unlawful.

Agrarian Socialism or *Single Tax* system has this in common with Collectivism, that it denies that the land can become private property; both reason and the authority of the Church hold this to be an unwarranted restriction of man's liberty. What can be said against Collectivism applies in part also to the Agrarian Socialism. Though property owners are not to be deprived of their land by violence, the Single Tax system is unjust and unlawful, since it puts an undue proportion of the burden of supporting the government on the shoulders of the landowners.

State Control or unrestricted State interference in the affairs of the citizens of a nation unduly limits the liberty of the people. The State may have control and may intervene where the public weal of the country necessitates such action, but

what is done over and above in restricting an individual's liberty of action is socially and morally wrong. The State exists for the protection of the natural rights and liberties of its citizens, but it has no right to usurp those rights.

II.

What kind of Socialism do we find in the United States? As it has not yet assumed any very definite shape, it is impossible to say to which of the four principal systems the Socialists of the United States belong. In fact, it can be asserted with certainty that all shades of Socialists are to be found in our States, from the anarchist to the advocate of State control of merely the resources of the country's natural wealth. The cosmopolitan character of our nation is responsible to a great extent for the variety of tendencies among the Socialists in America.

Though one is not accustomed to take the pledges of a political party's platform too seriously, but rather to look upon them merely as "vote catchers," there is reason to believe that Socialism will ultimately shape itself after the manner outlined in the party platform of the Socialists as adopted at Indianapolis, 16 May, 1912. The Socialism as outlined there is Collectivism, not altogether absolute but restricted to the collective possession of the public means of conveyance and other public utilities, of all big industries, mines, quarries, oil wells, forests, water power, and land. The several States or the federal government is to acquire all these things. How the acquisition is to be made is not stated.

The question arises,—May a Catholic be a Socialist such as the platform of the Socialist party representing Collectivism wants him to be? May he stand for their principles? The question concerns the justice or injustice and therefore the morality or immorality of the economic and social principles.

A Christian who has learned the Ten Commandments knows that the Supreme Master of the world will have us regard as sacred and inviolable the rights of the individual, his house, his wife, servant, ox, ass, and all that is his. Socialists may say that these laws held good under the Mosaic dispensation only; but the Church, as the God-appointed teacher of the nations, says that they hold good for all times. If God confirms the right of private property, no one can take such a

right away from a man who has acquired just possession under the laws of a nation. Not even the majority of the people of a nation can change this divine charter. The Church in the course of the centuries has upheld the lawfulness of private property whenever this principle has been attacked.

Would the divine law not be satisfied if the common utilities and the means of production were owned by a democratic State, and the people who work received just wages? The wages are to be their own and no one will deprive them of the same. To this one can answer with the Rev. J. Kelleher:² "Every man is created an independent being with a personal end in existence, and for the accomplishment of that end God has given him authority over the goods of the earth. To prevent the exercise of this authority would be to outrage man's independence, to violate his strict right. It has been seen also that man is social, that his end must be worked out, and his power over material goods exercised as a member of society." It is plain that when various families have grouped themselves under one form of government or another, certain burdens and restrictions have to be imposed on the individual in the exercise of his natural liberty for the sake of the common good; but no government, whether democratic or monarchical, has the right to hamper the liberty of the individual more than is necessary for the well-being of the people. Who can prove that collective ownership is necessary for the well-being of a nation? Who has a right to force each individual to become an employee or better a slave of the Collectivist State? Man's natural rights which God guaranteed to him are violated by the system of the Collectivist Socialism.

Thus far we have considered the moral value of the economic and social aspect of their system as officially advocated by the Socialists of the United States. It has been seen that Christian principles and those of Socialism are incompatible. That the conclusion arrived at is true is admitted by numerous Socialist leaders not only in Europe where they are more outspoken and make no secret of their hatred of Christianity, but also in our own country, as the reader may convince himself from the extracts of Socialist writers given by the Rev. W. S. Kress in *Questions of Socialists and their*

² *Private Ownership*, p. 78.

Answers and by David Goldstein in his *Socialism, the Nation of Fatherless Children*. The Socialists' catechism taught in their Sunday schools in our country is a blasphemous attack against God and religion. Many of the Socialist papers are of the same calibre.

III.

What is the confessor to do with a penitent if the question of Socialism comes up in confession; if, for instance, one acknowledges that he has voted the Socialist ticket, attended Socialist meetings, and the like?

Naturally the first question will be *why* he has done this. He probably will answer because he expects through Socialism the betterment of his hard lot in life, of long hours at hard work and starvation wages. Next, the priest should find out whether the man really understands what Socialism aims at. The average workingman is likely to answer, "Yes; Socialism will see to it that everybody is treated equally well, and everybody will have enough to eat and need not worry about his daily bread." One has here an individual who is evidently in good faith; at least he does not see any wrong in his Socialism. Such cases are easily possible, for the man who works from morning to night is not a great reader; at most he reads the daily paper and that only superficially. The Socialist speeches he may have heard at meetings will not enlighten him much as to the nature of Socialism. The system's features that are offensive to the Christian man are often intentionally concealed, while the sad picture of present-day miseries and sufferings of the workers are painted in the strongest colors to contrast them with the luxuries of the rich employer, and the coming happy lot of the working people under the Socialist regime are portrayed in glowing colors. In our churches, sad to say, little or nothing is said about the moral aspect of Socialism and thus it is possible that people may see nothing wrong in favoring it.

How is such a man to be treated? Evidently, with a good deal of kindness and sympathy, for there are a great many just complaints on the part of the workingman. In such a spirit he ought to be informed about the true nature of the unChristian principles involved in the Socialist aims. As a rule this instruction will convince an upright Christian that he cannot join the ranks of these people, that his spiritual in-

terests demand some sacrifice rather than the seeking of temporal relief that is to come through a violation of Christian principles. He can be reminded that labor unions and such like organizations that seek to protect the interests of the workingman by lawful methods are not forbidden by the Church.

Suppose the penitent ask about the lawfulness of being a Socialist and is instructed by the priest and still does not want to give up his affiliation with the party, what is to be done? As he is asking for information and therefore cannot be said to be in good faith altogether, the priest must tell him the full truth, for his office as confessor includes the office of teaching those who stand in need of knowledge. I contend that Socialism in the United States as it stands at present is anti-Christian in several of its principles and that therefore no one can be a Socialist and a sincere Catholic. The conscience of the Catholic public bears me out, since it abhors Socialist agitators and those that follow them.

Again, the penitent may not acknowledge that he is a Socialist, though the priest knows it with certainty from other circumstances. He is supposed to be in good faith and inculpable ignorance. May the priest leave him undisturbed in his error and give absolution without instructing him? Moral theologians teach that if it is foreseen that such admonition will be of no use, but that the penitent will continue to do as he did before and therefore commit a formal sin, whereas before he sinned only materially, the admonition may be omitted. They except cases where through his ignorance the public would suffer damage or public scandal would follow. Under this head one may be silent in the case of a man who is in inculpable ignorance about the real nature of Socialism, and who otherwise does not give scandal thereby to his fellow Catholics, and who may not, if admonished, be willing to give up his affiliation with the party, perhaps for reason of losses he would have to sustain or other reasons he believes justify his action. Though ignorance is never good, it has to be suffered at times in order not to cause greater evil and risk driving a soul to direct opposition in matters where his ignorance prevents him from seeing that he is wrong.

FR. STANISLAUS, O.F.M.

HYMNS OF OFFICE OF THE PILLAR OF THE SCOURGING.

Qu. I have tried for a long time to find translations of the beautiful hymns of the Office of the Pillar of the Scourging. The Marquis of Bute's Breviary does not contain the Office at all and I cannot find by whom or when it was composed. Can you help me to find it. The last edition of Batiffol's *History of the Breviary* does not refer to it.

T. P.

Resp. We consulted the Rev. Dr. H. T. Henry on this point, and he kindly made the following translation of the hymns.

The first lines of the hymns are:

1. Salve Columna nobilis (First Vespers),
2. Adeste quotquot criminum (Matins),
3. Salvete Christi vulnera (Lauds),
4. Quae corda non emolliant (Second Vespers).

No. 3 in this list is made up of stanzas 1, 2, 4, and 8, taken from the Lauds hymn of the Office of the Most Precious Blood, and of a doxology proper to the Feast of the Pillar of the Scourging. Translations of the longer hymn have been made by Father Caswall (*Lyra Catholica*), Archbishop Bagshawe (*Breviary Hymns and Missal Sequences*), Judge Donahoe (*Early Christian Hymns, First Series*), Oxenham (*The Sentence of Kaires* etc.), Henry (*Sursum Corda*, 1906), Wallace (1874) and "S", 1868 (*Annus Sanctus*, Part II, p. 59). The briefer hymn, with its proper doxology, has been translated especially for the present article.

So far as the present writer knows, the other three hymns have never before been translated into English. Julian's *Dictionary of Hymnology* (2nd Ed., 1907) makes no mention of them; and Caswall, Shipley, Bagshawe, Donahoe, have no translation. Neither Daniel nor Mone gives the Latin text; but it is somewhat disconcerting that they appear to be unknown to Chevalier, who has included so many thousands of titles in his *Repertorium*. The *Missal for the Use of the Laity* (London, 1903) translates the texts of the Mass of the Feast in its *Supplement for Scotland*; and the "Proper" of the Mass is given in the *Vatican Graduale* (1908). The seven Passion Offices (Crown of Thorns, Lance and Nails, Holy Winding Sheet, etc.) are mentioned in two distinct articles in the *Catholic Encyclopedia* (Vol. XI, pp. 526, 527), but no reference is made to the Pillar of the Scourging. The Latin texts of the hymns can be found in the *Breviarium*, Pars Hiemalis (Tournai: Desclée).

IN I VESPERIS.

Salve Columna nobilis,
Christi dolorum conscia ;
Queis fracta virtus daemonis,
Exempta nobis vincula.

Cruore Abelis illita
Tellus ad astra clamitat :
Clamas, Columna, ad sidera,
Inuncta Jesu sanguine.

Sed illa ad iram vindicem
Clamat severi Judicis :
Iram foves tu Numinis
Pacemque quaeris sontibus.

O perge semper flectere
Poenas minantem dexteram :
Quae sanguis emit praemia
Christi fruamur perpetim.

Caeso flagellis gloria,
Jesu, tibi sit jugiter,
Cum Patre et almo Spiritu
Nunc et per omne saeculum.

AD MATUTINUM.

Adeste quotquot criminum
Funesta labes inficit ;
Jesum revinctum funibus
Nudumque membra cernite.

Loris, catenis, fustibus
Ictu frequenti tunditur :
Corpusque livet, mox sacro
Totum madescit sanguine.

Sed ille, ut agnus innocens
Cultro necandus, conticet :
Parcat Paterque ut sontibus
Imo precatur pectore.

AT FIRST VESPERS.

Hail, Pillar of the scourgèd Lord !
Thou knewest every stroke
That freedom unto men restored
And Satan's power broke.

Because of Abel's blood, to earth
A voice of old was given :
Thou, wet with streams of dearer worth,
Still criest unto Heaven !

A vengeance on the guilty Cain
The olden voice besought :
The cry thou utterest, for men
Hath peace and mercy wrought.

O may thy voice the offended Lord
Hear, and withhold His rod,
And grant to all the great reward
Won by the Precious Blood !

Jesus, Thy Sacred Wounds we greet :
All praise be unto Thee,
With Father and the Paraclete,
Throughout eternity !

AT MATINS.

Come hither, ye who feel the blight
Of soul-corroding sin :
Behold Him bound—O piteous sight !—
See the blood-lacèd skin,

See how the thongs, the chains, the blows,
Have torn the shrinking flesh,
While every vein a fountain flows
And wets the earth afresh.

Yet, silent as a lamb that waits
The sacrificial knife,
The Father's love He supplicates,
And offers life for life—

Sic nempe culpas diluit
Quas gignit ardor improbus:
O vana cessent gaudia,
Cessent faces libidinis.

Caeso flagellis gloria,
Jesu, tibi sit jugiter
Cum Patre et almo Spiritu,
Nunc et per omne saeculum.

AD LAUDES.

Salvete Christi vulnera,
Immensi amoris pignora,
Quibus perennes rivuli
Manant rubentis sanguinis.

Nitore stellas vincitis,
Rosas odore et balsama,
Pretio lapillos indicos,
Mellis favos dulcedine.

Quot Jesus in Praetorio
Flagella nudus excipit,
Quot scissa pellis undique
Stillat cruoris guttulas!

Venite quotquot criminum
Funesta labes inficit,
In hoc salutis balneo
Qui se lavat mundabitur.

Caeso flagellis gloria,
Jesu, tibi sit jugiter,
Cum Patre et almo Spiritu,
Nunc et per omne saeculum.

His life for ours! His Blood was spilt
To wash our sins away:
Oh, let no stain of newer guilt
His wondrous love repay!

Jesus, Thy Sacred Wounds we greet:
All glory unto Thee,
With Father and the Paraclete,
Throughout eternity!

AT LAUDS.

All hail, O blessed Wounds of Christ,
Dear pledges of a love unpriced,
Whence flows for aye the ruby flood
Of His redeeming Blood.

Brighter than any star that glows,
More fragrant than the perfumed rose,
Sweeter than honey ye appear,
Than pearls of Ind more dear.

Ah me, the scourges and the Blood
As Jesus at the Pillar stood!
The gashes—who shall count them all,
Or the red drops that fall?

Come hither, ye that would regain
A glad release from sin and pain,
For whoso washes in this bath
No sin or sorrow hath.

Jesus, Thy Sacred Wounds we greet:
With Father and the Paraclete,
All praise and honor unto Thee,
Throughout eternity!

IN II VESPERIS.

Quae corda non emolliant
Et secta flagris tergora,
Et cincta spinis tempora,
Cruorque manans undique?

Christi sed hostes perfidi
Humanitatem nesciunt:
Cruci dari post verbera
Furore poscunt conciti.

Non abnuit Jesus Crucem,
Gravique dorsum ponderi
Sui doloris consciam
Linquens Columnam, subjicit.

Duro gravatus stipite,
Nostro magis sed crimine,
Morti dicata victima
En pergit ad Calvariam.

Crucem gerentes nos quoque,
Ipso juvante languidos,
Omni soluti vinculo
Forti sequamur pectore.

Caeso flagellis gloria,
Jesu, tibi sit jugiter,
Cum Patre et almo Spiritu,
Nunc et per omne saeculum.

AT SECOND VESPERS.

His flesh with thousand scourges torn,
His temples bound with piercing thorn,
His blood that from each vein doth start,
Should melt the hardest heart.

And yet the foes that seek His death
Know not to draw a pitying breath:
The scourging o'er, with fiercer cry
They call to see Him die.

Dragged from the Pillar that hath known
What precious seed of Blood was sown,
The Saviour bears the heavy Cross
That must amend our loss.

O heavy Cross! Yet heavier still
The horrid weight of all our ill
He bears: and thus our Victim, He
Goes forth to Calvary.

O let us follow where He wends
His way, and bear each cross He sends,
For He will help, Who erst hath borne
The Wood of ancient scorn.

Jesus, Thy Sacred Wounds we greet:
With Father and the Paraclete,
All praise and glory unto Thee,
Throughout eternity.

H. T. HENRY.

Overbrook Seminary.

CARDINAL TOLEDO.

To the Editor, THE ECCLESIASTICAL REVIEW.

The account of this great man contributed by my confrère Father Henry J. Swift, to your April number, cannot fail to be read with interest, for it sets forth plainly, and upon the latest and best authority, some new and unconventional features in the character of a man whose achievements in the fields both of theology and of Church government have been truly illustrious.

With the greatest respect, however, both for the writer and for his authority, my friend Padre Antonio Astrain, the well-known historian of the Spanish Jesuits, I venture to think that this representation decidedly needs the corrective of criticism. For, to come to my point at once, it dwells exclusively on details, and omits that which is of paramount importance. The result of such a process cannot be considered true portraiture.

The matters I refer to are, first, the high position held by Toledo before his elevation; secondly, the magnanimity he displayed immediately after. Toledo was confessedly one of the most learned men of his day, whose lectures, whose books, whose work in the Roman courts, would long since have made him an obviously appropriate candidate for the purple, if he had not belonged to an order which, for reasons highly approved by the Popes, is always opposed to receiving ecclesiastical dignities. Pope Clement VIII, however, was eventually moved to disregard this, and to make him a cardinal, by the powerful intervention of King Philip of Spain, and this in turn made the highmindedness which Toledo showed immediately afterward, during the reconciliation of Henri IV, all the more remarkable.

The absolution of that king was a most difficult matter to decide upon. Roman traditions were strongly against it. Previous Popes had excommunicated him as a relapsed heretic, and Clement had begun by taking the same line very decidedly. For this claimant of a Catholic throne was the openly of heretics, and he still refused to break with them. He was the enemy of French Catholics, against whom he was carrying on open war. He was also the envenomed adversary of Spain, the greatest of the Catholic powers, and against it he was striving not with sword only, but also with bitter

satire and denunciation. What chance was there of peace for Catholics, if this man was received into the bosom of the Church, without the most elaborate safeguards, which, however, he was quite sure to refuse? Yet without peace it seemed as though Protestantism must complete the victory, which was already half won.

It was at this crisis that Cardinal Toledo showed the true grandeur of the soul within him. Though a Spaniard, and only just advanced to the purple by Spanish influence, as one sure to advocate its interests; though saturated with the traditions of Rome; though a member of an order which one of Henri's *Parlements* was persecuting and driving out of the country, Toledo, the junior member of the Sacred College, pronounced firmly and clearly for the enemy of Spain, for the despair of Rome, for the persecutor of the Jesuits. In spite of immense and prolonged opposition, he became the leader in the Roman Curia of the party which supported the absolution; and when it had been finally granted, he was thanked by the French, as having, under the Pope, done more than any other in Rome to bring it about. For further details I may refer to Father Fouqueray's admirable history of the French Jesuits, as his second volume, covering this period, has just appeared.

To return to the article in your April number. To my surprise I do not find here any notice of the greatest achievements in Cardinal Toledo's life. The ordinary—may I not say the best and soundest?—principle of biography, is to go directly for what is greatest, and then to add so much of subordinate detail as will unite the whole into one picture. Padre Perez Goyena has written on this principle in the *Catholic Encyclopedia* article on the Cardinal, and with complete success. Your contributor perhaps assumed that everyone knew the great events in the Cardinal's life, and that he might now dwell on the less known and less favorable details without prejudice to the whole. If so, he would surely have been better advised if he had kept on insisting that he was only taking a partial view. As it is, some passages are surely liable to much misconception.

Thus, on page 147, he summarizes a paragraph from the representations made by Father Aquaviva against Toledo's

elevation. No doubt it was the General's duty to give the Pope the fullest and frankest information, and for the sake of argument let us assume that it was all true. We should remember nevertheless that this memorial is said by Father Astrain to be found, not in the Vatican, but in some Jesuit archive, so that it possibly was not sent in, or only in a modified form; and moreover we will not forget that Toledo may have had a perfectly satisfactory answer.

Still—even assuming, as I have said, the absolute accuracy of the indictment—to bring forward these defects in the observance of voluntary discipline, venial deficiencies at worst, as though they were the only matters to be considered in the choice of a cardinal—as is here done—that is surely to give a handle to quite serious misunderstandings against Father Aquaviva, and to equally serious reflections upon the Pope.

“But in the sixteenth century,” the article continues, “when the cardinalial dignity was conferred upon children and upon men known to be of loose life, such remonstrance must have been of little or no weight.” Now this, I submit, is quite beside the mark. It is indeed true that at the beginning of the sixteenth century promotions to the cardinalate, as deplorable as those specified here, were not unfrequent. But at the close of that century, when the counter-reformation had held complete sway at Rome for nearly two generations, it cannot possibly be maintained that the above charge was generally true. And, if the suspicion was not commonly legitimate at that time, much less should it be mentioned in connexion with Cardinal Toledo's elevation in particular, seeing the splendor of his previous merits and the grandeur of his action, as soon as he entered into the new plane opened to him by the cardinalate.

Father Astrain, I know, says much the same as Father Swift, *sed in hoc non laudo*. No one now living of course knows more about the Spanish Jesuits than Father Astrain. I accept (at all events for the sake of argument) all that he tells us about Father Toledo's peccadilloes. Indeed I know much of it to be true, from evidence which I have met with elsewhere. I praise too Father Astrain's independence of mind in rising superior to nationalist tendencies while describing, as he here does, the differences between the Italian and

the Spanish Jesuits. But where he judges Toledo on these small issues (as he does in Vol. III, p. 573), omitting considerations of incomparably greater moment, I must respectfully differ from him.

Another matter in which I may differ regards the removal of Father Fiorevanti from the post of Rector of the English College, Rome, a subject into which circumstances have compelled me to make special inquiries. Fiorevanti was not up to his post. Father Agazzario, whom Toledo put on in the place, was very much more effective. I cannot think the change was uncalled-for, or indeed anything out of the way in a highly disciplined body like the Jesuits, where such removals, painful though they may be to the good man who fails, are always carried through in a business-like way.

At the same time I cannot at all wonder at the Jesuits having been alarmed and disturbed by Toledo's manner, for he was a strong man, who wanted to do everything himself, and he had insufficient respect for college traditions, a common failing of vigorous, independent minds. Add to this that he was by no means perfectly successful and was making plans for fresh innovation, and then we shall understand why—when a light fever, aggravated by the Cardinal's austere fasts, unexpectedly carried him off—Father Agazzario, who had watched day and night by his sickbed, mingled with regrets for his loss, a loud sigh of relief at his providential removal.¹

From all this we may see that here as ever, there is always a good deal of human nature in man, whether he be a Spaniard or an Italian, whether a cardinal in his purple, or a Jesuit in a faded cassock. By all means let us hear of the human side. Without it history is very stilted and unconvincing. But the great deeds must come first, set forth truly and judged with sincerity and generosity. *Haec oportet facere, et illa non omittere.*

J. H. POLLEN, S.J.

London, England.

¹ See Agazzario's well-known letter to Father Persons, in Knox, *Donay Diaries*, p. 387.

**WHAT A TRIED MISSIONARY THINKS OF MITIGATING THE
EUCCHARISTIO FAST FOR PRIESTS.**

To the Editor, THE ECCLESIASTICAL REVIEW.

Allow me a few lines anent the Eucharistic Fast. For some years past, zealous souls have been clamoring for their breakfast before Mass. They make very plausible appeals with a tear for the poor hardworked missionary priest, and a yum-yum for their own stomachs. Any appeal made for the laity who are unwell, recovering from sickness, or broken down in health, is timely, well-put. But any appeal for the "poor overworked" priest on the mission would be a joke, if it were not so near a sacrilege.

It was to cut out abuses that the Church ages ago introduced the Eucharistic fast. Abrogate it now—only in favor of certain priests—and in a very few years we will have the same old conditions: Mass after supper followed by a carouse till morning. Just now enter the opening wedge and allow light refreshments, and in five years it will be common to see a priest taking a beefsteak before Sunday morning Mass. Fallen nature never knows where to stop.

I have been on the mission twenty-five years. My silver jubilee was two weeks ago. I can speak for many of my kind. Kind reader, just go out into the genuine missionary country, of scattered settlements and long drives. Take a look at the priests who have spent from ten to twenty-five years there. These old fellows are not dead; neither are they sick. I have met them from the mountains; "fossils", some one called them; "Black-gowns" from the Indians, and "soul-trappers" on the plains: brown, sun-burnt, lithe, and supple as an Indian, all at home equally in a buggy, or on the back of a mustang or bronch; jolly, cheerful, pleasant fellows. None of us had any complaint about our stomachs; neither did we need a stimulant after Mass. A comparison of notes showed that we had slept on the bare ground, eaten breakfast at two or three o'clock in the afternoon, and on cold nights tumbled into bed or bunk with boots and overcoat on, lest we might freeze.

I will mention just a few of my own experiences. Mission history can give you thousands of the same. One Friday I received a sick-call at noon. It was urgent. It was also forty

miles away in another mission. My dinner was some bread and water. I did not have time to go to the hotel and wait for some salt fish. I hitched up my team and drove twenty miles, then changed teams and took a driver to pilot me through the hills and timber. Arrived at the sod house I found a fallen Catholic, in the last days of tuberculosis. I administered all the rites, tarried just one hour, and refused an invitation to supper, saying, "We must get to the main road before it gets real dark." Arrived at the place of change of teams about nine o'clock p. m., I got some oysters and crackers, and then drove home, arriving at midnight: the whole drive was eighty miles in twelve hours. The next day I was as fresh as ever.

For some years I said Mass at home on Sunday mornings at eight o'clock, then took a team, drove it myself, for fourteen miles, then changed for another team and drove on for twelve miles; arrived at the little church, heard confessions, said Mass, preached, held Catechism class, and took breakfast—never before two o'clock. Then I drove home in time for evening services. I have often said Mass at home on Sunday before noon, then driven with the Blessed Sacrament twenty miles and officiated at Vespers, preached, and given Benediction. The next morning I had a large crowd at Mass and many of them for Communion. For years I had fifteen outstations. These were all attended on weekdays, as I had to give the Sundays to the churches. I would "make" from three to five of these on one trip out. Mass was generally at noon, as many of the people lived many miles out from the station. I heard confessions, said Mass, preached, held Catechism class, baptized children and often adults, then took breakfast, never before two o'clock. Did the people attend these weekday services? Certainly. They were a kind of reunion, friend-making gatherings. The ranchman or section boss furnished dinner for all who could wait. One day I had a funeral fifty miles away. I went forty miles on a freight train. It arrived nearly two hours late. When I arrived at the depot it was twelve forty-five p. m. I asked the young man who was waiting for me, "Can you make that ten miles in an hour?" "Yes." "Then try it." We "made it". I then unbuckled my mission bag, arranged everything on a little stand, and began Mass at two or three minutes before

two o'clock, central time. But the place was over the line, in mountain time, and I took mountain time—not quite one o'clock p. m. These are all mild experiences compared with what hundreds of other priests can relate.

If the priest can not make weekday services attractive to all comers, he had better put off his cassock, take his breakfast, and go to the fields.

I had twenty years of such work. I was never hungry. Five years ago I came to the eastern end of the State. I now drive a car instead of riding a mustang. I was never sick a whole day during the twenty-five years till last winter when the surgeons cut out my appendix. When fully recovered I will be able to "skin the cat" on a trapeze as nicely as I did it twenty-five years ago. I would willingly return to the old work if it were to be done in the diocese.

No, we old "soul trappers" have no stiff joints, no excessive bay windows, no bottomless stomachs.

Was our work successful? Every man will say, Yes. Our "money talks" were the least of our talks. Personally, I have not much use for a money-talker.

The over-fed pastor of a one-church mission may complain of the long fast on Sunday. His sermons may also make him very tired, and too often the people also grow tired of them. An all-night fifty-mile drive on a sick-call and return in the morning, in a buggy, discounts many of his evenings in a snug confessional.

In this age of reborn vice and corruption we must not tolerate any relaxation of the rules and laws of priestly life. We must rather call for the tightening up of the rules all along the line.

What we need most to-day is a change in the quality of the men we have been receiving into the priesthood for the last quarter of a century. We need men such as the Church was receiving forty years ago,—robust of faith, learned, at least in what the Church teaches, fearless of man, or place or self, single-minded to the work of God. We do not want any more men from the penny colleges of Europe, or the "refugia peccatorum" of the United States. We have a few seminaries, perhaps ten, of a high standard. Every student for the priesthood should be sent to one of these for the last five years of

his course, and while there made to work, made to appreciate and know what the dignity of the priesthood is; made to know what is expected of the priest in the world, and also how to do his work. We do not want any dudes, candy kids or bath-tub Johnnies coming from our seminaries.

The last year of the seminary course should have at least one hour a week devoted to hygiene, and dietetics.

The seminary faculty sometimes needs reorganizing. None but priests of the highest character, together with special qualifications for their work, should find a place on the faculty of the seminary.

Follow these last lines and there will be no call for the abrogation of the Eucharistic fast. And there will also be fewer "lapsus cleri."

The severe fasts do not harm any priest. Eating and drinking do the harm. Gentlemen, learn what to eat, when to eat, and how much to eat. Also go out of doors and take plenty of physical exercise. A lazy man is never well.

Every mission priest knows that he can not say Mass in each of two churches on Sunday morning, and do justice to his people, if these churches be fifteen miles apart, which is the ordinary distance in mission districts. But he can say Mass in one of these churches on Sunday forenoon and give his people their due, and then, still fasting, he can drive to the other church and say Mass there at, say, three o'clock in the afternoon, and give these people their due. The people would come after dinner, and many of them would be fasting, ready to receive Holy Communion.

Let us stop this foolish agitation for breakfast before Mass and then ask our bishops to obtain for us permission to remain fasting and say the second Mass on Sunday afternoon not later than three o'clock, in one of our out-missions or stations.

Thus by our self-sacrifice and zeal we can hold all our own people, and also draw others to us.

I know whereof I speak, and I know that there are hundreds of priests who would gladly welcome this permission.

Gentlemen, do a little more fasting and praying. Forget for the time that you have a stomach. Cut out your "money talk." Preach Christ and Him crucified. You will thus con-

quer the world, the flesh, and the devil, and "Restore all to God in Christ."

J. J. LOUGHRAN.

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NEW LIGHT ON NEWMAN'S PREACHING.¹

The chief value of Newman's *Sermon Notes* is found in what they tell us of Newman. They show us Newman acting as a Catholic priest, preaching on the Gospels or instructing in the articles of faith, for a period of thirty years. They give us assurance, if any were needed, of Newman's staunch and unswerving Catholicity in the choice of Catholic subjects and their invariable Catholic treatment. No reader will fail to note the numerous sermons on the Blessed Virgin, especially in Newman's first years as a Catholic. In tracing, too, Newman's growth in the faith and in the grasp of different truths the *Sermon Notes* will supplement, though scantily, what may be learned more fully in his life and letters. On one point they will be most useful. They give an opportunity to study Newman's Catholic sermons in their growth. We have only two volumes of Catholic sermons from him to set beside his ten volumes of Protestant sermons. The *Sermon Notes* will help to establish a balance, though, of course, very inadequately. The value, therefore, of *Sermon Notes* is largely extrinsic. Newman gives the work importance; the work does not add much to Newman's importance and will not likely prove helpful in any large extent to preachers or catechists or seekers of truth.

What then do the *Sermon Notes* tell us of Newman as a preacher? The student of Newman will remember that these notes in most instances were jotted down by their author after delivery. They are brief and fragmentary. They are the mere powdered precipitate of his eloquent sermon, disclosing in orderly and detached jottings his proofs and illustrations and applications. The best part of Newman's sermons, their eloquent appeals to the hearts of his hearers, receives un-

¹ *Sermon Notes of John Henry Card. Newman, 1849-1878*, edited by Fathers of the Birmingham Oratory. Longmans, Green, & Co., New York and London, 1913, pp. xxiii, 344.

happily only the most meagre mention. Then again the traces of his wonderful style are not often in evidence. Rarely and at remote intervals the *Notes* rise into composition. Rather do they give a good opportunity of appreciating to the full Newman's powers of developing a thought. In many cases, to which the editors of the *Notes* refer, we have before us the rough material out of which was fashioned the finished product found in the printed sermons. The editors did not print, as they state, all such parallel passages, and one which they pass over, may be noted.

Newman's Sermon on the Second Spring was preached on 13 July, 1852. On 24 February, 1850, in a sermon entitled, "On Grace, The Principle of Eternal Life," Newman noted down some of the ideas which occur in the first part of the Second Spring. In the latter sermon Newman spoke of the contrast between the material world, which dies and comes to life again, and the moral world, which dies and never comes to life again. In the earlier sermon the idea of decay is treated as characteristic of all nature, which is mortal, as opposed to grace which is immortal. In 1850, Newman (p. 37) writes as follows: "Describe the engaging manners of the young—fascinating, light-heartedness, cheerfulness; affections warm; imagination, conversation, wit; all pain shaken off—what can be better? Why is not nature enough? Wait awhile." In 1852, Newman develops the same idea in this justly admired passage: "How beautiful is the human heart, when it puts forth its first leaves, and opens and rejoices in the spring-tide. Fair as may be the bodily form, fairer far, in its green foliage and bright blossoms, is natural virtue. It blooms in the youth, like some rich flower, so delicate, so fragrant, so dazzling. Generosity and lightness of heart and amiableness, the confiding spirit, the gentle temper, the elastic cheerfulness, the open hand, the pure affection, the noble aspiration, the heroic resolve, the romantic pursuit, the love in which self has no part—are not these beautiful?" This is only part of the excellent paragraph through which Newman develops the idea of the decay of natural virtue. How many good occasions in this and other passages of *Sermon Notes* for the student of English to appreciate the difference between the rough material and the finished product, between the marble and the statue.

Interesting and profitable as such a study would not fail to be, this is not the place to continue it. We refer teachers to *Sermon Notes* and its appendix for many such parallel passages. There is, however, a more important topic on which the *Notes* throw much light—Newman's method of sermon composition. As far as the scant evidence enables us to judge, Newman followed for many years the method we find exemplified in his published Catholic sermons. The *Notes* are set forth under brief headings which are very often about eleven in number. The opening is in most cases styled the Introduction, and the close once is called the Exhortation and once Reflection. The rest of the *Notes* have usually no special title. True to the principles he advises in his *Lectures on University Preaching*, Newman has no divisions. He does not group his remarks under headings but puts them down in a logical order. He has what the Rhetoricians call a disposition, but no division. His introduction is actual in a few instances only, where there is a special ceremony. On the Anniversary of the Establishment of the Oratory in England, at the Christmas of 1854, and on two other occasions the sermons referred to persons and events of the day. In the application of the sermons there are, of course, more allusions to contemporary events. But the introduction more commonly, as in Newman's other Catholic sermons, opens with a discussion of some wonder or mystery or surprise connected with the truth to be discussed, or a general truth which is to prepare the way for a particular truth, coming later on in the sermon. Newman's mind cuts deep. He takes no surface view of things. He is fundamental and gets at the philosophy of every subject. The analysis of congratulation, p. 113, and of love, p. 124, may be cited as instances of thorough and perhaps too detailed treatment of a simple idea. If it is a general law he is expounding, then he recurs to Scripture for illustration and proof. The *Notes* show Newman to have possessed a wide and ready acquaintance with the Bible, not only in the more common texts but also in new texts or in a new application of the old. At other times his establishment of a general law takes him through history, and the *Notes* furnish many instances of that wealth of historical allusions which is found so richly exemplified in the *Essay on Development*. I may refer in this con-

nexion to the sermon "On External Religion" preached at the opening of St. Peter's, Birmingham. After the proof the Notes show that Newman recurs to particular instances and illustrations. Here again sacred and profane history is made to yield of its rich stores. Newman finds his truths exemplified in nature also, either where he shows that a law is true of nature in its widest extent or where he points out the contrast between nature and grace, a topic which seems a favorite one with him. Nature too is made to yield up comparisons. These are often of that delicate beauty of which his sermons give us many examples. He compares, p. 63, the unity of the Church in history to a shadow. "As a shadow may move onwards and presents the same outline over hills and dales, so as time has gone, this one grouping has gone on for eighteen centuries." The dissatisfaction found in sin is likened to drinking salt water or to a receding horizon. Newman's comparisons seemed to depart from their almost poetical delicacy as he advanced in life. At least the Notes show him appealing to objects that come more home to man than the aspects of external nature. Sin he likens to an offence against the senses where the least imperfection is destructive: "The sweetest nosegay spoiled by one bad scent of one dead leaf. One drop of bitter in the most pleasant drink. And so of hearing, one discordant note;" etc., p. 243. Again time is "like a railway train, bowling away into darkness," p. 253. In another place Newman treating of the Redemption, refers to "the Prince of Wales going into a labour prison, putting on dress of convicts," p. 265. We may call attention here to the five different occasions in which Newman preached on disease as a type of sin.

Despite these popular comparisons and the references to actual events which occur often, the general impression of Newman's preaching left by the *Sermon Notes* confirms Dr. Barry's judgment that Newman was always academic. *Sermon Notes* show that he was more theoretical than practical, that he was excessive in the multiplication and development of his proofs, that he leaned more to dogmatic discussions than moral teaching and more to controversy than to positive exposition. The delicacy of his comparisons from nature is paralleled by the subtlety of his analogies, and by the learned-

ness of his allusions. His wonderful mind circled out into wide arcs and touched remote but concentric ideas which went beyond the span of ordinary individuals. He saw truths in aspects new and original but too elusive for the running world. Newman has always been known to be sensitive to logical accuracy. This trait receives confirmation in *Sermon Notes*. On several occasions he gives substitute arrangements of the same set of notes, cf. p. 198, 214, 225, and in each case he seeks the logical arrangement usual with him but not that which makes a sermon intelligible at once and throughout. Newman begins afar at some distant truth and finally works down to the matter in hand. It is fascinating to study this where one has all the links of thought before him on the printed page, but it is not the way to instant understanding on the part of the listeners, who have limited powers of comprehension and no means of backward reference except an untrained memory.

The best part of Newman's preaching, the part that furnishes the largest portion of those eloquent extracts with which constant citations have made us familiar, finds unhappily no illustration in *Sermon Notes*. As has already been stated, the emotional appeal is merely noted in a word. The proofs we could get elsewhere, but it is an irreparable loss to the pulpit that the wonderful conclusions to all these sermons were never written down in full. The few we have in the published Catholic sermons make regrets all the more bitter.

The students of Newman's preaching are under obligations to the Fathers of the Birmingham Oratory for the volume of *Sermon Notes* and for the Introduction, which adds many interesting facts concerning Newman in the pulpit.

FRANCIS P. DONNELLY, S.J.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **Parables.** There is no dearth of good commentaries on the parables of our Lord. To say nothing of the standard Protestant works of Trench,¹ Dods,² Richey,³ Goebel,⁴ we have excellent and to us more useful commentaries by Catholic exegetes. The latest of these is the thesis proposed by Dr. P. D. Buzy⁵ to the Biblical Commission in the quest of the Doctorate in Sacred Scripture.

The first part is a treatise on the parable in general. It is not a *fable*. As Moulton says: ⁶ "Fable has become exclusively associated in most minds with the type of teaching attributed to Æsop. To connect it with any of the discourses of Jesus would occasion misunderstanding." Nor is the parable an *allegory*; despite some allegorical features of the Synoptic parable, its words have throughout a non-figurative meaning and a figurative meaning to the words is essential to the allegory. Is the parable a *riddle*, such as Jülicher would have it to be? No; a riddle is the same in the Orient as in the Occident; there is nothing of the riddle to the parable. A study of the Old Testament *mashal* shows that the literary classification of the parable is not impracticable; it is not a mere literary jumble, but an old form of teaching,—simply a drawn-out comparison.

The second part of Buzy's book is devoted to the Synoptic parables in detail; the third to the *paroimiai* of St. John. The authenticity of both the Synoptic parables and the *paroimiai* is firmly established against the futile objections of Jülicher and his populariser Loisy. The *paroimiai* of John are shown to be allegories with parable-features,—*une allégorie parabolisante*.

The most moot topic in this matter of the parables is the purpose of our Lord in their use. This purpose Dr. Buzy

¹ *Notes on the Parables of Our Lord*, by Richard Chenevix Trench, D.D. London, 15th ed., 1892.

² *The Parables of Our Lord*, by Marcus Dods, D.D. London, 1890.

³ New York, 1888.

⁴ Edinburgh, 1883.

⁵ *Introduction aux Paraboles Évangéliques*, Paris, 1912.

⁶ *Dictionary of Christ and the Gospels*, s. v. Parable.

examines in masterful manner (pp. 233-401). The witness of the New Testament, of the Fathers, and of modern exegetes is brought to bear upon a fitting solution to the problem. A *via media* is chosen between the two extreme theories,—the justice-theory and the mercy-theory. The parables are in very truth a chastisement of divine justice; but more essentially a means of divine mercy. Jesus really intended at times, as an intermediate, not as a final end, to hide His meaning from the evil-minded,—not that He wished to blind them, but that they had already blinded themselves, and God's justice chastised them for their wilful blindness. By their own wilfulness they had utterly distorted the proper notion of the Messianic Kingdom; they refused to accept any Messianic idea which did not dovetail with their erroneous expectation. He spoke of the Messianic Kingdom in parables which taught the truth but in such wise as to hide that truth away from the evil-minded.

This chastisement of the Jews is not intended by Jesus in itself and for itself; is not an absolute and definite term of the divine plan. Quite the contrary, it is intended only as part of an intention which aims ultimately, absolutely, and definitely at mercy. "Mercy is the principal end, the essential end, the last end of the parables." "Jesus *willed* not to blind; but *willed* to enlighten and instruct. He *willed* not to harden hearts; but *willed* one thing only, to convert all men to Him" (p. 379).

The justice-theory is followed by Fr. Fonck, S.J.,¹ in the new edition of his excellent study of the parables. It now appears as part of what promises to be the *magnum opus* of the President of the Biblical Institute—*Christus Lux Mundi!* The first part will be *Land, Leute und Leben in Palästina zur Zeit Jesu*; second part, *Die Geschichte des Herrn*; third, *Die Reden des Herrn*; fourth, *Die Wunder des Herrn*. The last volume has been some time in print; the first volume of the third part is *Die Parabeln*. Fr. Fonck's literary activity has quite naturally been hindered by the colossal undertaking of the Biblical Institute. We hope that he will soon be able to take up again the exegetical work he did so well. And we hope, too, that, in a future edition of *Die Parabeln*, he will not defend the justice-theory pure and simple.

¹ *Die Parabeln des Herrn im Evangelium*, 3d ed., Innsbruck, 1909, p. 31.

Two of the Synoptics seem to Fr. Fonck to bear clear witness to the theory that our Lord spoke in parables precisely in order to chastize the Jews (p. 31). According to the tradition of Luke (8: 10) Jesus said to His disciples: "To you it is given to know the mysteries of the Kingdom of God; but to the rest in parables, that seeing they may not see, and hearing may not understand,"—*ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν*. The tradition of Mark (4: 12) gives this idea of Isaias in a form which comes somewhat nearer to the Septuagint of the prophet,—*ἵνα*

*βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν,
καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν,
μὴ ποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.*

Seeing, they may see and not perceive;
And hearing, they may hear and not understand;
Lest perchance they turn back and it be forgiven them.

The mercy-theory or justice-theory prevails according to our interpretation of *ἵνα*. Is it ecbatic or telic? Does it introduce a consecutive or a purpose clause? Many first-class interpreters, such as Fr. Fonck, make the particle to introduce a clause of *purpose*,—Jesus spoke in parables "*in order that* seeing, etc.;" a *definite purpose* of the parable was the blinding of the Jews to the truth. Other equally good interpreters⁸ make *ἵνα* here to introduce a *consecutive* clause,—Jesus spoke in parables so that seeing etc."; a *natural consequence* of the parable was the blinding of the Jews. In Attic, *ἵνα* is telic and *ὥστε* is ecbatic; not so in the *κοινή*. In this universal Greek language, called Hellenistic, which was spread far and wide with the spread of the empire of Alexander, we find *ἵνα* and *ὥστε* slowly but surely interchanging places in syntactical structure; *ἵνα* in time lost "the last shred of purpose meaning."⁹ Philologically, the mercy-theory is the more scientific of the two.

The interpretation of *ἵνα* as ecbatic and not telic is held by Dr. Buzy (p. 267), who translates *de sorte que* and not *à fin que*. But two difficulties occur to him. First, Mark cites Isaias 6: 9-10—"according to the Hebrew, whose meaning

⁸ Jansenius Gandavensis, à Lapide.

⁹ Cf. Moulton, *A Grammar of New Testament Greek*, Edinburgh, 1906, p. 208.

taken literally *indicates purpose*." We do not think this difficulty serious. The Hebrew text of Isaias may be translated thus:

9. And he said: Go, and thou shalt say to this folk:
Hearing, hear ye and understand not;
Seeing, see ye and perceive not!

10. Harden the heart of this people,
Block its ears,
Shut its eyes;

Let them not see with their eyes nor hear with their ears.
Let not their hearts understand,
Nor turn, nor be healed.

This last stanza is introduced by the particle *pen*, which is generally telic in meaning,—“*Lest* they see with their eyes. etc.” It may, however, be ecclastic,—“*And so it will be that* they see not with their eyes, etc.” This consecutive meaning of *pen* is generally overlooked by commentators, is omitted in Gesenius-Buhl,¹⁰ but is given in the Oxford Dictionary, Gesenius-Kautzsch.¹¹ Moreover, it may be that *pen* is not grammatically subordinated but coördinated as *ne* or *μή*. In fact the Septuagint here translates *μήποτε*, which may be interpreted as prohibitive; this interpretation we have followed in our translation. Fr. Condamin¹² thinks that we should make the Semites to have been unduly metaphysical, were we to maintain the strict telic meaning of *pen* and say that the evil intended was only as a part of the divine plan which ultimately purposed good. Fr. Lagrange¹³ has a clever and a saving suggestion that *iva* of Mark is not a translation of *pen* of Isaias; but merely introduces the quotation, just as the phrase *iva πληρωθῇ*, “and so it was fulfilled.” This suggestion would seem to be supported by the fact that Mark’s citation of Isaias resembles verse 9 more than verse 10; and, in the former verse, *pen* does not occur.

The second difficulty to Dr. Buzy is in the words “*Lest perchance they turn back, and it be forgiven them.*” In this

¹⁰ *Hebräisches Handwörterbuch*, 15th ed., Leipzig, 1910.

¹¹ *Hebrew Grammar*, Cowley’s revision of 28th ed., Oxford, 1910. sec. 107 q.

¹² *Le Livre d’Isaïe*, Paris, 1905, p. 46.

¹³ *Évangile selon Saint Marc*, Paris, 1911, p. 95.

phrase, and in the particles *μή ποτε* of Mark there is *purpose*. This we admit; but the purpose, we take it, is *that of the Jews* who understand not, not that of Jesus in His parables.

These two difficulties bring Dr. Buzy to conclude that the grammatical construction of *iva* is here telic; but his interpretation is in the end our own. He falls back upon Semitic theology, which "employs the same terminology to express cause and occasion, purpose and result" (p. 268). Jesus, when expressing Himself in the language of Isaias, is to be understood in the light rather of Semitic theology than of Greek philology. And in Semitic theology it is clear that God intends rather the conversion of the sinner than his sinfulness.

In view, then, of the ecbatic interpretation of *iva*, we translate the two Synoptists:

Luke 8: 10, To you it is given to know the mysteries of the kingdom of God; but to the rest in parables; *so that* seeing, they see not, and hearing, they understand not.

Mark 4: 12, To you is given the mystery of the kingdom of God, but to those outside all is fulfilled in parables, *so that*

Seeing, they see and perceive not;

And hearing, they hear and understand not;

Lest perchance they turn back and it be forgiven them.

If the testimony of Luke and Mark at first sight bears witness to the justice-theory and may be brought round to the mercy-theory of the parables only after serious study, the case is altogether otherwise with the witness of Matthew 13: 13—

On this account I speak to them in parables *because* (*ὅτι* and not *iva*) seeing they see not, and hearing they hear not, nor do they understand. And the prophecy of Isaias is fulfilled in them which saith, etc.

Thereafter follows Is. 6: 9-10 exactly as it is in the Septuagint. Our Lord's words as preserved in the tradition of Matthew prove to our satisfaction that the mercy-theory rightly gives His reason for using parables. Fr. Fonck tries to evade the force of Matthew's *ὅτι* by appealing to the evangelist's apologetic purpose of converting the Jews. This apologetic purpose would explain the omission of a telic *iva* from our Lord's discourse; not the substitution of *ὅτι* for telic *iva*. We

can admit that Matthew omitted some of the teachings of Jesus, because they were not to his apologetic purpose. We cannot admit that he changed any of these teachings. And the change of telic *iva* to *ὅτι* really seems to be a change in the teachings of Jesus.

Fr. M. Sainz, S.J., of the Province of Castille, analyzes the three Synoptic passages which have to do with the purpose of the parables,—Mt. 13: 10-15; Mc. 4: 10-12; Lk. 8: 9-10.¹⁴ He makes *iva* to be ecbatic, though inclining to the telic sense. God wills the conversion of the Jews, as Maldonado explains; and yet a part of their reprobation for blindness to Christ the Light seems to have been the hiding of that Light in parables. True, some Fathers give this interpretation; but we fear Fr. Sainz makes a hard saying much harder than needs be.

The opinion of Fr. Durand, S.J., New Testament Professor of the Province of Lyons, at Hastings, England,¹⁵ is that the parables were due to a threefold motive,—justice, mercy, and prudence. The chastisement of divine justice, which Durand thinks to have been one of the purposes of the parables of Jesus, is not so directly and ultimately intended as in the scheme of Fr. Sainz; and fits in with the *via media* chosen by Dr. Buzy. It was not Jesus who divided His hearers into those within and those without (*ἐκείνοις δὲ τοῖς ἔξω* of Mark 4: 10); but they grouped themselves either with Him or against Him. His doctrine was not put in parables so as to be esoteric to those within and exoteric to those without in such sense that the latter remained hopelessly and irremediably without. The remedy was ever at hand. They were ever free to come within; and once within, to them the meaning of the parables on the kingdom of God was not such exoteric doctrine as it necessarily remained to those that stayed without.

The homilies on the parables by Dr. Jacob Schäfer, N. T. Professor in Mainz, are less scientific studies than popular expositions.¹⁶ Dr. Paul Wilhelm von Keppler, Bishop of Rotenburg, has contributed an introduction to the latest edition and calls it "an excellent normal school for homilies on

¹⁴ Cf. "El fin de las parabolos y la reprobacion de los judios," *Razon y Fé*, Nov., 1912, pp. 227-286; "Lo que son las parabolos del Evangelio," *ibid.*, May, 1912.

¹⁵ "Pourquoi Jesus-Christ a parlé en paraboles," *Études*, vol. 107, pp. 756-771.

¹⁶ *Die Parabeln des Herrn*, 2d and revised edition, Freiburg im Br., 1911.

the parables." Dr. Schäfer arranges the parables to show us the Church, the Kingdom of God, in its essence, call, foundation, development, seeming failure, and triumphant activities.

2. *Other Gospel Studies.* (a) *The Synoptists.* Fr. Prat, S.J., has been contributing to *Études* (5 Dec., 1912, 5 Jan., 1913, etc.) a series of popular and yet scholarly articles on the Synoptic questions touched upon by the Biblical Commission in its decisions of 19 June, 1911 and 26 June, 1912.¹⁷ The time of writing and characteristics of Mark and Luke are excellently treated. The authority of St. Irenaeus in favor of our order of the Gospels is doubted. Although this order,—Matthew, Mark, Luke, John,—occurs in "Adversus Haereses," III, i,¹⁸ the same work gives the order John, Luke, Matthew, Mark,¹⁹ influenced, no doubt, by the symbolism of the apocalyptic animals; and we also find Matthew, Luke, Mark, John, without any such explanation of the change of order.²⁰ The noted passage of III, i is interpreted to mean that Matthew wrote earlier than A. D. 61, Mark and Luke before the death of Peter and Paul. Fr. Cornely's *Introductio in U. T. Libros Sacros*²¹ is rightly taken to task for stating that Trent (Session IV) included the last pericope of Mark in the phrase "cum omnibus suis partibus." The Tridentine Fathers expressly voted not to mention any particular part but to include all parts which were wont to be read in the universal Church as Sacred Scripture and were contained in the Vulgate of St. Jerome. The mistake of Fr. Cornely has been corrected in Fr. Hagen's revision of the *Compendium Introductionis*.²²

At the same time Fr. Mechineau, S.J., Professor of Old Testament in the Gregorian University, Rome, is defending the recent decrees of the Biblical Commission in *Civiltà Cattolica*.²³ At first we were a bit disappointed in these articles. The stock citations were given to show that Mark the disciple and interpreter of Peter wrote the second Gospel, and Luke the physician and helper of Paul was author of the

¹⁷ Cf. *Acta Apostolicae Sedis*, iii, 294 and iv, 463.

¹⁸ P. G. 7, 844-845.

²⁰ III, ix, 6; III, xi, 7.

²² Paris, 1909 ed., p. 485; 1911 ed., p. 486.

²³ Cf. "Gli Evangelii secondo S. Marco e S. Luca giusta le risposte della commissione biblica," 2 Nov., 1912, pp. 276-290; 7 Dec., pp. 521-532; 3 Jan., 1913; 1 Feb., 1913; 5 April, 1913.

¹⁹ Cf. III, xi, 8.

²¹ Paris, 1886, vol. iii, p. 93.

third. But the much disputed passages of Papias and Irenæus were not scientifically examined and proven to witness to our traditional opinions; there was nothing to say about the *τάξις* of Mark, nor the writing of his Gospel after the *ἐξοδος* of Saints Peter and Paul, nor the We-Sections, nor Harnack's recent admissions,—in fact, what was written might have appeared sixty years ago. Later the studies greatly improved. The internal reasons were well set forth (3 Jan., 1913). The Magnificat was thoroughly vindicated to Our Blessed Mother (5 April, 1913), and all the latest literature was called into requisition,—the contributions on this subject by Harnack,²⁴ Burkitt,²⁵ Barns,²⁶ Durand,²⁷ Morin.²⁸

(b) *Rationalism and the Gospels.* L. Cl. Fillion continues his illuminating correlation of the almost premeditated and preconceived attacks of rationalism against the Gospel and Jesus Christ. Since 1908 he has been contributing off and on to the *Revue du Clergé Français* a series of articles which show he is ever *au courant* of the foes to the divinity of Christ and ever swims free and fearless in that current. Of especial worth are: "Ce que les rationalistes daignent nous laisser de la vie de Jesus" (1908); "Les étapes du rationalisme dans ses attaques contre les Évangiles et la vie de Jesus Christ" (1909 to 1910); "La lutte pour l'existence du Christ" (15 Dec., 1910); "Encore l'enquête allemande sur la vie de Jesus" (15 July, 1911); "Un roman évangélique" (15 Nov., 1911); "La guerre sans trêve à l'évangile et à Jesus Christ" (15 Feb., 1913). In this last, the opinions of the school of Drews are riddled. Ever since the epoch-making discourse, held 12 March, 1911, on the question of the historical Jesus, the Berlin Professor Drews has been most successfully in the lime-light; he has outdared the most daring of rationalists in his *Berliner Religionsgespräch: Lebt Jesus?*²⁹ The world was astounded with the denial that Jesus had ever lived. And

²⁴ "Das Magnificat der Elisabeth," in *Sitzungsberichte der königlich-preussischen Akademie der Wissenschaft zu Berlin*, 1900.

²⁵ "Who spoke the Magnificat?" in *Journal of Theological Studies*, Jan., 1906.

²⁶ "The Magnificat in Niceta of Remisiana and Cyril of Jerusalem," *ibid.*, April, 1906.

²⁷ "L'Origine du Magnificat" in *Revue Biblique*, 1898, pp. 74-77.

²⁸ "Deux passages inédits du 'De Psalmodiae Bono' de S. Niceta," *ibid.*, 1897, pp. 282-288.

²⁹ Berlin, 1913.

now an immense literature is building round about the question whether Jesus was an historical person or a myth. At first the school of Drews got little but ridicule on this side of the Atlantic. His supporter, Professor W. Benjamin Smith, of Tulane University, New Orleans, thought it best to publish his *Ecce Deus* and *Der vorchristliche Jesus* in an alien tongue and an alien land. How things have quickly changed! *Ecce Deus*³⁰ has appeared in English; and its denial of the very existence of the historical Jesus has been welcomed even by some of the ministers of the Gospel of Jesus. The Reverend Thomas Kelly Cheyne, D.D., Canon of Rochester and Oriel Professor of the Interpretation of Scripture at Oxford, says that the principal contentions of Smith must be admitted. What then? There is nothing left but the Jerahmeel theory of Cheyne and only Cheyne,—Jesus becomes a North Arabian hero. And such is the training received by the future preachers of the Gospel of Anglicanism!

Abbé Fillion has gathered together some of his studies in rationalism and published them in book form,—*Les étapes du rationalisme dans ses attaques contre les évangiles et la vie de Notre Seigneur Jesus Christ*.³¹ We take it, the remaining articles in the *Revue du Clergé Français* will in due time be published in like form. In the foregoing volume, the attacks of rationalism are arranged in order. The result is an excellent manual of the ravages and errors of the foe,—the denial of the miraculous, the doing away with the supernatural, with Jesus as God, as Christ, as a reality. The *étapes* are six: 1. Reimarus claims that Moses and the N. T. writers are frauds; 2. Paulus denies the miracles of the N. T.; 3. Strauss launches his theory of myths in the Gospel narrative; 4. Baur and the Neo-Tübingen school try to explain the supernatural elements of the N. T. as *tendencies* and various movements; 5. Eclecticism is applied to the Gospels; 6. Syncretism evolves the supernatural elements out of Babylonianism, Buddhism, etc. Now we have four or five schools to explain away all that is supernatural not only in O. T. but also in N. T. narrative.

Woodstock College, Maryland.

WALTER DRUM, S.J.

³⁰ Open Court Co., Chicago, 1912.

³¹ Paris, 1911.

Criticisms and Notes.

RELIGION, CHRISTENTUM, KIROHE. Eine Apologetik für wissenschaftlich Gebildete. Unter Mitarbeit von St. von Dunin-Borkowski, John P. Kirsch, N. Peters, J. Pohle, W. Schmidt und F. Tillmann, herausgegeben von Gerhard Esser und Joseph Mausbach. Erster Band pp. xx. 802; Zweiter Band, vii und 440 Seiten; dritter Band, vi und 434. Jos. Kösel, Kempten und München. 1913.

It cannot be expected that the present work will differ very widely, not to say essentially, from the many other books on apologetics that have, especially in recent years, preceded it. The general identity of subject-matter of course forbids this. Nevertheless there are certain features possessed by the work at hand which bespeak for it the attention of the thoughtful reader. In the first place, the work is not, like many of the predecessors of its kind, a text-book for theological classes. Nor on the other hand, is it a popular presentation of the Christian evidences such as are to be found everywhere. It is a treatise on apologetics designed in matter and style to meet the special needs of educated Catholics at the present time. It is a scientific (using the term in its larger sense) defence of the groundwork of religion, and of the existence of the Christian revelation—of which revelation Catholicism is the divinely established custodian and teacher to humanity. It is the “*demonstratio religiosa, Christiana, Catholica*” familiar to the older authors, but developed, recast, restated to meet the demands of the “new thought” and consequently of the new apologetical problems. Another more special feature of the work is that it is the coöperative product of many minds.

The various departments of a complete system of apologetics have within rather recent times so grown that it is almost impossible for an individual scholar to keep abreast of the ever-swelling tide of the pertinent literature. This is obvious enough if one considers that apologetics must at this day take account of and to a great extent comprise the results of research in the fields of the physical and the metaphysical sciences, history, archeology, and the Bible,—each of which departments is more than enough for the life-long study of the most gifted individual. The editors of the present work wisely determined therefore to assign its various sections to different authors. As the title-page indicates, the corps of co-laborers consists of eight writers, two of whom are likewise editors of the whole. Though this plan may involve some overlapping at places,

and some varieties of style, these are objections of minor importance. The first of these objections is indeed minimized by the unity of subject-matter conditioned by the unity of Catholic faith, while the second objection rather signalizes a desirable quality, since variety of style may be a welcome feature in so large a work.

The first of the three volumes which the work comprises, opens with a study of the modern spirit toward religion. The author, Prof. Mausbach (Münster), analyzes the various aspects of religion—cult, morality, knowledge, organized Catholicism. He passes in review the history of religious thought, dwelling in particular upon recent modernistic views on the will and the feelings as the organs of religious assent; and developing the intellectual aspects of faith, the link of the mind with truths revealed. "God and the World" is the title of the second tract, in which Prof. Esser sets forth the rational arguments for our conviction of God's existence. The nature of God as a personal spirit is vindicated against Monistic speculations. Creation and providence, as well as the spirituality and immortality of the soul, are also among the principal subjects here developed.

In the third section the Natural and the Supernatural are treated by Prof. Pohle (Breslau). The import of these terms is clearly exhibited and the nature of revelation (active) discussed, particularly in relation to recent theories on the subconscious and immanentism. The relation of revelation to the accepting mind and to the history of mankind, and likewise the necessity, and criteria of revelation, especially miracles, are the chief topics here treated.

The study of the primitive revelation gives occasion to discuss the origin of man, his original state, his early history, the genesis of various cults. These and kindred matters are treated by Prof. Schmidt (Vienna). As the history of primeval revelation is brought down, in this, the fourth, treatise, to the call of Abraham, the fifth and closing section, by Prof. Peters (Paderborn), comprises a somewhat detailed picture of the Old Testament religion, showing how the latter differed in its contents from the other ancient cults, its teleology and its Messianic prophetism being chiefly dwelt upon.

The second volume embraces three treatises. The first by Prof. Tillmann (Bonn) is a critical study of the sources for the life of Jesus Christ. It contains a brief, succinct digest of the evidence for the testimony furnished by St. Paul and the four Evangelists. The synoptic problem and the Johannine controversy stand out most prominently at this point.

The second tract under the title "Jesus Christ as the Divine Teacher of Mankind" is, in the first part, a survey of recent Christology, and in the second place a study of our Lord's consciousness, His character, and His miracles.

The third section, by St. von Dunin-Borkowski, S.J., considers the Church, its divine foundation and constitution, its early development, its powers and prerogatives, its human and divine elements.

The third volume includes but two tracts. The first, by Prof. Kirsch (Fribourg, Switzerland), draws out certain aspects of the Church's history as attesting her divine mission; the second, by the editor, Dr. Mausbach, considers the Church in relation to modern civilization and culture.

Seeing now that the foregoing ten treatises which make up the three volumes comprise over seventeen hundred pages, the reader may infer that the discussion of the multitude of subjects, if not exhaustive, is at least relatively roomy. All the same it is not prolix or over-diffuse. The style is clear, fairly luminous indeed, and occasionally rises to the height of genuine eloquence.

The outline just given may help to suggest at least the general contents and scope of this truly remarkable work. It will not of course suffice to afford anything approaching even a distinct, not to say adequate, notion of the erudition, critical research, or philosophical depth and breadth attested by these three compact volumes. For this more intimate appreciation the reader must go to the work itself. The subject-matter on the whole is of course familiar to every well-educated Catholic student, particularly to the priest and professional theologian. The familiar ground is covered, however, in a fresh and more or less original method. Moreover, as was said above, it is treated throughout with an eye to contemporary phases of thought. The work is at once solid and timely.

We might note in conclusion that the book maker has done not a little by his taste and skill to make the reading of the work pleasant as well as profitable.

CONFESSIONS OF A CONVERT. By Robert Hugh Benson. Longmans, Green & Co.: New York. 1913. Pp. ix-164.

These "confessions" appeared originally in the *Ave Maria* (1906-7) and are here reprinted "with a few additions and corrections." The present reader may probably therefore be already acquainted with the substance of the book. Nevertheless he will find a special profit, as well as pleasure, in perusing the story in its unified form, while those who have still to make its acquaintance have a unique delight before them.

There is little that Mgr. Benson has written that is not worth reading and rereading—which is saying not a little in view of the great fecundity of his pen. Wherein consists the peculiar charm of his productions, it is not so easy to determine. Certainly one of the

secrets of their attractiveness is due to the author's power of *vision*. His imagination is essentially visual: he sees things; and his sight is so minute and accurate that his readers cannot fail to see what he sees. This is true whether his eye be turned outward or inward. His scenes are always real, true to the reality. Not a twig moves nor a leaf turns but he sees it and sees it as it is. The clouds have all their right shades of color and they shift or hang high or low just as they should. Who that has read the *Lord of the World* can forget the night scene in the "volor" flight across the Alps? But Father Benson's vision is, if anything, fuller and keener when directed inward to the movements of feeling and thought. He is here at his very best. Witness that wonderful analysis of consciousness, that laying bare of the very vitals of the spirit, in the description of Father Franklin's mental prayer which is given in the earlier part of the novel just mentioned. You can't help "seeing" the soul of the priest as it sinks stage by stage from the outer shapes of sense and the inner forms of consciousness till it is lost, absorbed, in the shapeless awareness of God alone with whom it is united. What can be more realistic than that drama of the soul and devil enacted in the *Necromancers* wherein the pure young maiden wrestles in prayer with the demon obsessing the youth who has been allured to spiritist practices?

Now if we admire Mgr. Benson's psychological insight and power of analysis when it is directed to the creations of his art, our admiration is more forcibly challenged when we behold the same power turned upon himself, as is the case in the *Confessions of a Convert*. And yet so vividly do the inward scenes described stand out, one's attention to the skill and art wherewith it is mentally wrought becomes absorbed by the events themselves. It would obviously be neither fair nor true to compare these self-revelations to those of a Newman in his *Apologia* or of a Brownson in his *Convert*. They stand alone, distinct, unique, even as does and must the personality they reveal. They are full of that deep interest which always accompanies the laying bare of a gifted soul, especially when the narrative is conveyed in that simple, direct, and transparent style which is so truly a reflex of the author's own personality.

Besides this uniquely personal interest the book reflects sidelights on many other noteworthy individuals who influenced or were related in some way with Mgr. Benson's former religious life. Not less interesting and valuable are the few observations he makes "upon his experiences within the Church". One could wish the number of these were larger and that he had not "abandoned the attempt to place side by side with his . . . memories of Anglicanism the story of his vivid adventures under the sunlight of Eternal Truth" (p. ix).

SERMON NOTES OF JOHN HENRY CARDINAL NEWMAN. 1849-1878. Edited by the Fathers of the Birmingham Oratory. With Portrait. Longmans, Green & Co.: New York, London, Bombay and Calcutta. 1913. Pp. 344.

Newman's Four o'clock Sermons, preached at St. Mary's, and later published under the title of *Parochial and Plain Sermons*, were said in their day to have generated the current which turned the tide of the High Church movement in the direction of the Catholic Church. The eight volumes were supplemented afterward by the *Discourses to Mixed Congregations*, by *Sermons on Various Occasions* (including those preached before the University of Oxford), and by *Sermons on Subjects of the Day*. All these were carefully written out and read from the pulpit. When the author had become a Catholic, he ceased to read his sermons. He had surely abundant store to draw from for the rest of his life as a preacher; yet he never ceased to prepare the outlines of his discourses, and, after having preached them, appears to have been in the habit of taking further notes or supplementing what he had said, with a view to his future use of the matter. At his death were found two MS. volumes, which covered a period of thirty years or more, of this kind of note-taking. Father William Neville, the literary executor of the Cardinal, gave the MS. to Father Bellasis, of the Oratory, as a Christmas gift, and it remained in his keeping until it was suggested to the Fathers at Birmingham that the sketches might be added to the posthumous works of their great founder.

There are in all about one hundred and fifty sketches of sermons for Sundays and feast days. The points are grouped under the head of a title, usually with a brief introduction, in numbered paragraphs, in a somewhat desultory fashion, evidently to serve only for his own reference. Sometimes a thought is barely suggested, with a reference to some more elaborate treatment in his published sermons, to which the editors of these *Notes* give us the key in a series of references at the end of the volume.

Some thirty sketches, which are meant as preparations for catechetical instructions, follow the Sermon Notes and show how carefully the Cardinal, even in his later life, prepared for such tasks. Scanty as these records of the workings of a mind bent on instructing God's children are, they cannot but be regarded as characteristic of him in many ways, especially as they receive light and expansion from his other writings. Those who have learnt to value the writings of Cardinal Newman will readily appreciate these precious relics of his activity during the final years at Edgbaston, where he continued to attract men to the Kingdom of Heaven.

EPITOME THEOLOGIAE MORALIS UNIVERSAE per Definitiones, Divisiones et summaria Principia, pro Recollectione Doctrinae Moralis et ad immediatum usum Confessarii et Parochi, excerptum ex Summa Theol. Moralis B.P.Hier. Noldin S.J. a Carolo Telch, Doctore et Prof. Theol. Moralis et Juris Can. in Pontificio Collegio Josephino, Columbi Ohioensis, U. St. A. Oeniponte: Fel. Rauch (Pustet & Co.: New York and Cincinnati). Pp. 539.

Some time ago we directed attention to a little manual by Dr. Telch containing a summary of definitions and principles in Moral Theology, which seemed particularly adapted to serve the student who is anxious to get clear notions on the subject. A right understanding of terms goes far in illuminating the quality and comprehensive scope of those human motives and actions which make up the intricate yet practical science of Moral Theology. The little manual referred to contained about two hundred pages, and was of a size that might easily be put into one's vest pocket. It evidently answered a need, if only to help the professor to quiz his students, and the latter to avoid being turned down in the examination.

Now the author gives us a little volume similar in scope, though very much richer in contents; but, instead of its being published privately by the author, it is issued by the old Innsbruck firm of F. Rauch (Pustet). The volume is a trifle larger in size, though only a trifle, and it contains more than twice the amount of matter. The principles which in the main are contained in the definitions, are in the new edition emphasized by being combined as parts of a conspectus or program. This helps to give one not only the meaning of terms in moral theology but also the mutual relation of the terms to each other, thus teaching the art of construction on the one hand, and of solving or analyzing on the other. In the grouping of thought as well as in the definitions the author follows the classical work of Father Noldin, S.J., which has approved itself, especially within the last few years, as a most popular text-book in and out of the class-room. His discussion of cases is free from merely speculative side-issues, and his systematic presentation of what may be called the pastoral view, has made his three volumes (with their supplements "De Sexto Praecepto" and "De Poenis Ecclesiasticis") a favorite reference book with priests on the mission. This gives a guarantee to Father Telch's handy manual for correctness and orthodoxy, as well as for clear and systematic exposition of the fundamentals of Moral Theology. We commend the little book, which is well printed and made for pocket use.

QUESTIONS DE MORALE, DE DROIT CANONIQUE ET DE LITURGIE,
 adaptées aux besoins de notre temps. Par Son Eminence le Cardinal
 Casimir Gennari. Traduit de l'Italien avec l'autorisation de l'auteur
 par l'abbé A. Boudinhon, Prof. de l'Institut Catholique de Paris.
 Tome I et II: Questions de Morale; Tomes III et IV: Questions de
 Droit Canonique; Tomes V et VI: Questions de Liturgie et Tables
 Générales des six volumes. Paris: P. Lethielleux.

When shortly after his elevation to the cardinalate the eminent canonist Casimiro Gennari published his *Consultatione morali, canoniche, liturgiche*, the impression prevailed that the promotion was a loss, since a man of practical learning had been translated from a sphere of useful activity into one of honor. The thought that as a professor of theology he might have done more than seemed at all likely in his position as an illustrious cardinal, has not been justified, and one comes to realize that, if there is one man made Cardinal for purely diplomatic reasons, there are a dozen who are promoted to the responsible position simply because they possess, apart from excellent judgment or knowledge or prestige, a great capacity for work. Cardinal Gennari, like most of his brethren in the Sacred College, is one of the hardest workers in the common utility sphere. Seen in public only at rare intervals, when solemn functions in Rome call him to officiate, he, like the majority of his brethren, spends most of his time in his studio, in the library, or in the secretariate, where official business calls for his knowledge and judgment. Thus we are able to record the production of important literary work from his busy pen, even now when the purple would seem to demand much of his service as an executive and as an ornament at public ecclesiastical gatherings. His *Quistione theologiche morali, canoniche, liturgiche*, his commentaries on the "Officiorum et Munerum" and on the new Marriage laws have become the safe norm for practical decisions on these subjects. What is most remarkable (and it throws light on the practical sense of the author) is the fact that he discusses his important subjects for the clergy in Italy, not in Latin, but in the vernacular. No one realizes better that Latin is not only the official language of the ecclesiastical courts, but that it is also generally assumed to be the *sine qua non* of theological writings throughout the Catholic world, and more especially in the Latin countries. But, like others who know the needs of the present day, this theologian is prompt to take the shorter way of informing many a busy priest in far-off America as well as in his own Italy, so that they may get the drift of divine precept without the accumulated bandages of theological speculation.

Nor is there any better recommendation of the value of the work done by Cardinal Gennari than this, that a man like the Abbé Boudinhon, editor of the *Canoniste Contemporain*, and author of many works of importance in the field of practical theology, should have undertaken the task of translating it.

If the choice of idiom is commendable, so likewise is the method of treatment. The work is not a systematic development of doctrine by *theses*, but a series of cases and of practical questions that have come to the author during the years in which he conducted a sort of theological "Question Box" in the *Monitore Ecclesiastico*. Hence we have here not a mere stereotyped reproduction of theological decisions, but the solution of difficulties such as occur from day to day to a busy priest on the mission. The topics cover the entire field of canonical, moral, and liturgical theology. In a few cases the French translator might, we think, have used his liberty of interpreting the mind of the author by omitting such cases as have no longer any significance for the student of to-day, by reason of altered legislation; since the Cardinal published his work a few years ago. Nevertheless the Abbé Boudinhon warns the reader of such changes, whilst he preserves the Cardinal's text. The feature which makes the work in its three parts really useful as a reference book is the excellent and full index which accompanies the final volume.

THE ROMAN CURIA, AS IT NOW EXISTS. An Account of its Departments, Sacred Congregations, Tribunals and Offices; Competence of each; Mode of Procedure; How to hold Communication with; The latest Legislation. By the Rev. Michael Martin, S.J., Prof. Canon Law and Moral Theology, St. Louis University. New York, Cincinnati, Chicago: Benziger Bros. 1913. Pp. 423.

Readers of the ECCLESIASTICAL REVIEW are familiar with the substance of this volume from the articles which appeared in these pages (December, 1908 to October, 1910). The reasons which originally urged us to invite the author to discuss the matter in the REVIEW for the benefit of the Clergy in the United States, naturally prompt us to recommend the volume now that the series has been put in convenient book form for reference. Moreover, the author has added the pertinent decrees that have appeared since 1910, together with brief explanations of their purport. He has given too some practical suggestions on the method of communicating with the various departments of the Roman Curia; likewise some formulas of petitions. The perfect agreement of the conclusions drawn from the various documents in their practical application especially to

missionary conditions, with such authorities as Ogetti, Capello, Monin, and others, is a guarantee of the reliability of Fr. Martin's teaching as a canonist. It is a volume that properly belongs to every well-equipped pastoral library.

THE DOMINICAN REVIVAL IN THE NINETEENTH CENTURY.

Being some account of the Restoration of the Order of Preachers throughout the world under Fr. Jandel, the seventy-third Master General. By Fr. Raymund Devas, O.P., author of "Dominican Martyrs of Great Britain". With portraits. Longmans, Green and Co.: New York, London, Bombay and Calcutta. Pp. 147.

Infidelity and the political control exercised over the Church in England, Germany, France, and Spain, had conspired to bring discredit on the old asceticism and its chief representatives in the mendicant Orders. John Henry Newman, in 1846, the year of his ordination, when revolving the thought of organizing the religious community of the Oratory, had occasion to express in a letter to his friend Father Dalgairns the thought that the Dominican Order was "a great idea extinct." It was not long afterward, however, that Lacordaire sought to revive the ancient spirit of St. Dominic in France. But not until Fr. Jandel had received a special commission from the Sovereign Pontiff to restore the old discipline, and abolish the relaxation that had grown into a custom, did the new life begin to beat in the pulses of the Order, recalling the primitive fervor of its saintly Founder.

Fr. Jandel had been a secular priest. Born in Lorraine in 1810 he entered the diocesan seminary and after his ordination he was appointed professor of Scripture in the Seminary at Nancy. Later he became rector of the Preparatory Seminary at Pont-à-Mousson. Whilst making a retreat at Metz to prepare himself for taking up the responsible position of training the young candidates for the larger Seminary, he felt a desire to join the Jesuits. He was advised to defer any step in this direction for three years, and for the present to fulfil the charge imposed upon him by his bishop. At the expiration of this term he went to Rome to seek counsel at the head house of the Jesuits. In the meantime he had become acquainted with Père Lacordaire, who had told him his plans of restoring the primitive spirit of the Order in France and who invited him to join in the work. Singularly enough, the Jesuit, Père Morin, whom Jandel consulted as to his vocation, advised him to become a member of the Dominican Order, since, under the prestige of Lacordaire, it afforded for the moment a larger field of apostolic freedom than did the Society of Jesus. owing to the prejudices of the powers in

Europe which regarded the Sons of St. Ignatius as the chief enemies of political independence. The story of the subsequent activity of Fr. Jandel, of the coöperation he met with from his brethren, and the splendid success which crowned his efforts and which has brought the Order of St. Dominic once more to the front as defender of the Catholic faith and as champion of the interests of Jesus Christ, and His Church, is the subject-matter of this well written volume.

THE LITANY OF THE SACRED HEART. Commentary and Meditations.

By the Rev. Joseph McDonnell, S.J. R. and T. Washbourne: London; Benziger Bros.: New York, Cincinnati, Chicago. 1913. Pp. 168.

The thirty-three invocations of the Litany of the Sacred Heart of Jesus are here the subject of a series of considerations in which the first section (Commentary) explains the theory of the petitions of the Litany. In a brief and precise way the author defines both the terms and the doctrine they express as authorized by the teaching of the Church and as interpreted by theologians like Suarez, De Lugo, and Franzelin. This part thus serves to give the reader clear ideas of the doctrinal value of the matter. It is too didactic to be used in the same form for instructing the people, but it gives the priest a true understanding of each phase of the devotion. The next part (Meditation) serves the purpose of a brief instruction with practical points for resolutions. Here the priest finds the immediate material for instruction and exhortation. Each meditation consists of two, three, or four suggestive heads; sometimes with a prayer at the end. As the author says in his Foreword, these reflections attain their useful end in view of the custom, "now creeping in in many places, and warmly approved by the Holy See, of having special devotions with a short sermon daily throughout the month of June; or where this can not be done, at least a novena of sermons and devotions for the feast."

DISPUTATIONES PHYSIOLOGICO-THEOLOGICAE, tum Medicis Chirurgis, tum Theologis et Canonistis utiles. Editio tertia, pluribus aucta, schematibus ornata. Disputationes sex. Per Rev. P. A. Eschbach S. Sp., Gallici Seminarii in Urbe olim Rectore. Romae: Desolée et Socii; Paris: Victor Lecoffre. Tomes trois. Pp. 230—263—120.

Since the publication of the last edition of this work in 1901, changes have taken place in some of the physiological tenets upon which moralists formerly grounded their conclusions in dealing with certain phases of pastoral medicine. Recognizing this fact, Father Eschbach has wisely recast his *Disputationes* to meet the require-

ments of modern science in medicine and surgery. This appears in the very first volume, wherein (Cap. II) he discusses the active principle of generation, and deals separately with the articles "De Eunuchismo" and "De Vasectomia." It is not within the scope of an ordinary book notice to discuss at length the different views on this subject, but the learned author appears to be not too familiar with all its difficulties as they have been brought to light during the last three years. Hence he finds no hesitation in pronouncing the doctrine: "In viro vasectomia *absque dubio* destruit facultatem generandi, et probabiliter etiam gradatim omnem virilitatis indolem." We have grown accustomed to apodictic utterances of this kind on the part of the theologians who believe that "conservatism" is the only safe method of dealing with modern scientific problems; and the attitude of the author is more easily understood when he tells us that his authority for the practice of Vasectomy are American newspapers which inform him "in transmarinis Americae regionibus vasectomiam lege civili impositam esse in variis communitatibus nigrorum, ea una de causa, ne suum genus contaminatum propagarent." There is little to be said to this way of summarizing facts. Happily, the Roman Congregations do not often act upon second-hand reports, and one has the assurance that the various elements of important decisions on such subjects are preceded by a thorough examination of the phases involved. In this particular case it would be a sad mistake to formulate a law for the guidance of confessors and pastors which, by reason of subsequent practical difficulties in the way of its operation, would force us to a species of concordat to show that the law was not intended to protect a principle so much as to safeguard a tradition. It would be unwise to anticipate the verdict of the ecclesiastical tribunal which for us is final; but we protest against any assumption that God has settled what the theologians choose to decree before they have gained sufficient insight into the facts. The "Commentarium in articulum de Vasectomia," which is inserted at the end of the first volume, does not much alter the attitude of the author or the quality of his statement, and we would have preferred to see in so valuable a work an accurate recital of the facts brought to light by the eminent specialists who have written upon the subject in the REVIEW.

For the rest, we find no ground for depreciating the merits of Father Eschbach's important study. Indeed, every student of theology owes him a debt of gratitude for the work he has done in the field of pastoral medicine for many years past. The present work retains its value in all the other important discussions, such as those covered by the chapters, "De humanae generationis Oeconomia

et Legibus," "De Matrimonii Consummatione et de Conjugali Impotentia," "De Embryologia Sacra, de Abortu medicali et de Embryotomia." The last part (Disputatio V) is devoted to "De Colenda Castitate in Coelibatu," and is likewise of special importance in view of the recent efforts to popularize the study of sex-hygiene. With this the author deals in the chapter, newly added to the work of this third edition, "De nova quadam cultura Puritatis." He treats the subject in true scholastic fashion and maintains with Dr. Foerster that the development of the virtue of modesty on rational lines, as prescribed by Catholic teaching, is a far safer protection against excesses of youth than any that can ever be fashioned by the most careful exposition of physiological facts. There are numerous illustrations in these three volumes, which are very helpful to a correct understanding of some of the problems of moral theology.

DE SCRUPULIS. Psychopathologiae Specimen in usum Confessariorum. Editio Prima quam ex Italico in latinum sermonem vertit Doct. Caesar Badii, in Seminario Faesulano Professor. (Quaestiones Theologiae Medico-Pastoralis Vol. II.) Auctore Augustino Gemelli, O. M. Doctor Medicinae et Chirurgiae, Prof. ad. honorarius Hystologiae, Lector Medicinae Pastoralis. Florentiae: Libreria Editrice Fiorentina. 1912. Pp. 351.

Every experienced confessor knows what a difficult thing it is to distinguish at times delicacy of conscience from the disease called scrupulosity. Often the two go so closely together that the practical aid of a physician is as essential to the cure as the prudent direction of a spiritual guide. In such cases, unless they are those extremes that border on permanent insanity, the priest needs a knowledge which ordinarily is sought at the hands of a medical doctor,—first, because the patient comes to the priest with a certain confidence that can not be easily supplied in other ways; secondly, because the characteristics of scrupulosity as a disease are rarely distinguishable from those of a consciousness of sin, whether true or imaginary, during the early periods of the disease. As a rule, the normal manifestations of scrupulosity are in their beginnings invariably made to the confessor. A correct diagnosis demands a broad knowledge of human nature, of mental constitutions, of symptoms of obsession of ideas, of physiological conditions during different periods of life, and of the various means, therapeutic and moral, which act as effective antidotes in particular cases. Into the knowledge of these things Fr. Gemelli leads us with a thoroughness

and breadth of judgment rarely equaled in authors who deal with such subjects.

It will suffice to give an outline of the treatise, to show its general value to the student of theology and morals. After defining the nature and forms of scrupulosity, with their distinguishing marks, the author proceeds to explain the quality of prepossessions which enter the mind and which form the basis of scrupulosity. Here he deals not only with those inherited dispositions and preferences which appear during the process of early education, but with the impulses and the habits which tend to make those impulses permanent, so as to influence the individual's external conduct and appearance. All the various forms of a diseased sensitiveness are examined in turn and contrasted with the normal expressions of the inclinations and passions to which man is subject. The author passes in review the various theories suggested as accounting for the symptoms of scrupulosity. Next he leads us to their interpretation, amid the different conditions under which they appear. These are sex, age, heredity, etc. A separate chapter treats of the diagnosis and prognosis of a scrupulous disposition. Then follow the methods of treatment by spiritual direction, physical attention, the power of suggestion, moral and spiritual influences. The moral cure forms the burden of two chapters in which the author discusses the religious significance of the subject, and the characteristics of ascetical training, especially in the religious life. For the latter, while on the one hand it greatly assists in eliminating scrupulosity by simplifying responsibility and a right mode of life, on the other hand presents certain dangers to the individual, because it fosters self-examination, and thus easily leads to self-concentration which religious solitude tends to increase. The treatment of all these phases of a scrupulous disposition is that of the scholastic method, although it by no means lacks the qualities of the practitioner in the medical as well as in the spiritual order, as we would expect from the author's experience and activity.

LA VOCATION ECCLESIASTIQUE. Par M. l'abbé Henri Le Camus,
Directeur de la Maison de Rétraite de Notre Dame du Bon Conseil.
Pierre Téqui, Paris. 1913. Pp. 130.

The question what constitutes ecclesiastical vocation, has been agitated for some time, chiefly in France, and the discussion has given rise lately to varying expressions of opinion in the *ECCLESIASTICAL REVIEW* by the Rev. Dr. Wirth, of St. Bernard's Seminary, Rochester, and Fr. Brouwer of British India. Doctor Wirth bases his explanation upon Abbé Lahitton's exposition given in his re-

cently published book, which had received the endorsement of the Sovereign Pontiff. The Abbé rejects the traditional acceptance which regards vocation to the priesthood as essentially an attraction manifesting itself in and to the person destined to enter the priesthood. This attraction and consciousness, he argues, may be quite absent, whereas an actual vocation is indicated by the call of the bishop in the name of the Church, which call leads to the acceptance of Holy Orders by the person possessing the requisite fitness for the levitical office.

The book before us by the Abbé Le Camus maintains practically the theory that, since God must be supposed to have given a person the aptitude for the state before it can be recognized, either by the bishop or by the individual who presents himself for ordination, there is really no essential difference between the two views, except in so far as they indicate a different process of manifestation in given cases. At the root of every vocation there must be a call from God. The older school of ascetical teachers hold that this call manifests itself directly through the subject to the Church and thus urges the call by the bishop to orders. Abbé Lahitton thinks that God manifests this vocation through the Church to the individual. Thus it is the order in which a vocation is assumed, rather than its quality, that appears to be in dispute. Dr. Wirth, in replying to Father Brouwer, would seem to deny that there is no other difference than that of order in the process. He says: "There is one element in the current notion of vocation that is changed; it is the doctrine on inclination which was made so much of by some writers. We deny that it is the all-important, decisive matter of vocation."

As was said above, Abbé Le Camus does not recognize that this difference is anything more than one of emphasis. He asks: "Est-ce par Dieu directement, ou bien par l'intermédiaire de l'Église? Voilà l'object du debat." And he answers: "M. Lahitton dit: *Dieu, l'Église, le sujet*. Et les autres: *Dieu, le sujet, l'Église*." By the Church he means of course the bishop, represented by his delegate, the superior of the seminary, who vouches for the candidate's fitness. With this difference of attitude in mind the reader will understand in what sense our author discusses the nature, the signs, the cultivation of ecclesiastical vocation, both in its relation to the preparatory and the theological seminary. There is a chapter in the book on "Vocations Tardives." In this chapter on belated vocations the author considers chiefly those cases where there is the aptitude, the exercise of which has been hindered by circumstances or external influences. Thus a youth may not recognize the full force and responsibility of a call so as to carry it out, especially

when it conflicts with parental authority or similar obstacles that have the nature of a duty. At the end of the volume are found rules for directing the education and discipline in seminaries, especially meant for Italy. These rules were published with the authority of the Sovereign Pontiff by the S. Congregation of Bishops and Regulars in January, 1908.¹

Literary Chat.

The wonders of Lourdes have in a measure eclipsed the glories of the earlier apparitions of Our Lady of La Salette; and those who are familiar, by personal visit or by reading, with the scenes and events that rendered famous the hallowed spot in the Pyrenean valley perhaps scarcely know more than the name of the no less favored shrine of La Salette where the gracious Lady appeared to the shepherd children on the summit of the Alpen mountain six or more decades ago.

The story of La Salette, like that of Lourdes, has been often told. It is retold both learnedly and piously in a recent volume bearing the title *Histoire de l'Apparition de la Mère de Dieu sur la Montagne de La Salette*, by the Rev. P. Louis Carlier. The author belongs to the Congregation of Missionaries, the establishment of which was one of the first consequences of the Apparition; and has therefore had access to all the documents and personal testimonies that establish the authenticity of Our Lady's manifestation. With this documentary control he proves the historicity of the original events, and the authenticity of the wonderful phenomena—cures, conversions, etc.—which admit of no other reasonable explanation than that based upon the Apparition. The latter point is still further confirmed by the results that have occurred—not least of these consequences being the establishment of the religious Congregation to which the author belongs and which at present possesses some twenty-three foundations: two in Italy, two in Poland, seven in the United States, five in Canada, four in Madagascar, one in Belgium, and three in Brazil. Père Carlier has worthily set down the whole wonderful story in this becoming and well-illustrated volume of six hundred pages. (Chez les Missionnaires de La Salette, Tournai, Belgium.)

The Italian bi-monthly *Rivista di Filosofia Neo-Scolastica* sustains its well-merited reputation for combined solidity and timeliness. This it owes largely to the wisdom of its editor, Dr. Gemelli, who knows so precisely how to focus the light of immutable principles on the new phenomena of the sciences.

What is true of the *Rivista* itself is equally true of the "library" (*Biblioteca*) or series of short studies published in connexion therewith. We have three of these brochure essays before us. The first is entitled *Psicologia e Biologia*, a brief analysis of the inter-relations of these two departments of knowledge, the aim being to establish their difference, over against materialistic and monistic theories, while recognizing the services which Biology renders to Psychology in explaining the organic phenomena accompanying the states of consciousness.

Next we have *L'Origine subconsciente dei fatti mistici*. This is a brief study of mystical phenomena, with the object of proving that genuine mystical experiences are not explicable by exclusively psychological laws even when these laws are pursued into that domain of accumulated impressions and treasured-up

¹ *Analecta Romana*, February, 1908.

inferences known as the subconscious self. A transcendent being is essentially demanded to afford a satisfactory explanation of truly mystical experience; that is, God. Not the least valuable feature of the little volume is its bibliography, which, though Dr. Gemelli modestly, and justly, declares it not to be exhaustive, is extensive enough to fill ten pages. It comprises the best-known books on mysticism printed in English, an inclusion one does not always find in philosophical literature emanating from the Continent.

The two brochures above mentioned are quantitatively small but qualitatively large. A third accession to the same series is larger in volume and quite up to the standard in quality. It bears the title *La Theoria della Conoscenza in S. Tomaso d'Aquino*, by Dr. Domenico Lanna. This bare mention here must suffice, as we shall have to reserve our account of the scope of the work for another occasion (Libreria Editrice Fiorentina, Firenze).

Parallel with the above Italian *Rivista* is the Spanish *La Ciencia Tomista*, edited by the Spanish Dominicans and published bi-monthly in Madrid. Besides its leading articles, which are always able, a specially valuable feature is its "Bulletins". The current number (March-April) contains a comprehensive and critical survey of recent theories in cosmology. The paper shows wide acquaintance with the pertinent literature in English and also the chief continental languages.

The memorable Encyclical of Leo XIII on the conditions of labor, *Rerum Novarum*, must always remain not only as the ground plan of every Catholic program of social reform, but as the guide for any mind of whatsoever faith it may be, that wishes to follow sure and safe ways in the effort to bring about social betterment. The doctrine set forth by the great Pontiff is not a panacea for every social ill; much less is it a treatise on technical economics. It is a philosophy, theoretical but eminently practical. It formulates and establishes therefore on immutable truth the principles that underlie and regulate the entire organism of society, and it proposes eminently practical suggestions for the effectual application of those principles to the various departments and conditions of social life. Whosoever therefore contributes to make Leo's pronouncements more widely known and better understood is doing a good work for society at large, for the family, the Church, and the individual. One of the best efforts in this direction is a little brochure entitled *Papal Program of Social Reform*, by Dr. August C. Braig. The author gives a detailed analysis of the *Rerum Novarum*, and by the aid of typographical devices enables the reader to "see" precisely what the papal document contains. To this he subjoins the *Motu proprio* of Pius X on Catholic Social Action. The pamphlet is therefore a short compendium of authoritative social doctrine which should be spread broadcast among the people and which may be used to advantage by priests as texts for their instructions on "the social question". (Milwaukee, Diederich-Schaefer Co.; pp. 72.)

It used to be thought that to wax stout one should take to "Stout", and to grow broader imbibe "Porter", but science has been exploding such old-fashioned notions. Thus we have no less an authority than Dr. Norman Kerr for the statement that, "reckoning the sugar and every other element of nutrition, the amount of nourishment to be had even in the most nourishing of all alcoholic drinks, 'Nourishing Stout', is so exceedingly small that you would be hopelessly drunk over and over again before you could secure a respectable meal from this much vaunted beverage." As for beer, the celebrated chemist, Baron Liebig, affirms that "there is found in a whole quart of the best Bavarian beer, only as much nourishment as would be contained in as much barley flour as could be laid on the point of an ordinary table knife". Can Guinness's famous brew, or the no less famous Münchner, survive such death sentences as these! There are many other similar verdicts against the use of alcohol as a beverage brought together in a little book entitled Gill's *Temper-*

ance Reader, compiled by Maire Ni Cillin. The booklet comprises less than a hundred pages but each page contains something worth knowing and remembering. The outlook is brighter for not only Ireland but every country wherein children are taught through their school books such sensible motives for temperance. (Dublin: Gill & Son.)

A work theoretically and practically noteworthy is *Philosophie und Theologie des Modernismus*, by Julius Beszmer, S.J. It contains a detailed interpretation and vindication of the Encyclical *Pascendi*, the decree *Lamentabili*, and the oath against Modernism. Students who want to go to the roots, as well as the consequences, of Modernism will hardly find a more helpful instrument than this solid manual of some six hundred pages. (Herder, St. Louis, Mo.)

A reaction has recently set in toward the reading of Chateaubriand, who, though in the days of Fontaine and Joubert he was "l'enchanteur" of the literary world, lost some of his prestige through the envious attacks of Saint-Beuve and the Voltaireans. Not a little of the revival is due to the undying charm of his style, but still more probably because the *Génie du Christianisme* harmonizes with the subjective and experiential "apologetic" so much in vogue of recent years. A recent study, entitled *L'Expérience Religieuse de Chateaubriand*, by Mgr. Alexandre Pons will probably strengthen the literary revival. The volume contains a short biography of Chateaubriand, the various divisions whereof are illustrated by extracts from his several writings. The book becomes thus a sort of an epitome of Chateaubriand's works (Paris, Lethielleux).

A recent addition to the series of "Les Grands Écrivains Étrangers," issuing from the house of Bloud et Cie., Paris, is *Robert Browning* by Pierre Berger. So much has been written in our own language on Browning that the average reader will not care to go elsewhere for information. However, the searching intuitions of the French critic are not unlikely to catch the x-rays of the obscurest of our English poets and reveal them to our duller vision. With this in hope we recommend the above study of Browning. It contains a sketch of his life, an analysis and appreciation of his chief works.

The Catholic Publishing Company, Huntington, Indiana, is doing good work by issuing small pamphlets on timely topics. *Socialism Unmasked* is a neatly-made brochure that touches some fundamental as well as practical aspects of its subject, in a style that the plain men can understand. *Defamers of the Church* exposes the character and career of some of the famous or rather infamous ex-priests, real and otherwise, an unsavory lot that unfortunately need to be shown up for what they were and are.

It is only very recently that we have come upon the "First Annual Report of the Superintendent of Parish Schools of the Diocese of Trenton, for the year ending June, 1912." It follows the footsteps of Philadelphia by adopting the Course of Studies in use in the latter diocese. It also maintains the admirable practice of lecture courses for the teachers at the chief diocesan centres. The Sisters of St. Joseph, who have led the way in the systematic teaching of Christian Doctrine by a method that has approved itself now in all parts of the United States, act as expositors of the system in a lecture course; two professors from the State Normal School furnish the lectures in Mathematics and English. There is evidence on all sides of a lively and intelligent interest in parochial educational development. This promises well for the future of religion, which should be the invariable index of good citizenship.

Out of Shadows into Light is the title of a neat little booklet, of just four score and ten pages, treating of the joys of Heaven. The author is Father Charles J. Callan, O.P., and the publishers are John Murphy Co. (Baltimore).

As Cardinal Gibbons says in his brief Introduction, the treatment is marked by "such a warmth of feeling, such genuine earnestness, that the subject comes to the reader with the charm of eloquence and the persuasiveness of an irresistible unction".

Those who have had the pleasure and profit of reading Father Martindale's stories as they appeared serially in the *Month*, will welcome them in a little volume recently issued by Longmans under the title *In God's Nursery* (pp. 233). Father Martindale has the happy art of reaching at once the head and the heart. The scenes and times in which these stories are laid are mostly those in which the Church was still a child "in God's Nursery". They are therefore redolent of a classic as well as a Christian atmosphere; but the author has stripped them of the archeological apparatus which accompanied them on their previous debut in the *Month*. The omission of the original "references to Frazer, Tyler, or Robertson Smith; to Lucian, Apuleius or the Corpus Inscriptorium, and so on; and even to the Christian Fathers"—these omissions may not be missed by many readers; at the same time there will be others who may wish that the annotations which filled in so much of the historical background had been retained, even though they had to be consigned to an appendix.

Students of American history will find a wealth of useful material, well arranged and pleasingly exhibited, in a recent number (131) of the Columbia University Studies in History, by William Watson Davis, Ph.D. As the title indicates, *The Civil War and Reconstruction in Florida*, the period covered is brief. However, the treatment is ample, for the volume comprises almost eight hundred pages. The work evinces much patient research and is seriously done. Possibly to relieve the strain, the author indulges himself with the following pleasantries. Speaking of the period when Spanish control was resumed in Florida (1783), he says, "Life was simple. . . Customs were those of the Spanish creole. . . The 'patgo', the 'masquerade', the 'carnival', the 'chiverree', the 'bazoo', the 'fandango', cock-fighting, card-playing, and going to Mass, were the more usual social distractions." (*Italics ours.*) Very probably the simple Spanish creole preferred "cock-fighting" to human prize-fighting or foot-ball bullying, as a social distraction, but his going to Mass belongs to quite a different category of conduct, and we must register a vehement protest at this flippantly blasphemous association of the most venerable expression of Christian faith and worship with the "social distractions of cock-fighting" and the rest. The subject does not lend itself to joking. Moreover, we have a right to expect from even an assistant university professor the decency of urbanity, if not of reverence. (Columbia University, New York. Longmans, Green & Co.)

Books Received.

THEOLOGY AND DEVOTION.

COMPENDIUM THEOLOGIAE DOGMATICAE. Auctore Christiano Pesch, S.J. Tom. I. De Christo Legato Divino. De Ecclesia Christi. De Fontibus theologicis. Cum Approb. Archiep. Friburg. et Super. Ord. B. Herder, Friburg Brisg. et St. Louis, Mo. 1913. Pp. 304. Price, \$1.60.

LES PRINCIPES DE LA VIE SPIRITUELLE. Par le R. P. Jos. Schyvers, C.S.S.R. Albert Dewit, Bruxelles. 1913. Pp. 590. Prix, 3 /r. 50.

HEILIGENLEGENDEN. Katechetisch bearbeitet von Josef Minichthaler, Dechant und Pfarrer in Piesting (Nieder-Oesterreich). Zweites Heft. Jos. Kösel, Kempten und München. 1913. viii und 84 Seiten. Preis, geheftet, M. 1.—.

A MANUAL FOR NUNS. Containing Prayers and Considerations from Approved Sources. By a Mother Superior. P. J. Kenedy & Sons, New York. 1913. Pp. 381. Price, \$0.60.

THE LITANY OF THE SACRED HEART. Commentary and Meditations. By the Rev. Joseph McDonnell, S.J., Editor of *The Irish Messenger of the Sacred Heart*. R. & T. Washbourne, London; Benziger Bros., New York. 1912. Pp. xii-168. Price, 2/6 net; 2/9 postpaid.

CAS DE CONSCIENCE. A l'Usage des Personnes du Monde. Par L. Desbrus. Pierre Téqui, Paris. 1913. Pp. vi-412. Prix, 3 fr. 50.

THE "PRAISE OF GLORY." Reminiscences of Sister Elizabeth of the Trinity, a Carmelite Nun of Dijon, 1901-1906. Authorized translation by the Benedictines of Stanbrook from the fifth French edition. With an Introduction by the Rev. Father Benedict Zimmerman, O.C.D., of St. Luke's Priory, Wincanton. Benziger Bros., New York. 1913. Pp. xlviii-288. Price, \$1.25 net.

THE HELIOTROPIUM, or Conformity of the Human Will to the Divine. From the Latin of Jeremias Drexelius, S.J. Edited by the Rev. Ferdinand E. Bogner. The Devin-Adair Co., New York. 1912. Pp. xiv-399.

THE WAY OF THE CROSS AND OTHER VERSES. By Dismas. Benziger Bros., New York. 1913. Pp. 72. Price, \$0.50 net.

EL SECRETO DE LA FELICIDAD. Pláticas de Quince Minutos con las Jóvenes de Quince á Veinte Años. Por el P. Ramón Ruiz Amado de la Compañía de Jesús. Ilustraciones de Baixeras y Bley. Librería Religiosa, Barcelona. 1913. Pp. 236. Precio, 2 Ptas.

LA EDUCACIÓN MORAL. Por el P. Ramón Ruiz Amado de la Compañía de Jesús. Segunda edición notablemente refundida. Librería Religiosa, Barcelona. 1913. Pp. viii-573. Precio: en rustica, ptas. 4; en pegamoi, ptas. 5.

ALLELUIA'S SEQUENCE. From *Harmonics*. By the Rev. T. J. O'Mahony, D.D., D.C.L., All Hallows College. Souvenir of the Opening of the Neu Allel. Course 1912-1913. M. H. Gill & Son, Dublin. 1913. Pp. 48.

GOSPEL VERSES FOR HOLY COMMUNION. By a Sister of Notre Dame. With seven illustrations. R. & T. Washbourne, London; Benziger Bros., New York. 1913. Pp. 32. Price, \$0.05 net.

ST. GERTRUDE THE GREAT. Sands & Co., London; B. Herder, St. Louis. 1913. Pp. 241. Price, \$1.25.

THE FAITH AND DUTIES OF A CATHOLIC. By the Rev. W. A. Daly. Catholic Book and Church Supply Co., Portland, Oregon. Pp. 32. Price, \$0.05.

KATHOLISCHE RELIGIONSLEHRE FUER DIE OBERSTUFE HOEHERER MAEDCHEN-LEHRANSTALTEN. Von Dompropst Dr. Arthur Koenig, Prof. Universit. Breslau. Teil I. (Klasse IV und III.) Mit Approbat. Erzbisch. Freiburg. B. Herder, Freiburg und St. Louis. 1913. Pp. 155. Price, \$0.65.

DIE MUTTER DER SCHÖNEN LIEBE. Gedanken über Unsere Liebe Frau. Von Dr. Ottokar Prohászka, Bischof von Stuhlweissenburg. Ins Deutsche übertragen von Baronin Rosa von der Wense. Jos. Kösel, Kempten und München. 1913. 176 Seiten. Preis: gebunden in Leinwd., M. 1.50; in weichem, biegsamen Leder, M. 3.—.

ST. RITA OF CASCIA. The Story of Her Life. By the Rev. Thomas S. McGrath. Cardinal edition—dedicated to His Eminence Cardinal Farley. Loughlin Bros., 1 Platt St., New York. 1913. Pp. 64. Price, \$0.25; \$0.30 postpaid.

PHILOSOPHY.

CONSUMERS AND WAGE-EARNERS. The Ethics of Cheap Buying. By J. Elliott Ross, Ph.D. The Devin-Adair Co., New York. 1912. Pp. 139. Price, \$1.00 net.

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INDEX TO VOLUME XLVIII.

	PAGE
Abbott. The Theology of the Rev. Lyman—	5
Absolution to a Member of the Socialist Party. Refusing—	728
Absolution after low Requiem Mass. Chanting the—	95
Abstinence and Fasting in Latin America. Indult of—	320
"Action Populaire" in France. The Social Work of the	74
"Adeste quotquot criminum". Translation of—	739
Age for Admission to First Communion	21
Agnew, S.J. The Rev. W. H.—	257
Agrarian Socialism or the Single-Tax System	731
Alcoholism and Heredity	53
Alcoholic Insanity among the Irish	58
Alcoholism. The Treatment of—	53, 299, 441, 574
Anglicans abandoning the Canon of the Bible	101
Apology for Non-committal Catholic Writers	290
Archeology of Jerusalem. Part played by Catholics in the—	632
Architecture for the Theological Seminary. The Style of—	658, 663
Art for the Clergy. Studies in Christian—	162, 404
Astronomy. Judgment against the Testimony of—	222
Atherton, Ph.D. William H.—	66
Ayscough (Mgr. Bickerstaff-Drew). John—	290, 696
Baptismal Registers. The Keeping of—	474
Bible. Anglicans abandoning Canon of the—	101
Bible. The Consistorial Congregation and the—	229
Bickerstaff-Drew (John Ayscough). Monsignor—	290, 696
Billot's Opinion of the Essence of the Sacrifice in the Mass	523
Bishop officiates "coram Augustissimo Sacramento". Rubrics when—	712
Bishop say the "Oratio pro Antistite"? Does the—	619
Bishop. The Ring and Crozier in Investiture of a—	157
Bishops and Archbishops in the New World. The First—	385
Bishops. The Vestments worn by—	156
Blessed Sacrament Exposed. Rubrics when Bishop officiates before—	712
Blessed Virgin at Loreto. Privileged Votive Masses of the—	711
Boys. The Priest and Summer Camps for—	540
Breviary for Private Recitation. Reform of the—	326
Breviary in Office of Dead. Rubrics to be added to—	713
Brown Scapulars. Right to Bless and Invest with—	325, 441
Brownson, not a Defender of Scholastic Philosophy	14
Brouwer. The Rev. I.—	342
Building of a Theological Seminary	657
Byrne, S.T.B. The Rev. Andrew V.—	74
Calendars. Reform of Proper—	714
California. Catholic Students at the University of—	90
Camps for Boys. The Priest and Summer—	540
Camagüey, Cuba. Erection of New Diocese of—	595
Canonical Office. Proof for the Obligation of the—	328
Catholicizing Modern Sociology	66
Catholic be a Socialist? Can a—	728
Catholic Charities of a City. The—	677
Catholics everywhere exposed to Irreligious Atmosphere	699
Catholic Mechanics. A Society for—	476
Catholic Press: Two Duties	696
Catholic Sociologists and Social Workers needed	71
Cautions in Marriage. Dispensations and—	702
Cemetery. Priests accompanying Dead to the—	722
Censor of Books. Function of the Diocesan—	621
Ceulemans, Ph.D. The Rev. J. C.—	1
Chammurapi-Amraphel. The Form of the Name—	218, 351, 469
Chaplains and Rituals of Secular Societies at Catholic Funerals	717, 720
Charities of a City. The Catholic—	677
Children's First Communion. The Control of—	21
Choirmasters and Rehearsals	287

	PAGE
Choir Members. The Proper Attitude of—	284
Choirs of Men in our Churches. The Organization of—	283
Church in the United States not subject to S. C. of Propaganda	179
Church Music. The Holy Father's Instruction on—	283
Cinematograph Shows in Churches Forbidden	317, 443
Clandestinity in Modern Canon Law. Impediments of Fear and—	181
Clergy. The Old-time and the Newer	86, 172, 349
Collect for Dead in Ferial Mass	476
Collectivism and Communism opposed to Catholicism	730
Color and Gilding in Religious Sculpture	38
Colors. The Introduction of the Liturgical—	151
Comes, Designer of New Kenrick Seminary. John—	662
Communion. The Control of Children's First—	21
Communism and Collectivism opposed to Catholicism	730
Confessions of Nuns. Decree regarding—	596
Confessor whose Penitent is a Socialist. Advice to—	735
Connor, S.T.L. The Rev. Daniel J.—	540
Consistorial Congregation and its Care of Seminary Studies	229
Constantinian Peace. Universal Jubilee in Memory of the—	590, 626
Costantini. The Rev. Dr. Celso—	162, 404
Design and Equipment of the New Kenrick Seminary	662
Destruction Essential in True Sacrifice. Real—	517
Devotions. Distinction between Public and Private—	725
Devotional Terminology. Exaggerations in—	84
De Zulueta, S.J. The Rev. F. M.—	21
Diocesan Bureaux for Care of Foreign Catholics in America	221
Dispensations and Cautions. Matrimonial—	702
Donnelly. Eleanor C.—	80
Donnelly, S.J. The Rev. Francis P.—	752
Drum, S.J. The Rev. Walter—	96, 225, 351, 357, 632, 757
Emergency Relief among the Poor. Suggestions for—	680
Emotions, Appetite, Passions. Natural Control of the—	574
Epistles. Easier to Preach from Gospels than from—	43
Erdman. Photography in the Trial of Frank—	222
Eucharistic Fast. Mitigation of the—	623, 748
Eugenics and Sex Hygiene	627
Evolutionism is the Religion of the Day	5
Exaggerations in Devotional Terminology	84
Faber. Mark J.—	601
Fasting in Latin America. Indult of Abstinence and—	320
Fast. The Mitigation of the Eucharistic—	623, 748
Fear and Clandestinity in Modern Canon Law. The Impediments of—	181
Ferreres, S.J. The Rev. J. B.—	194
Fertilization of Eggs. The Normal—	139
Formal Essence of the Sacrifice of the Mass	513
Forty Hours' Devotion. The "Three Days" of the—	94
Franzelin's Theory of the Essence of the Mass	520
Fridays. The Devotion of the Nine First—	723
Fryar. John R.—	150
Funerals. Rituals of Secular Societies at Catholic—	717, 720
Furlong, S.J. The Rev. William—	530
Gallagher, V.G. The Very Rev. M. J.—	513
Gemelli on Vasectomy. Dr. O'Malley and Fr.—	193
Giotto's Belfry or Campanile. Illustration of—	165
Goethe's Teaching on the Idea of God	2
Goodhue. Bertram Grosvenor—	25
Gospels. Rationalism and the—	764
Gothic Revival and its Effect on Sculpture	32
Habits are of the Intellect and Will	577
Henry, Litt.D. The Rev. H. T.—	737
Heredity and the Medical Treatment of Alcoholism	53, 299
Heredity in Insanity follows Mendelian Laws	54
Holzhev's Special Introduction Forbidden in Seminaries	229
Humility most important Natural Virtue, after Justice	580

	PAGE
Humor and Humility are both Honest Virtues	582
Hymns of the Purification B. V. M.	129
Idiocy, Imbecility, and Alcoholism	299
Impediments of Fear and Clandestinity in Modern Canon Law	181
"Imprimatur"? Which Bishop should give the—	621
Incardination of a Priest into a Diocese	441, 464
Indulgences for Pious Exercises in Honor of St. Ann	316
Indulgences of the General Jubilee	590, 626
Infidelity. Negative and Positive—	726
Intemperance. The Cure of	53, 299, 441, 574
Irish withstand poorly the Climate of America	59
Is it Practicable to Preach the Epistles of St. Paul?	42
Italian Children in America. Pastoral Care of—	257, 268
Italian, Slav, Ruthenian Catholics in America. Care of—	221
Jonas of Bobbio, Biographer of St. Columbanus	563
Joy. Dangerous Error to associate Virtue with Absence of—	586
Jubilee in Memory of Constantinian Peace. Universal—	590, 626
Kelley, D.D. The Rev. Francis Clement—	726
Kenrick Seminary. Design of the New—	662
Kerby, S.T.L. The Rev. William J.—	677
Kleber, O.S.B. The Rev. Albert—	218, 469
Labouré, O.M.I. The Rev. Theo.—	563
Lagrange, O.P., forbidden in Seminary. "Many Writings" of—	229
Lantern Exhibitions in Churches	317, 443
Lauds. Anticipating Matins and—	473
Lay Apostolate to help our Italian Children in America	264
Libraries and Literature on Catholic Charities	689
Life through Chemical Agencies. Production of—	137
Liturgical Devotions. Distinction between Private and—	725
Loughran. The Rev. J. J.—	748
MacDonald's Theory of the Essence of the Mass. Bishop—	525
Mark. The Authority of Papias as to Historical Worth of—	225
Marriage Cases. Impediments of Fear and Clandestinity in—	181
Mass. Chanting the Absolution after Low Requiem—	95
Mass. Collect for Dead in Ferial—	476
Mass. Destruction required in the—	520
Mass during Priests' Retreats. Celebration of—	217
Mass. Formal Essence of the Sacrifice of the—	513
Mass "pro populo". Obligation of Offering the Parochial—	178
Matanzas, Cuba. Erection of Diocese of—	595
Matins and Lauds. Anticipating—	473
Matrimonial Dispensations and Cautions	702
McSorley, C.S.P. The Rev. Joseph—	268
Meehan, D.D., J.U.D. The Rev. A. B.—	464
Metlake. George—	563
Mixed Marriages. The Natural Law forbids—	703
Modernity in the Building of a Theological Seminary	657
Moving-Picture Exhibitions in Churches	317, 443
Naginalf cured a Social Evil in His Parish. How Father—	601
Nature of Life. Professor Schäfer's Address on the—	137
Newman's Preaching. New Light on—	752
Newspapers about Roman Decrees. Rumors in the—	88
New York. The Situation of our Catholic Italian Children in—	268
"Nihil Obstat" by the Censor. The Giving of the—	621
Nuns. Decree regarding Confessions of—	596
"Obsecro Te" after Mass. Text of the Prayer—	93, 710
"O Deus, ego amo Te". The Hymn:—	530
O'Donnell, C.S.C., Ph.D. The Rev. Charles L.—	448
Office according to Old Psalter. Privilege of Reciting—	595
Office of Dead. New Rubrics for—	713
Office of the Day for another Office. Exchanging the—	335
Office or Part of Same. Gravity of Neglecting to recite Entire—	332
Office. Proof for Obligation of the Canonical—	328
Oil-Stocks Habitually. Carrying the—	459

	PAGE
O'Malley, M.D. Austin—	53, 213, 299, 441, 574
O'Neill, D.D. The Rev. James D.—	702
Ordinary say the "Oratio pro Antistite"? Does the—	619
Organization of Choirs of Men in our Churches	283
Otten, Joseph—	283
Pallium. The Various Senses of the Word—	158
Papias as to Historical Worth of Mark. Authority of—	225
Parables of our Lord. Commentaries on the—	757
Parish is the Unit of Catholic Life	677
Parish to the Italian. The General Relation of—	270
Parochial Mass "pro populo". Obligation of Offering the—	178
Passions and the Natural Control of them. The—	574
Pastoral Care of Italian Children in America	257, 268
Pastor and the Control of Children's First Communion. The—	22
Philosophy and Religion in America. First Stages of—	1
Pillar of the Scourging. Hymns of the Office of—	737
Pius X on his Name-Day. Poem to Pope—	323
Poet-Priests	448
Pollen, S.J. The Rev. J. H.—	744
Poor. The Proper Care of our Catholic—	677
Pope, O.P., S.S.D. The Rev. Hugh—	42
Poverty. Obligation of the Religious Vow of—	611
Preaching. New Light on Newman's—	752
Preaching on the Epistles of St. Paul	42
Press. Two Duties toward the Catholic—	696
Priesthood. Traditional Idea of Vocation to—	342, 607
Priests and Summer Camps for Boys. The—	540
Priests. The Old-time and our Newer—	86, 172, 349
Prisca. The Gospel according to—	635
Privileged Altar. Requiem Mass and the—	620
Prudence is the Governor of the Other Virtues	583
Psalms 23, 28, 44. Metrical Translation of—	80
Psalter. Privilege of Reciting Office according to Old—	595
Public and Private Devotions. The Distinction between—	725
Purification B. V. M. Hymns of the—	129
"Quae corda non emolliant". Translation of—	743
Rationalism on the Gospels. The Attacks of—	764
Records in Charity Work. The Necessity of—	684
Reform of the Breviary for Private Recitation	326
Registers. The Keeping of Parish—	474
Relief Agencies in the Social Order. Place of—	680
Religious Sculpture in Relation to Architecture	25
Renesance Period. The Art of the—	162
Requiem Mass. Chanting the Absolution after Low—	95
Requiem Mass on Third, Seventh, Thirtieth and Anniversary Day	472
Requiem Mass Privilege cease under New Rubrics? Does the—	344, 620
Restatement of Theology in America	1
Retreats of Priests. Celebration of Mass during—	217
Reuss, C.S.S.R. The Rev. F. X.—	323
Revelation. Modern Philosophy does not attack—	5
Rigge testifies on Sun-timing by Photography. Father—	222
Ritual and Breviary. New Rubrics for Office of Dead added to—	713
Rituals of Secular Societies at Catholic Funerals	717, 720
Roman Gossip and Roman Decrees	88
Rumors in the Press about Roman Decrees. Beware of—	88
Ruthenian Catholics in America. Diocesan Bureaux for Care of—	221
St. Ann. Indulgences for Pious Exercises in honor of—	316
St. Columbanus. Jonas of Bobbio, Biographer of—	563
St. Edmund of Canterbury. An Old Latin Poem in honor of—	337
St. Francis Xavier. The Sonnet of—	530
St. Louis Seminary. Design of the New—	662
St. Paul. Preaching on the Epistles of—	42
Sacred Heart Calendar. Exaggerations of Devotional Terminology in—	84
Sacred Heart. The Cultus of the—	723

	PAGE
Sacrifice. The True Notion of—	514
"Salve Columna nobilis". Translation of—	739
"Salvete Christi vulnera". Translation of—	741
Scapulars. Right to Bless and Invest with the—	325, 441
Schäfer's Address on the Nature of Life. Professor—	137
Schlathoelter. The Rev. L. F.—	217
Scholastic Philosophy in America. The Part played by—	11
Schools of Philanthropy or Charity. Need of—	690
Schwitalla, S.J. The Rev. A. M.—	136
Science and Philosophy are independent of Theology	12
Science is taking the Place of Revelation	5
Scourging. Hymns of Office of Pillar of the—	737
Sculpture in Relation to Architecture. Religious—	25
Sculpture. The Best Christian—	31
Sculpture. Use and Abuse of Religious—	36
Seminarists not to attend Constantinian Celebration in Rome	711
Seminary Studies. Consistorial Congregation's Care of—	229
Seminary. Design of the New Kenrick—	662
Seminary. Selection and Admission of Candidates to the—	392
Seminary. The Building of a Theological—	657
Seminary. The Modern Product of the—	86, 172, 349
Sermon Notes. Cardinal Newman's—	752
Sex Hygiene. Eugenics and—	627
Single-Tax System. Agrarian Socialism and the—	731
Sisters. Decree regarding Confessions of—	596
Slav, Ruthenian, and Asiatic Catholics in America. Care of—	221
Social Evil in a Parish. Curing of a—	601
Socialism. The Various Kinds of—	728
Socialist Party. Refusing Absolution to a Member of the—	728
Social Workers and Sociologists. Need of Catholic—	66
Social Work in France. The Centre of Catholic—	74
Social Work. Our Catholic Charities and—	677
Society of Catholic Mechanics	476
Sociology. Catholicizing Modern—	66
Sodality B. V. M. A Concrete Example of the Value of the—	601
Solis. A. H.—	385
Sonnet of St. Francis Xavier	530
Suffrage and the Clergy. Woman—	461, 630
Summer Camps for Boys. The Priest and—	540
Supernatural clings to the Mind. The Sense of the—	5
Swift, S.J. The Rev. Henry J.—	411
Taxing Large Families for Parochial Support	224
Theology in America. The Restatement of—	1
Theology in Protestantism is reduced to Philosophy	5
Thurston on the Reform of the Breviary. Father—	327
Toledo. The Career of Cardinal—	411, 744
University of California. Catholic Students at the—	90
Vasectomy. More Discussion on the Subject of—	192, 194, 553
Vasquez's View of Sacrifice of the Mass	523
"Very Reverend". The title—	88
Vestments. Mystic Meanings and Colors of the—	150
Virtues and Vices are Habits. The—	576
Vitalism. A Recent "Argument" against—	136
Vocation to the Priesthood. Traditional Idea of—	342, 392, 607
Votive Masses of the Blessed Virgin at Loreto. Privileged—	711
Vow of Poverty. Obligation of the Religious—	611
Watson, S.J. The Rev. Michael Joseph—	457
White Vestments by the Clergy. Early Use of—	151
Wirth, D.D. The Rev. Edmund J.—	607
Woman Suffrage and the Clergy	461, 630
Worry is unavoidable. Delusion to think that—	586
Writers. An Apology for non-Committal Catholic—	290
"Wrong Advice"? Was it—	726

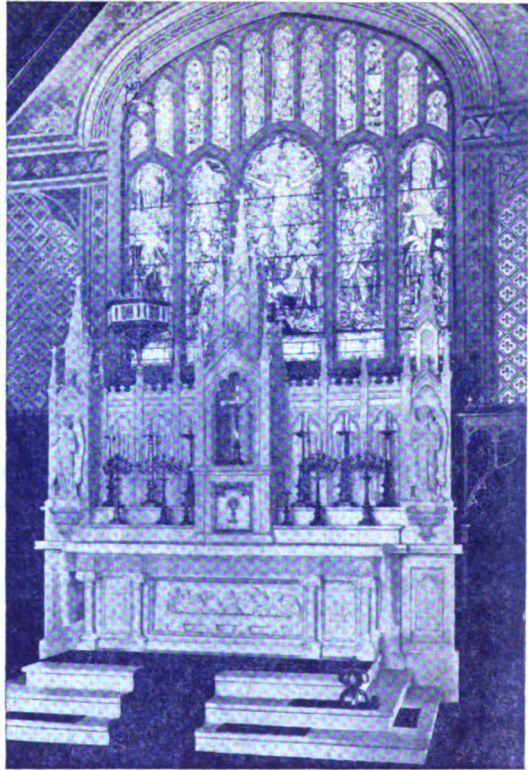
BOOK REVIEWS.

	PAGE
Appearances of the B. V. M. at Lourdes. Estrade-Girdlestone:—	112
Ash: Faith and Suggestion	112
Bacuez: Minor Orders	251
Barrett: Up in Ardmuirland	250
Batiffol: History of the Roman Breviary	235
Baudot: Le Missel Romain	479
Benson: Come Rack! Come Rope!	503
Benson: Confessions of a Convert	768
Biblical Criticism. Deciding Voice of the Monuments in— Kyle:—	120
Biblicum. Lexicon— Hagen:—	491
Bjerregaard: The Inner Life and the Tao-Teh-King	237
Blakey: The Sale of Liquor in the South	376
Blunt: Songs for Sinners	375
Breviary. History of the Roman— Batiffol:—	235
Burns: Growth and Development of Catholic School System in U. S.	108
Burton: Life and Times of Bishop Challoner, 1691-1781	105
Cagin: L'Eucharistia	479
Catechist's Manual	118
Catechist. The Practical— Nist:—	501
Celtic Britain and the Pilgrim Movement. Jones:—	369
Coler: Two and Two make Four	495
Columbanus the Celt. Leahy:—	378
Come Rack! Come Rope! Benson:—	503
Confessions of a Convert. Benson:—	768
Cuthbert: Life of St. Francis of Assisi	116
D'Ales et al.: Dictionnaire Apologétique	493
Dawn of the Catholic Revival in England: 1781-1803. Ward:—	105
Devas: Dominican Revival in the XIX Century	774
Dictionnaire Apologétique. D'Ales et al.:—	493
Directories for 1913. Official Catholic—	640
Disputationes Physiologico-Theologicae. Eschbach:—	775
"Divino Afflatu". La Constitution— Trilhe:—	365
Dominican Revival in the XIX Century. Devas:—	774
Donnelly: The Heart of Revelation	374
Duval: Les Livres qui s'imposent	648
Dwight: The King's Table	374
Ecce Deus. Smith:—	110
Egan: Everybody's St. Francis	116
Eschbach: Disputationes Physiologico-Theologicae	775
Esser-Mausbach: Religion, Christentum, Kirche	766
Eugenics. Flick:—	379
Eve of the Catholic Emancipation. Ward:—	105
Evolution in the Light of Facts. Theory of— Frank:—	644
Facts and Theories. Windle:—	644
Faith and Suggestion. Ash:—	112
Fortescue: The Mass: A Study of the Roman Liturgy	479
Fountains of the Saviour. O'Rourke:—	374
Frank: The Theory of Evolution in the Light of Facts	644
Gemelli-Badii: De Scrupulis	777
Gemelli: Cio che Rispondono gli Avversari di Lourdes	112
Gemelli: La Lotta contro Lourdes	112
Gennari: Questions de Morale, de Droit Canonique et de Liturgie	772
God or Chaos. Kane:—	498
Growth and Development of Catholic School System in U. S. Burns:—	108
Hagen: Lexicon Biblicum	491
Heart of Revelation. Donnelly:—	374
Inner Life and the Tao-Teh-King. Bjerregaard:—	237
Interior Life Reduced to its Fundamental Principles. Tissot-Mitchell:—	499
Kane: God or Chaos	498
King's Table. Dwight:—	374
Kyle: Deciding Voice of the Monuments in Biblical Criticism	120
Lanslots: Reasonable Service or Why I believe	499

	PAGE
Leahy: Columbanus the Celt	378
Le Camus: La Vocation Ecclesiastique	778
Lessius-Campbell: The Names of God	367
L'Eucharistia. Cagin:—	479
Life and Times of Bishop Challoner, 1691-1781. Burton:—	105
Life of St. Francis of Assisi. Cuthbert:—	116
Liquor in the South. The Sale of— Blakey:—	376
Litany of the Sacred Heart. McDonnell:—	775
Living Flame of Love. St. John of the Cross— Lewis:—	242
Livres qui s'imposent. Les— Duval:—	648
Lourdes. Appearances of the B. V. M. at Grotto of— Estrade-Girdlestone:—	112
Lourdes. Cio che Rispondono gli Avversari di— Gemelli:—	112
Lourdes. La Lotta contro— Gemelli:—	112
Martin: The Roman Curia as it now exists	773
Mass: A Study of the Roman Liturgy. Fortescue:—	479
McDonnell: Litany of the Sacred Heart	775
Minor Orders. Bacuez:—	251
Missel Romain. Baudot:—	479
Modern Progress and its History	249
Names of God. Lessius-Campbell:—	367
Nesbitt: Our Lady in the Church	647
Newman. Sermon Notes of John Henry Cardinal—	752, 770
Nist: The Practical Catechist	501
Noldin-Telch: Epitome Theologiae Moralis Universae	771
Novi Testamenti. Lexicon Graecum— Zorelli:—	491
Officium Majoris Hebdomadae	379
O'Rourke: Fountains of the Saviour	374
Our Lady in the Church. Nesbitt:—	647
Pentateuchal Studies. Wiener:—	365
Pilgrim Movement. Celtic Britain and the— Jones:—	369
Prevel: Theologiae Dogmaticae Elementa	122
Questions de Morale, de Droit Canonique, et de Liturgie. Gennari:— ..	772
Reasonable Service or Why I believe. Lanslots:—	499
Religion, Christentum, Kirche. Esser-Mausbach:—	766
Roman Curia as it now exists. Martin:—	773
St. Alphonsus. Characteristics from the Works of— Warren:—	245
St. Francis. Everybody's— Egan:—	116
St. Francis of Assisi. Life of— Cuthbert:—	116
St. John of the Cross: Living Flame of Love	242
School System in U. S. Growth and Development of Catholic— Burns:—	108
Scrupulis. De— Gemelli-Badii:—	777
Sermon Notes of John Henry Cardinal Newman	752, 770
Smith: Ecce Deus	110
Socialism from the Christian Standpoint	253, 495
Songs for Sinners. Blunt:—	375
Terry: Westminster Hymnal	246
Theologiae Moralis Universae. Epitome— Noldin-Telch:—	771
Theologiae Dogmaticae. Elementa— Prevel:—	122
Tissot-Mitchell: Interior Life Simplified	499
Trilhe: La Constitution "Divino Afflatu"	365
Two and Two make Four. Coler:—	495
Up in Ardmuirland. Barrett:—	250
Vaughan: Socialism from the Christian Standpoint	253, 495
Vocation Ecclesiastique. La— Le Camus:—	778
Walsh: Modern Progress and its History	249
Ward: The Dawn of the Catholic Revival in England, 1781-1803	105
Ward: The Eve of Catholic Emancipation	105
Warren: Characteristics from the Works of St. Alphonsus	245
Westminster Hymnal. Terry:—	246
Wiener: Pentateuchal Studies	365
Windle: Facts and Theories	644
Worship: Exposition of Christian Doctrine— Christian Brothers:—	120
Zorelli: Novi Testamenti Lexicon Graecum	491

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